

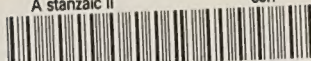
A Stanzaic Life of Christ



PR 1119.A2 no.166

A stanzaic li

cen



3 0081 000 913 990

JOINT UNIVERSITY
LIBRARIES

NASHVILLE

TENNESSEE

*A Cooperative
Enterprise of*

PEABODY COLLEGE
SCARRITT COLLEGE
VANDERBILT UNIVERSITY



257773

no. 166

PR

1119

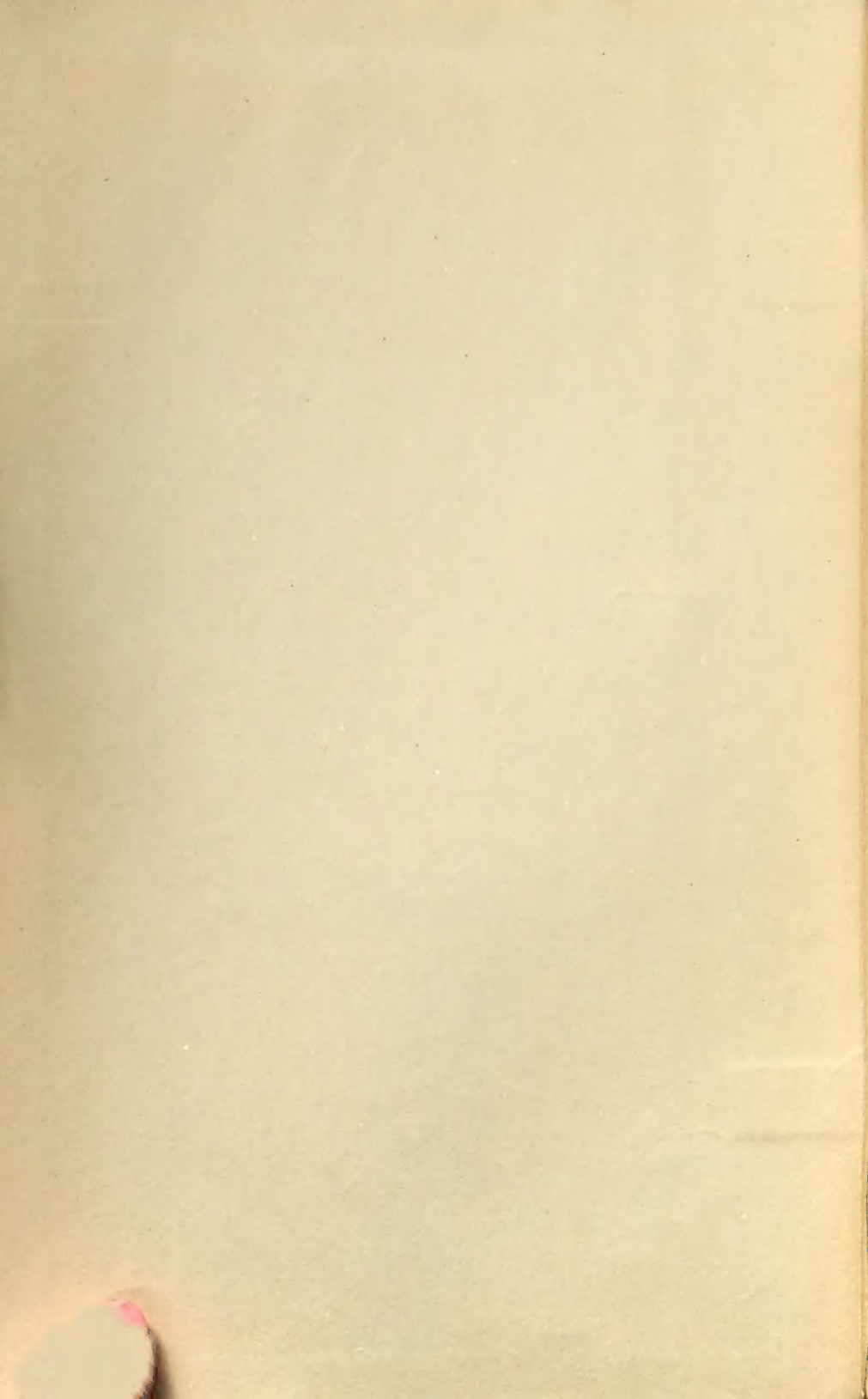
.A2

no.166

257773

Date Due

MAY 27 '58		Ret'd.	
		20 MAY 1970	
RET'D:		MAY 11 1970	
18 JUN '67		Ret'd.	
JUN 07 1967		17 JUN 1970	
		JUN 03 1970	
		Ret'd.	
		20 MAY 1972	
Ret'd.		MAY 20 1972	
17 DEC 1969			
APR 13 1970		13 MAY 1979	
		JUN 08 1979	
27 APR 1970		RETURNED	
MAY 01 1970		SEP 13 1980	
01 JUN 1970			
Demco 293-5			



A Stanzaic Life of Christ

COMPILED FROM

Higden's Polychronicon

AND THE

Legenda Aurea

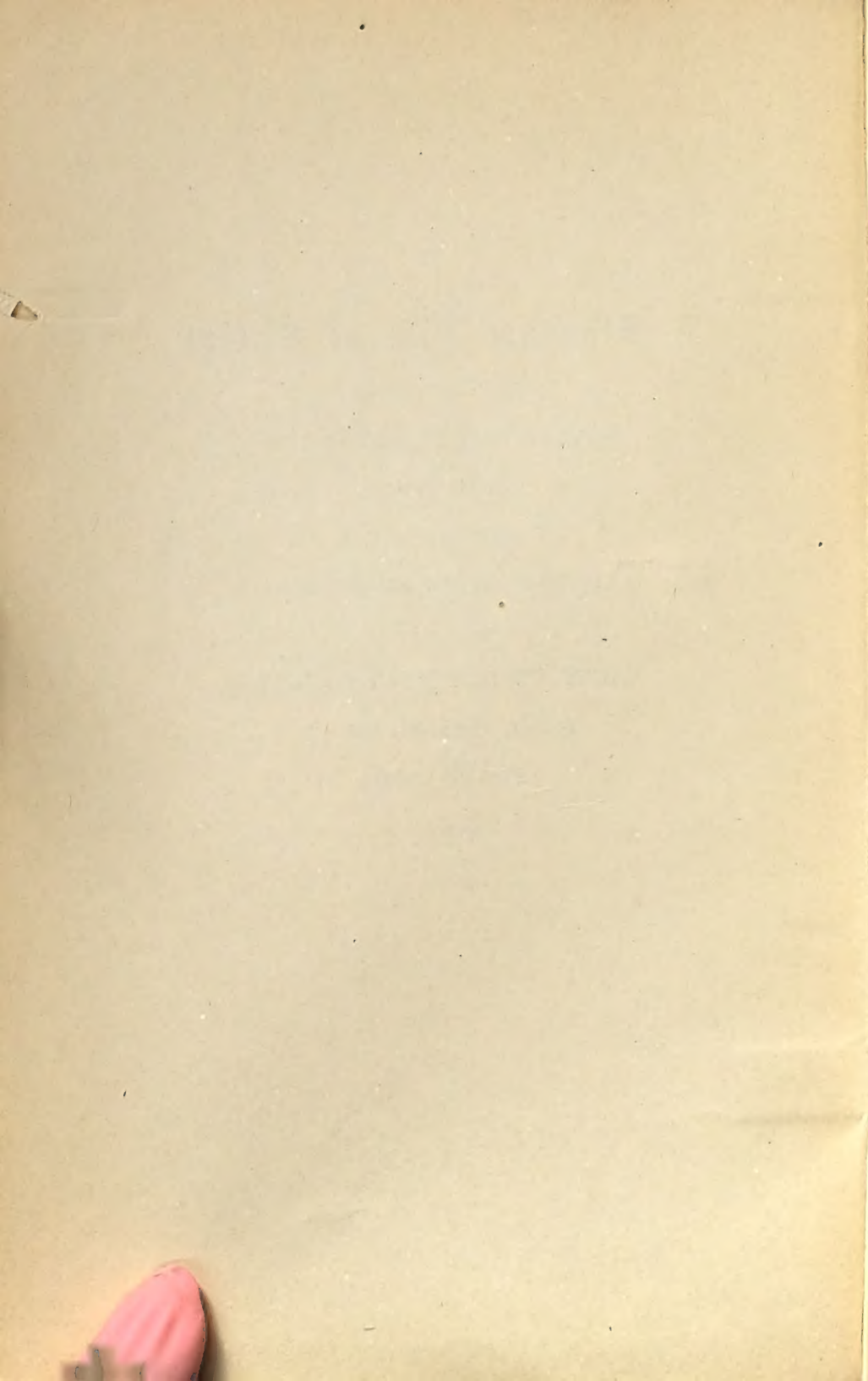
EDITED FROM MS. HARLEY 3909

EARLY ENGLISH TEXT SOCIETY

Original Series. No. 166

1926 (for 1924)

PRICE 35s.



that comest to see his deyne doct
that myn pynners and dymyngs amand
doctyne pynners and dymyngs
 Anno dno 1481. mccc. lxi.
 Gho for pynners and dymyngs
 and made goth mactomind
 andy llynn toke mactomind
 ym apt to doct ony
 out of his bytch and bytchmunge
 toke for apor and knolle 30 man
 and also llynn of his endyng
 mactomind passion
 of mactomind doctomind
 toke dymyngs in the othe place
 and holl iynsalom 1000 doct may
 thynk vengance apor doctomind
 that the baptyse was doctomind
 began to pynners al mactomind
 baptyse also for and nyp
 and doct that forwar was doct
 to the qth yat mactomind
 and baptyse by ad 1000 doct
 the oth do ap 1000 doct
 doctomind dymyngs from his natomind
 that for you ad 1000 doct
 and mactomind apor nyp
 lad to doctomind yat nyp no nyp
 and of fyny dymyngs began pynners
 baptyse in baptyse doctomind
 into doctomind as baptyse nyp
 in his omactomind llynn 30 mactomind
 and baptyse non oul doctomind
 doctomind doctomind dymyngs dymyngs
 apor 30 mactomind doctomind doctomind
 the doctomind tempore by mactomind
 doctomind the doctomind mactomind
 but qth for alle 30 doctomind

A Stanzaic Life of Christ

COMPILED FROM

Higden's Polychronicon

AND THE

Legenda Aurea

EDITED FROM MS. HARLEY 3909

BY

FRANCES A. FOSTER

ASSOCIATE PROFESSOR OF ENGLISH IN WELLS COLLEGE

LONDON

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS

AMEN HOUSE, E.C.

M DCCC XXVI

Printed in England
At the OXFORD UNIVERSITY PRESS
By John Johnson
Printer to the University



FOREWORD

THIS edition of the *Stanzaic Life of Christ*, undertaken in 1913, was delayed partly by the war, partly by other causes. Harley MS. 3909, the manuscript chosen for the text, is not so early as Additional 38666, but preserves more nearly the Chester dialect. The text is printed with modern punctuation and capitals. In regard to contractions, stroked *n* and *r* with a curl have been printed without expanding, though for the sake of simplicity all contractions are expanded in the Glossary.

I wish to express my thanks to Mr. John Munro, Professor Lane Cooper, Professor R. P. T. Coffin, and Miss Mabel Day for suggestions on the proof; to Mr. C. T. Onions for help with unusual words; and especially to Professor Carleton Brown, who suggested to me the editing of the manuscript and who has helped me at every stage of the work. My thanks are also due to the authorities of the British Museum, the Bodleian Library, and the libraries of Bryn Mawr College, Cornell University, and Harvard University.

F. A. F.

WELLS COLLEGE,
September, 1925.

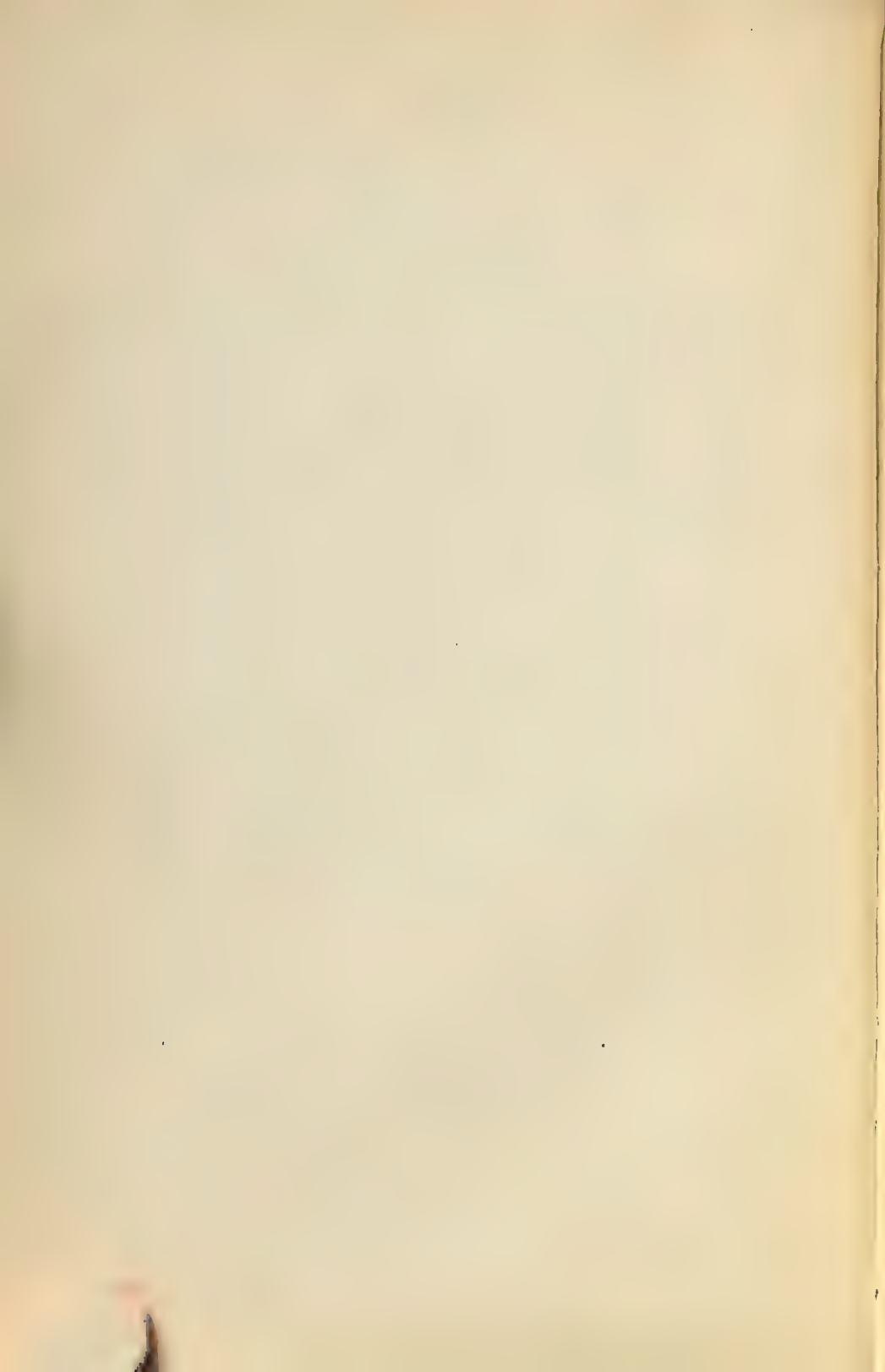


TABLE OF CONTENTS

	PAGE
FOREWORD	v
INTRODUCTION	ix
TEXT	
Prologue	1
Conception	2
Nativity	10
Circumcision	40
Epiphany	51
Purification	72
Innocents	107
Boyhood	121
Septuagesima	123
Sexagesima	131
Quinquagesima	138
Quadragesima	148
Ember Days	152
Ministry	172
Passion	181
Resurrection	238
Litanies	274
Ascension	291
Pentecost	322
NOTES	371
GLOSSARY	403
INDEX OF NAMES	453

ERRATA

- Page 67, top, *for Iohannis read Iohannis*
,, 82, line 2432, *for into read in to*
,, 137, note on 4072, *for wer read we?*
,, 169, line 5027, *delete hyphen in mys-mater*
,, 199, ,, 5878, *for thas read that*
,, 202, ,, 5970, *delete hyphen in thornen-crowne*
,, 202, ,, 5982, *for we[r] read we[ř]*
,, 226, ,, 6670, *for clotws read clothis*
,, 251, note on 7421, *for 68666 read 38666*
,, 291, line 8659, *for elight read th[i]ght*
,, 357, ,, 10500, *delete period and insert comma*

INTRODUCTION

THE *Stanzaic Life of Christ* is a compilation made at Chester in the fourteenth century from two famous Latin works, the *Polychronicon* of Ralph Higden¹ and the *Legenda Aurca* of Jacobus de Voragine.² The popularity of Higden's work in the fourteenth and fifteenth centuries is attested not only by the incorporation of passages into the work of other chroniclers,³ but by the translation of Trevisa (1387), by another translation made in the fifteenth century,⁴ and by the print of Caxton (1482). Of the *Legenda Aurea* portions are translated in the Smaller Vernon Collection (1350-1375),⁵ in John Myrc's *Festial* (about 1400),⁶ in the Scottish Legends formerly ascribed to Barbour (end of the fourteenth century),⁷ and in Osborn Bokenam's *Lives of the Saints* (1443-1446);⁸ while an attempt to reproduce the whole collection is found in four manuscripts of an English prose version made in 1438,⁹ and in Caxton's famous *Golden Legend* (1483).¹⁰ The poem in the following pages combines material from Books I and IV of the *Polychronicon* with the parts of the *Legenda Aurea* which deal with the life of Christ and the principal feasts and fasts of the

¹ Edited in the Rolls Series, 1865-86.

² Edited by Graesse, Leipzig, 1850.

³ See *Polychronicon*, Introduction, pp. xlii-xlv.

⁴ Edited with the *Polychronicon*, Rolls Series, 1865-86.

⁵ Edited by Horstmann, *Sammlung Altenglischer Legenden*, Heilbronn, 1878, pp. 3-97.

⁶ Edited by Erbe, E.E.T.S. xevi.

⁷ Edited by Metcalfe, Scottish Text Society, 1896.

⁸ Edited by Horstmann, K lbing's *Altenglische Bibliothek*, Heilbronn, 1883.

⁹ The whole is unprinted. *Barlaam and Josaphat* was printed by Horstmann, *Programm*, Sagan, 1887. The collection is described by Horstmann, *Altenglische Legenden*, 1881, pp. cxxx-cxxxv, and by Pierce Butler, *Legenda Aurea—L gende Dor e—Golden Legend. A study of Caxton's Golden Legend with special reference to its relations to the earlier English prose translation*. Baltimore, 1899, pp. 49 ff.

¹⁰ Temple Classics, London, 1900, 7 vols.

Church. It is found in three manuscripts of the British Museum: Harley 3909, Additional 38666, and Harley 2250.

Harley 3909 is a duodecimo volume of 151 folios on vellum, dated by the Museum authorities in the second half of the fifteenth century. At the top of the first page is written in a seventeenth- or eighteenth-century hand:

In whose hand soever I bee
John Brincden¹ is the owner of mee.

Four scribes have worked on the manuscript. The principal scribe (A) wrote through folio 24a, and again took up the work in the middle of folio 25b. Up to folio 34a (l. 2233) he alternated with scribe B, and throughout the volume he wrote more frequently than the others—almost a third of the whole. In comparison with that of the other scribes, the style of the hand is older, the stroked *n* being rare; the language is slightly more Northern in the constant use of *qu-* for *wh-*.² The work of this scribe appears not only in the pages which he wrote, but also in parts of the Latin inserted in the midst of the writing of other hands;³ occasionally the work of other scribes has been corrected by him.⁴ Possibly he was an older man assisted by younger scribes for whose work he was responsible.⁵

¹ Or *Brinsden*.

² *quat* 79, 146; *quych* 94; *quile* 108; *quich* 123, 127, 135; *quenn* 136, *quenn*, 140; *quy* 147; &c.

³ After ll. 2168, 2536, 5172, 5192, 5216, 5228, 5608, 5660, 5880, 5884, 5948, 6204, 6816, 7053, 7060.

⁴ At ll. 2581, 4163, 4347-8.

⁵ The work of A and B is represented in the frontispiece. The following is a list of the lines written by the four scribes:

67-1608	A	2573-2680	C	3377-3427	B
1609-1692 (beg.)	B	2681-2689	B	3428-3433	A
1692 (end)-1872	A	2690-2806	A	3434-3450	B
1873-1908	B	2807-2862	C	3451-3495	C
1909-1968	A	2863-2912	B	3496-3569	A
1969-2000	B	2913-2922	D	3570-3629	C
2001-2108	A	2923-3020	A	3630-3672	B
2109-2204	B	3021-3046	C	3673-3832	A
2205-2232	A	3047-3118	A	3833-3876	B
2233-2319	C	3119-3152	B	3877-4106	A
2320-2384	B	3153-3230	D	4107-4300	B
2385-2514	A	3231-3300	A	4301-4487	C
2515-2540	D	3301-3360	C	4488-4521	B
2541-2572	A	3361-3376	A	4522-4585	D

The first leaf containing ll. 1-66 is lacking, and the last leaves, on which were written most of the account of Pentecost, are also gone. But inasmuch as this text is the best of the three, it is printed in full, supplemented by the first 66 lines from Addit. 38666, and by lines 9625-10840 from Harl. 2250.

British Museum MS. Additional 38666 is a vellum volume of 178 folios, 9 inches by $5\frac{3}{4}$ inches, written in the middle of the fifteenth century. 'The fly-leaves have been taken from other manuscripts, of which one (see f. 4) belonged to Durham Cathedral, and another to Merton College, Oxford.' In the inscription on f. 4: 'Liber Sancti Cuthberti Dunelmi, in quo continentur iii libri Prosperi de vita contemplatiua et actiua', the note of ownership is of the thirteenth, the rest of the fourteenth century. 'There is a note of ownership of Merton College on f. 178: "Empte fuerunt campane prescripte anno domini MCCCCXXVII." Various scribblings occur including: "Iste liber pertinet ad Jhoannem Balye" (f. 3); "Iste liber constat Stephanus Stanley" (f. 3b); "Pray for pe sole of Thomas Smyth" (f. 176); "this boke is Thome Choche" (?) on f. 176b, and "my lady Da . . . dozter (?) to Sir Richard Payne" on f. 178. Belonged to Sir Anthony Cope, Bart., of Bramshill Park, co. Southt., described in Historical Manuscripts Commission, App. to 3rd Report, p. 243 (Sotheby's sale-cat., 4 Mar., 1913, lot. 117).'¹

4586-4601	B	6489-6508	D	8372-8429 (beg.)	A
4602-4673	D	6509-7149 (beg.)	B	8429 (end)-8791	C
4674-4780	B	7149 (end)-7192	A	8792-8858	A
4781-5078	A	7193-7236	B	8859-8976	C
5079-5228	B	7237-7308	D	8977-8984	D
5229-5480	A	7309-7324	A	8985-8986	A
5481-5496	B	7325-7344	B	8987-9100	C
5497-5589	A	7345-7500	C	9101-9160	A
5590-5668	B	7501-7568	A	9161-9212 (beg.)	C
5669-5858	A	7569-7726	C	9212 (end)-9326	D
5859-5984 (beg.)	B	7727-7805	A	9327-9404	C
5984 (end)-6091	A	7806-7896	C	9405-9427	D
6092-offerat	B	7897-7929	A	9428-9571	C
6092 exponitur-		7930-7998	C	9572-9596	A
6104	A	7999-8056	D	9597-9624	C
6105-6488	B	8057-8371	C		

¹ *British Museum Catalogue of Additions, 1911-15*, p. 194. From this manuscript Professor Carleton Brown has printed 'Dialogue between a Clerk and a Husbandman' in *Modern Language Notes* (1918), xxxiii. 415-17.

From this manuscript I have used the first 66 lines, which are lacking in the other two manuscripts; also certain verses lacking in Harl. 3909.¹ The text ends with the sixth point of the Ascension:

Have we that hope withouten were
And we shulle price hit as did he
Of oure life be clene and clere
And with hym in that blisse be. 9489-92

This leaves out the seventh point of the Ascension and all of Pentecost.

British Museum MS. Harley 2250 is thus described in Ward's *Catalogue of Romances*:² 'Paper, xv cent., Quarto . . . The volume was owned about the end of the fifteenth century by Sir Thomas Boker, *al.* Bowker: see ff. 8, 71. On f. 75b is an entry with the name "Elsebyt Bothe" of Dunham Massey, co. Chester (? Elizabeth dau. of George Booth and wife of Richard Sutton: see Ormerod's *Cheshire*, vol. i, 1819, p. 402); and on f. 64b is the name of "Thomas Masse esquier".'

The handwriting is extremely untidy. Our poem begins the volume and is written in different verse from the other contents. The beginning is imperfect; a leaf numbered 44a, now bound between ff. 44 and 45, should precede the present fol. 1. This leaf begins in the latter part of the section on the Nativity:

And kepe wele & worthely
þat þai had wonen before Iwis. 675-6

Harl. 2250 carries the poem farther than the other two manuscripts, giving all of Pentecost except a rendering of the last five lines of the *Legenda Aurea* account as printed by Graesse on p. 337. Presumably another page would give us the end.

A later hand has glossed difficult words in the MS. and sometimes written the explanations in the margin. The following words are among those which needed comment: *Fulloght* 1403, *unbosom* 1461, *agreit* 1468, *grille* 1468, *aswaret* 1470, *wary* 1643, *tyght* 1675, *lent* 1683, *throo* 1692, *behette* 1695, *tene* 1814, *futhed* 1893, *thesternes* 1997, *nderfoo* 2031, *layne* 2431,

¹ ll. 4243-4, 4359-60, 7421, 7690-1, 7695, 7969-72, 8079, 8142-5, 8173-5.

² ii. 690. See also Gollancz, *St. Erkenwald* (Select Early English Poems, iv; London, 1922), pp. v-vii.

bayne 2499, botc 2528, twynne 2548, lombcr 2655, serges 2875. The explanations are usually an English synonym written in the margin; but occasionally a Latin word is given in definition, sometimes a reference is made to another part of the text, and in some cases the word is marked without any explanation being given.

Of the three manuscripts, Harl. 3909 and Addit. 38666 usually agree against Harl. 2250 and present the better text. The most important omission of Harl. 2250 is ll. 693–1172, more than half the section on the Nativity. Furthermore, various quatrains of the text of Harl. 3909 and Addit. 38666 which are translations of the *Legenda Aurea* text are omitted by Harl. 2250.¹ But in spite of the fact that Harl. 2250 is inferior to the other two manuscripts, certain passages indicate that it may have been copied from a text that preserved the original where the other two do not. For example, the reference to Leviticus in Harl. 2250,

In þo thrid boke leuetecy 4239
is corrupted in Addit. 38666 to
þe thridde boke rede I;
in Harl. 3909 to

the thryde book rede he rede I;
and both texts added lines in the attempt to make sense of the passage.² Furthermore, a number of quatrains giving ampli-

¹ 2313–28, 2937–40, 3465–8, 5797–800, 7917–20, 8105–8.

² The complete quatrain of Harl. 2250 is:

Bot more expres þis story
of þo lombes offerynge
In þo thrid boke leuetecy
Who so euer wil loke may fynd this þinge.

(fol. 15 a, col. 1)

See note on 4237–44. Harl. 2250 also preserved the better reading in lines 7689–92:

hor misbeleue z hard hert als
þat þey hadden to leue aright
ffor ay þey hoped sum what fals
that apertely segghen in sight.

In Harl. 3909, ll. 7690–1 and 1795 were omitted, a later correction changed *als* to *also*, making a rhyme to *tho*; and a cross was placed in the margin to show that something was wrong. In Addit. 38666 the corruption is in line 7692, which reads:

For hore hertus were derk z no thyng lyght.

fications of the *Legenda Aurea*¹ or brief summaries² are not found in Harl. 2250, and were very probably added to the original text by an earlier MS. of the same group as Harl. 3909 and Addit. 38666.

The date of composition cannot be determined with certainty. All the manuscripts were written in the fifteenth century; but the poem must have been composed in the fourteenth, since it was known to the Chester playwright,³ and the author may very probably have been a monk of St. Werburgh's Abbey.

The poem is written in octosyllabic lines grouped in four-line stanzas by cross-rhymes (*abab*). In many cases two consecutive stanzas have the same rhymes, making an octave of *abababab*,⁴ and frequently one rhyme is carried through two stanzas, making *ababacac*⁵ or *ababcbb*.⁶ This quatrain form is not uncommon for narrative, as may be seen in the *Fall and Passion* of Harl. 913,⁷ No. 4 of the Mary miracles of the Vernon MS.,⁸ and the *Legend of the Holy Blood of Hayles*.⁹ The versification is not smooth, and the rhyming is assisted by a number of tag-phrases: *in gode fay* 138, 567, 1177; *leue ze me* 51, 84, 216, 222, 277; *bout were* 105, 424, 541, 592; *wyth-outen were* 35, *with-oute were* 57, *with-outen were* 843; *soth to say* 110, 404, 454, &c.

These quatrains are divided into groups by headings, in Latin, which serve to name the topic next taken up, and sometimes give a few lines of the Latin which is to be translated,¹⁰

¹ ll. 1881-8, 2049-52, 2521-4, 4463-4 and 4467-8, 6129-32.

² ll. 2417-20, 3713-16, 4517-20, 4561-8, 4913-16.

³ See below, pp. xxviii-xliii.

⁴ ll. 1-8, 9-16, 25-32, 33-40, 61-8, 85-92, 169-76, 197-204, 221-8, &c.

⁵ ll. 125-32, 237-44, 409-16, 537-44, 709-16, 881-8, &c.

⁶ ll. 17-24, 289-96, 385-92, 557-64, 717-24, &c.

⁷ Edited by Furnivall in 'Early English Poems and Lives of Saints' in *Transactions of the Philological Society* (1858), pp. 12 ff.

⁸ E.E.T.S. 98, pp. 149 ff.

⁹ Edited by Horstmann, *Allenglische Legenden* (1881), p. 275. The quatrain form is also found in the lyrics *Veni Creator Spiritus* (E.E.T.S. 98, pp. 43 ff.), *A Prayer to Jesus* (ibid., pp. 48-9), *Hymn to Jesus Christ* (E.E.T.S. 26, pp. 83-6), in the Brome play of Abraham and Isaac, and in the Towneley and Chester Plays. Note, however, that the quatrains of Chester are not found in parts influenced by the *Stanzaic Life*. See below, p. xliii.

¹⁰ The Latin following ll. 76, 148, 700, 708, 872, &c.

sometimes name the authority followed.¹ Besides the headings, many Latin quotations are introduced from the Bible or from a Church Father, usually followed by an English translation.²

The dialect of the poem, as we might expect from its connexion with Chester, is West Midland. In the list given below, only words are cited whose form is confirmed by the rhyme. Numbers 3, 6, and 11 are characteristic of the West.³

1. O.E. *a* > *o*:—*more*: *bifore* 556, 721, 782, 839, 882; *lore*: *byfore* 4526; *sore*: *before* 5958; *knowe*: *rowe* 313.

2. W.S. *æ* > *e*:—*were*: *clere* 1412, 3730; *were*: *here* 1485, 5982; *were*: *dere* 1609, 1706, 3242; *wer*: *her* (yb.) 1618; *were*: *here* 3166; *were*: *manere* 1785, 1794, 1845, 1917, 3534, 3766; *þere*: *enquere* 1934; *were*: *apere* 1957; *were*: *power* 3442; *bare*: *maner* 6777. Exceptions are *wore*: *more* 1406, 6059; *thare*: *bare* 5812; *thore*: *more* 8963.

3. O.E. *a* before a nasal gives *o*:—*mon*: *opon* 305, 548; *wommon*: *on* 849; *mon*: *on* 870.

4. W.S. *ea* before *ld* becomes *o*:—*told(e)*: *wold* 421, 1009.

5. O.E. *y* > *i* (*y*):—*kyng*: *lettyng* 177; *hyd*: *bitid* 240; *myng*: *byng* 742; *fulfille*: *wille* 1321; *synne*: *wynne* 2110; *mynn*: *inn* 5760.

6. The personal endings of the present indicative are: in the singular 2, -s; 3, -s, -es; in the plural -n.

(2) *hace*: *grace* 236; *has*: *gras* 5574; *has*: *maas* (3 sing.) 7621.

(3) *has*: *was* 255, 403, 571, 709, 844; *has*: *gras* 281; *mas*: *was* 339; *tas*: *cas* 343; *arages*: *dayes* 4431.

(pl.) *sayn(e)*: *bayn* 2269, 2497, 7593; *han*: *tan(e)* (pa. pple.) 890, 7618; *sayn*: *azayn* 7604; *sayn*: *gayn* 7629.

7. The infinitive usually lacks final -n:—*be*: *we* 79; *calle*: *alle* 95; *se*: *iolite* 120; *fall*: *all* 135; *wende*: *ende* 136, 144; *se*: *we* 155; *se*: *me* 224; *be*: *me* 237, 279; *here*: *ere* 244; *concele*: *hele* 256; *hecre*: *there* 289; *go*: *also* 327; *pay*: *cuntray* 328; *pay*: *thay* 353; &c. Exceptions:—*gon*: *non(e)* 888, 980; *gone*: *onon(e)* 1087, 1107.

8. The present participle ends in -yng:—*comyng*: *zyng* 89;

¹ The Latin following ll. 32, 208, 348, 416, 564, 592, &c.

² The Latin following ll. 392, 556, 620, 716, 728, 732, 796, &c.

³ L. Morsbach, *Mittelenglische Grammatik* (Halle, 1896), p. 15, and compare the works of Myre (E.E.T.S. 31 and xvi) and Audelay (Percy Society, xiv).

comyng : *bryng* 410 ; *lengyng* : *kyng* 414 ; *comyng* : *kyng* 525 ; *beryng* : *zyng* 945.

9. Preterite-present verbs have the vowel of the plural different from that of the singular:—*moun* occurs in rhyme at 472, 529, 916, 1972, 1991, 2287, 3403, 3736, 3819, 3826, 3923. Exception:—*may* : *aye* 4330.

10. The past participle of strong verbs occurs usually with final *-n*:—*sene* : *kene* 117, 5988 ; *sene* : *wene* 282, 962 ; *gone* : *opon* 473 ; *tan* : *han* 892, 4088 ; *tane* : *bigan* 1362 ; *sene* : *tene* 3296, 5736, 5836 ; *gone* : *ichone* 5387 ; *done* : *sone* 3111. Exceptions:—*ibore* : *sore* 293 ; *bore* : *zore* 788 ; *bore* : *more* 921.

11. The past ending of weak verbs is often *t* rather than *d* :—*paste* (pa. pple.) : *laste* 99 ; *calt* (pa. pple.) : *shalt* (2 sing. pres.) 121 ; *past* : *fast* 9087.

12. The feminine singular pronoun ends in *-o*, and the plural pronoun is *thay*:—*ho* : *þerto* 612 ; *ho* : *do* 2881, 2933 ; *thay* : *ay* 333 ; *thay* : *pay* 355 ; *thai* : *paye* 4414 ; *thay* : *say* 7220.

The dialect of Harl. 3909 is the West Midland of the original poem. The four scribes differ slightly: scribe A consistently uses *qu-* for initial *wh-*; scribes C and D use *-u-* for *-e-* in unaccented syllables, a West Midland characteristic found frequently in Myre and Audelay.

The dialect of Addit. 38666 is also Midland, but lacks the distinguishing West Midland characteristics. It differs from the dialect of the original in the following respects:

3. O.E. *a* before a nasal is represented by *a* rather than *o* : *names* 28, *mankynde* 52, *wantynge* 61, *game* 112.

6. The third singular present ends in *-th* (*-þ*) rather than *-s* : *redeþ* 21, *lasteþ* 100, *bereþ* 358, *hath* 460.

11. The weak past has *-d*, not *-t*: *wylned* 9, *conceyued* 39, *endud* 53, *passed* 60, *venshed* 88, *dispised* 271.

12. Of the pronouns, the feminine singular is, not *ho*, but *sheo* 772, 2155, 2156, 3030 ; *he* 210, 215, 3136 ; *shee* 3060.

The dialect of Harl. 2250, which seems to have been owned in Cheshire,¹ is like that of the first scribe of Harl. 3909, except that a few Northern *a*'s appear (*arne* 9645, *knaue* 9680, 9803,

¹ See above, p. xii.

shawinge 9807, &c.), and the weak preterite ends in *-d* more often than in *-t* (in two hundred lines, 9625–824, there are fifteen preterites in *-d* and four in *-t*).

Before taking up the author's use of his sources, it may be well to consider the purpose with which he wrote. From the Prologue we infer that a layman, not familiar with Latin, saw the account of Christ's life in the *Polychronicon*, and asked to have a trustworthy English version :

A worthy wyght wyned at me
Sertayn pyngus for to showe,
þat in Latyn wrytun saw he,
In Engliſsh tonge, for to knowe

Of Ihesu Cristes Natiuite
And his werkus on a rowe,
To the whiche by good Auctorite
He myghte triste 7 fully knowe.

9-16

Beginning with the fourth book of the *Polychronicon*, the author inserted explanations from a Latin dictionary (probably the *Catholicon* of Joannes Januensis de Balbis) or perhaps from other parts of the *Polychronicon*, and additional legends from the *Legenda Aurea*.¹ But the *Legenda Aurea* proved so much more to his taste that he ceased using the *Polychronicon* except for occasional passages to be mentioned later.² The result looks like a translation of the *Legenda Aurea* with insertions from the *Polychronicon*.

The stories are those which the Church ordinarily chose for lay instruction, and bear a close resemblance to the subjects in church sculpture and glass. M. Mâle says of French art in the thirteenth century: 'The cycles of the childhood, the public life, and the Passion as presented in both sculpture and glass consist of the following scenes:—the Nativity, the Announcement to the shepherds, the Massacre of Innocents, the Flight into Egypt, the Presentation in the Temple, the Adoration of the Magi, the Baptism, the Marriage at Cana, the Temptation, the Transfiguration, the Entry into Jerusalem, the Last Supper, the Washing of the disciples' feet, the different

¹ The notes on pp. 371–5 below give details as to the sources of the first 700 lines.

² See below, pp. xx–xxi.

scenes of the Passion, the Crucifixion, the Entombment, the Resurrection, the Appearances after death, and last of all the Ascension, . . . just those mysteries celebrated by the Church at Christmas, the Epiphany, and during Lent, Holy Week and the weeks that follow.’¹ A comparison of M. Mâle’s list with the table of contents will show how close is the selection of New Testament material in this poem to the selection in art. The Old Testament stories are introduced at appropriate points: Adam, in connexion with the Temptation of Christ;² Abel, Abraham, and Melchizedek, in the account of the Purification;³ Balaam, in the story of the Epiphany;⁴ &c. In other words, the poem contains the main Bible stories that the Church wished the layman to know.

At times the author thought of some layman as actually reading it:

As in Latyn is writen heȝ,—

ffor write Latyn may I not spaȝ
to sich as han understondyng,
but after þe Latyn I wil declar
In Englisch, lewde to haue likyng.

5564-8

As I bifore tolde ȝou heȝ,
but hor names heȝ writen is

In Latyn, wel as ȝe moun se,
but þe Englisch I wil leeue,
lest men pꝛsumptuose holden me
to put me firre þen I may pꝛeue.

9123-8⁵

At times the author found difficulty in adequately explaining unfamiliar ideas, especially the mystic meaning of numbers:

the third cause ful thester is,
but ȝet as negh as I con
declare I wil hit now i-wys,
sum sauouȝ ȝou to haue þer-on.

8801-4

¹ E. Mâle, *Religious Art in France, XIII Century*, translated by D. Nussey (New York, 1913), p. 179, and see also p. 176.

² ll. 5261-92.

³ ll. 2329-2508.

⁴ ll. 1593-728. See list of proper names for other Old Testament characters, and Mâle, *loc. cit.*, pp. 152 ff.

⁵ See also ll. 1481-4, 1800, 2035, 2143-4, 2167-8, 2267-8, 2403-4, 3665-6, 4725, 4732, 4827, 5751, 5843-4, 6217, 6380, 6388, 6430-2, 6818, 7059-60, 7079-80, 7867, 8218, 8484, &c.

Furthermore, laymen were addressed in certain additions near the end of the poem, especially one dealing with confession¹ and one on the qualities necessary for a doomsman.² On the other hand, some quatrains imply an audience of learned and 'lewet' listening to some one reading the work out loud:

Now speke sumquat I wil her
of Cristes circumcisioun,
qvi hit was don þat 3e moun her
that listen now to my lessoun. 1173-6

Thenne was fulfillet the prophecy
that I in Latyn thenke to say,
for lettert men that sitten by
to conferme this in gode faye. 3465-8

In Latyn as I shal specify,
and after in Englisch more verray
for lewet men that her ben by. 7150-2³

Possible criticism from the learned was also considered by the author in his insistence on naming his authorities:

And myne Aucteres fully rehersynge,
On the whiche I founde my lessoun.

Theȝ-fore þat redeþ here wyth-ynne,
Rewarde þe mater of euery resoun,
And trewe wyttensse, as haue I wynne,
Writen he shal fynde redy boun,

So þat no fable, in good fay,
þat fals ys, shal he fynde non,
But thyng þat trewe ys 7 verray,
And wyttensse names wryten þere-on.

By-fore euery mater, and I may,
The Auctor shal by my bone,
That Clerkus shal not after say
Þese newe fables wrote a fonne. 19-32

¹ ll. 10045-56.

² ll. 10625-31.

³ See also ll. 21, 4108, 4260, 4312, 5213-15, 5221-8, 5984, 6215, 9303, 9348, 9706, &c. Compare the references to hearers and readers in *Cursor Mundi* (E.E.T.S. 57), ll. 1-2, 25, and (E.E.T.S. 68, p. 1637) l. 23648, Edinb. MS.; and in *Northern Passion* (E.E.T.S. 145), p. 249.

The authorities cited by the author at various points are with few exceptions¹ those named in corresponding passages of the *Legenda Aurea*² or the *Polychronicon*,³ but nowhere does he name these two compilations, although he uses them most extensively of all.

The first source, then, is Ralph Higden's *Polychronicon*. Perhaps the *Stanzaic Life* Prologue faintly echoes Higden's Prologue in the emphasis on citing authorities.⁴ The *Polychronicon* material is used principally at three points: the first is at the beginning of the poem;⁵ the second, following the Innocents, gives the events of Jesus' boyhood;⁶ and the third, following Ember Days, gives events from Jesus' ministry.⁷ The form parallels the *Polychronicon* most closely in the two latter passages; we find a date stated in terms of the

¹ 'Lucas in Textu' (p. 8); 'Lucas' (p. 11); 'Eutropius in cronicis suis' (p. 12); 'Genesis ultimo' (pp. 13, 62); 'Hec in Historiis Scolasticis' (p. 14, but Trevisa, iv. 267, here reads 'Petrus', and it is possible that other MSS. of Higden did the same); 'Martinus in cronicis suis' (p. 21); 'Eutropius' (p. 23); 'Vnde apostolus' (p. 24); 'Lucas in euangelio' (p. 46); 'Micheas iiii' capitulo' (p. 65); 'Paule' (l. 2104). See notes on these lines.

² 'Frer Bertilmewe' (l. 358, *Leg. Aur.*, p. 41); 'Frater Bartholomeus in sua compilatione de infancia Christi' (p. 15, *Leg. Aur.*, p. 41); 'Orosius ⁊ Innocencius papa iii' (p. 19, *Leg. Aur.*, p. 43); 'Ezechiel' (p. 25, *Leg. Aur.*, p. 41); 'Bernardus' (p. 27, *Leg. Aur.*, p. 42); 'Eusebius' (l. 1025, *Leg. Aur.*, p. 45); 'Tractatus Bernardi de natiuitate domini' (p. 38, *Leg. Aur.*, p. 46); 'Raby Moyses' (p. 51, *Leg. Aur.*, p. 84); 'Lucas' (p. 52, *Leg. Aur.*, p. 87); 'Iohannes Crisostomus' (p. 54, *Leg. Aur.*, p. 89); 'Gregorius' (p. 64, *Leg. Aur.*, p. 90); 'Remigius' (p. 66, *Leg. Aur.*, p. 91); 'Iohannis Grisostomy' (p. 67, *Leg. Aur.*, p. 91); 'Fulgence' (l. 2004, *Leg. Aur.*, p. 91); 'Bernardus' (p. 69, *Leg. Aur.*, p. 93); 'Hugo de Sancto Victore' (p. 78, *Leg. Aur.*, p. 160); &c.

³ 'Petrus in Historiis Scolasticis de incarnatione Christi' (p. 2, *Polychronicon*, iv. 254); 'Matheus in euangelio' and 'Lucas' (p. 10, *Polychr.*, iv. 264); 'Petrus Comestor in Historiis Scolasticis capitulo xxxij' (p. 11, *Polychr.*, iv. 264); 'Ieronymus ⁊ Petrus in Historiis capitulo xl' (p. 82, *Polychr.*, ii. 288, reads 'Hieronymus in epistola ad Evangelum, et Petrus capitulo quinquagesimo secundo'); 'Ierom ⁊ Isodre also And Petre in þe stories als' (ll. 2465-6, *Polychr.*, i. 106-8, 'Isidorus, libro quinto, capitulo primo... Verumtamen Hieronymus, in epistola ad Evangelum presbyterum'); &c.

⁴ *Polychr.*, i. 18-26; *Stanz. Life*, ll. 19-32.

⁵ ll. 33-700.

⁶ ll. 3589-664.

⁷ ll. 5117-404.

emperor's reign and of Christ's life, followed by a brief summary of events in that year. In addition, brief characterizations of Octavian and Tiberius are given,¹ and certain anecdotes: the invention of the letter X,² the practice of Tiberius in appointing procurators,³ the treatment of the man who found a process for making glass malleable,⁴ and the sad end of Ovid.⁵ Furthermore, in the section on the Purification is inserted an account of Melchizedek and the naming of Jerusalem, probably taken from the second and first books of the *Polychronicon*.⁶ With the aid of such an elaborate index as that of Royal MS. 14 C. XII, the author may have found in the *Polychronicon* other material which was also available in the *Catholicon*.⁷ Which version of the *Polychronicon* was used is not certain. It was not Trevisa's English translation,⁸ but probably a Latin text that had a more expanded life of Christ than the text printed in the Rolls Series. For example, British Museum MS. Royal 13 E. 1 gives additional material on the Annunciation, the Visit to Elizabeth, the stable at Bethlehem, and Christ's Temptation in the wilderness.⁹ Though this

¹ ll. 3625-52, 5117-40; *Polychr.*, iv. 292-6, 310-14.

² ll. 3653-64; *Polychr.*, iv. 296.

³ ll. 5141-72; *Polychr.*, iv. 314.

⁴ ll. 5173-92; *Polychr.*, iv. 316.

⁵ ll. 5193-216; *Polychr.*, iv. 316.

⁶ ll. 2429-40, 2469-500; *Polychr.*, ii. 288-9. ll. 2441-68; *Polychr.*, i. 106.

⁷ Part of the account of the Jubilee year (ll. 4185-204, 4213-44), *Polychr.*, ii. 290; and of the Olympiads (ll. 149-92), *Polychr.*, i. 184, ii. 280, iii. 50. See notes, pp. 372-3 and 385.

⁸ Edited with the *Polychronicon* in the Rolls Series (1865-86). Trevisa and the poem both add explanations and definitions to the Latin, but they usually add at different points; see Trevisa, iv. 279, 287, 291. In one passage where the point of addition corresponds, the explanations differ; see the account of Olympiads in Trevisa, iv. 253, and *Stanzaic Life*, ll. 145-208. In the language I have found nothing to show that the poem was influenced by Trevisa; and at several points it is nearer the Latin: Higden, iv. 252, 'Olympiadis centesimae nonagesimae tertiae'; Trevisa, iv. 253, 'þere of Olympias nyne score and ten'; *Stanzaic Life*, ll. 37-8, 'Of Olympyas . . . Thre hundred nynty and thre'; Higden, iv. 266, 'octavo'; Trevisa, iv. 267, 'sevenþe'; *Stanz. L.*, l. 422, 'eȝt'; Higden, iv. 296, 'cs.'; Trevisa, iv. 297, 'c. r. s.'; *Stanz. L.*, l. 3656, 'c. s.'

⁹ Fols. 102 b and 106 a. Royal MS. 13 E. I is dated late fourteenth

manuscript was not the immediate source of the English poem, a similar version of the *Polychronicon* may have been.

The second source, and the one most extensively used, is the *Legenda Aurca*.¹ This great collection, made in the latter part of the thirteenth century by Jacobus de Voragine, Archbishop of Genoa, combined the *Temporale* and the *Sanctorale*, the order being determined by the celebrations of the Church year. The sections which furnish material for the life of Christ are *De Nativitate domini nostri Jesu Christi secundum carnem*, *De innocentibus*, *De circumcissione*, *De epiphania*, *De purificatione beatae Mariae virginis*, *De quadragesima*, *De passione domini*, *De resurrectione domini*, *De adscensione domini*. Furthermore, the poem offers a translation of the sections *De septuagesima*, *De sexagesima*, *De quinquagesima*, *De jejuniis quattuor temporum*, *De letania majori et minori*, *De sancto spiritu*. The result is a nearly complete *Temporale*, which, however, lacks an Advent. Of course the sections on Septuagesima, Sexagesima, Quinquagesima, Ember Days, the Litanies, and Pentecost do not deal with the life of Christ, and are therefore extraneous to the subject.

An arrangement similar to this, however, is not uncommon in French and English translations of the *Legenda Aurea* which were made in the fourteenth and fifteenth centuries. Two French collections may be especially mentioned. The first, which is found in British Museum MS. Addit. 17275, dated 1325, has been, probably wrongly, ascribed to Jehan Beleth.² It consists of five groups of legends dealing with

century (before 1387) in *British Museum Catalogue of Western MSS. in the Old Royal and King's Collections* (1921), vol. ii.

¹ Edited Graesse, Leipzig, 1850. See also Pierce Butler, *Legenda Aurea—Légende Dorée—Golden Legend. A Study of Caxton's Golden Legend with special reference to its relations to the earlier English prose translation*. Baltimore, 1899.

² This MS. is grouped by Mr. Butler (pp. 20-35) with other MSS. which contain the collections in whole or in part: Bib. Nat. MSS. Fr. 183, 185, 413; Brit. Mus. MS. Addit. 6524; Queen's College, Oxford, MS. 305; Brit. Mus. MS. Royal 20 D. VI; and Phillips MS. 3660. Three MSS. only name Beleth as translator, Bib. Nat. MSS. Fr. 183, 185, and Brit. Mus. MS. Addit. 17275, and this ascription is almost certainly mistaken. Mr. Butler's suggestion (p. 32) that this collection may be based 'on a similar Latin compilation by Johannes Beleth himself'

(1) life of Christ, (2) Apostles, (3) Martyrs, (4) Confessors, (5) Women.¹ The second French collection is the revised form of De Vignay's translation of the *Legenda Aurea* found in Stowe MSS. 50-1 and British Museum print C. 53. k. 1. This is the version that Caxton used.² The following table shows the arrangement of the English poem and of the early sections of the two French versions:

<i>Addit.</i>	<i>Stowe.</i>	<i>Stanzaic Life.</i>
Advent (Leg.)	Advent	Conception Visit to Elizabeth
Nativity Innocents (Leg.)	Nativity	Nativity
Circumcision	Circumcision	Circumcision
Epiphany	Epiphany	Epiphany
Purification		Purification

lacks evidence to support it. The three passages where he states that 'the French legends give details, to which Jacobus refers as coming from Beleth, without mentioning him', are valueless as proof. (1) In the life of St. James ('Magister autem Johannes Beleth dicit, quod tantum unum ibi convertit', *Leg. Aur.*, p. 422), not only Beleth's name but the whole sentence is absent from the French of MS. Addit. 17275, and the French text is in other respects so far from the *Legenda Aurea* version as to lead one to doubt any dependence. (2) In the Beheading of St. John the Baptist (*Legenda Aurea*, p. 574), one reads: 'Hoc etiam testatur Johannes Beleth dicens, quod praedicta sancta Thæcla ipsum digitum, qui comburi non potuit, de ultra partibus marinis in Normanniam attulit et ibi in honore sancti Johannis ecclesiam fabricavit, quam ecclesiam, ut ibidem dicit, quidam hac die dedicatam fuisse asserunt'; the French (quoted by Butler, p. 33) omits this detail and the reference for it. (3) In the story of St. Lawrence (MS. Addit. 17275, fol. 99 b) the French omits the whole discussion of the names Decius and Gallienus, which the reference to Beleth concerns, and also omits the many miracles of the *Legenda Aurea*. Finally, the reference to the Legend of the Cross (*Leg. Aur.*, p. 304), which Mr. Butler (p. 22) was not able to identify, is in Beleth's *Rationale Divinorum Officiorum*, printed by Migne, *Patr. Lat.*, ccii, col. 153. Mr. Butler's alternative suggestion (p. 22) that the French version is 'an entirely new compilation made in French' seems to me true; such a compilation as the MS. Addit. presents is a combination of a simpler collection (like Bib. Nat. MS. Fr. 183) with translations of *Legenda Aurea* material.

¹ This is the arrangement of Brit. Mus. MS. Addit. 17275. Bib. Nat. MS. Fr. 183 gives a chronological account of Christ's life, a group of Apostles, and then Saints without the grouping into Martyrs, Confessors, and Virgins. In Bib. Nat. MS. Fr. 185 the text is in the same order as 183, but the table of contents is like MS. Addit. (see Butler, pp. 22-7).

² Butler, pp. 75, 147.

<i>Addit. MS. 17275.</i>	<i>Stowe.</i>	<i>Stanzaic Life.</i>
		Innocents
		Boyhood
Septuagesima (Leg.)	Septuagesima	Septuagesima
Quinquagesima (Leg.)	Sexagesima	Sexagesima
Lent (Leg.)	Quinquagesima	Quinquagesima
Sexagesima (Leg.)	Lent	Lent
	Ember Days	Ember Days
		Ministry
Passion	Passion	Passion
Harrowing of Hell	Resurrection	Resurrection
Litanies (Leg.)	Litanies	Litanies
Ascension (Leg.)	Ascension	Ascension
Pentecost (Leg.)	Pentecost	Pentecost

Interesting as is the parallel in order, there is no evidence in the text to show that any one influenced any other. Perhaps they owe their similar arrangement to the *Temporale*.

The translator treated the text of the *Legenda Aurea* with some freedom, especially in the early part of his work. How he omitted some passages of the Latin, and less often expanded others, may be seen from the opening of the *Circumcision* :

<i>Legenda Aurea.</i>	<i>Stanzaic Life.</i>
De circumcissione domini.	De circumcissione domini nostri Ihesu Christi.
Circumcisionis dominicæ diem quatuor celebrem faciunt et solemnem.	Now speke sumquat. I wil heȝ of Cristes circumcisioun, qvi hit was don þat ȝe moun heȝ that listen now to my les- soun. 1176
Primum est octava nativitatis domini,	Thre skilles I fynde in gode fay wherfore þis fest shuld ho- nouret be, the first for hit is eght day of Ihesu Cristes natiuite, 1180
secundum impositio novi et salutiferi nominis,	The secunde eke, ȝe knowe may Is gyuyng of nome, leue ȝe me, the thrid blode-shedyng, soth to say,
tertium effusio sanguinis,	that for mon-kynde first shed he. 1184

Legenda Aurea.

quartum signaculum circum-
cisionis.

Primum ergo est octava
nativitatis domini. Si enim
aliorum sanctorum octavae
solemnnes sunt, quanto magis
octava dies sancti sanctorum
solemnis erit. Sed non vide-
tur, quod nativitas domini de-
beat habere octavam, quia ejus
nativitas tendebat ad mortem.

Obitus autem sanctorum ideo
octavas habent, quia ipsi tunc
nascuntur ea nativitate, quae
est ad vitam aeternam, ut
postea resurgant in corporibus
gloriosis. Eadem ratione vide-
tur, quod non debeat habere
octavam nativitas beatae vir-
ginis nec beati Johannis bap-
tistae, similiter nec resurrectio
domini, quia jam facta erat
ipsa resurrectio in re. Sed
notandum, quod, sicut dicit
Praepositivus, sunt octavae
suppletionis, ut est octava na-
tivitatis domini, in qua sup-
plemus, quod minus in festo
factum fuerat, scilicet officium
de parturiente. Unde etiam
olim in missa consueverat can-
tari ad honorem beatae vir-
ginis: vultum tuum etc. Item
sunt octavae venerationis, ut
Paschae, Penthecostes, beatae
virginis, beati Johannis bap-
tistae. Item devotionis, ut
cujuslibet sancti possunt fieri
octavae. Figurationis, ut sunt
octavae institutae de sanctis,
quae significant octavam resur-
rectionis.

Secundum est impositio novi
et salutiferi nominis,

Stanzaic Life.

As to þe first, I may wel
preue,
sithen seyntes festes honouret
ben
Aght days to-geder, his forto
leue
vnskilful sizt hit weʒ to sene ;
1188

Sithen þat he is most of myzt
And of alle seyntes hede 7
souerayn,
to reuerence his day hit is
ryght
And mensk hit most with al
ouʒ mayn.
1192

The secunde skil is sikerly
qvy we honouren þis day,
for nomet he was witerly,
As Goddes mouth bifore con
say.
1196

Legenda Aurea.

hodie enim impositum est ei nomen novum, quod os domini nominavit. Nomen pater, quod non est aliud sub caelo, in quo oporteat nos salvos fieri. Nomen, quod secundum Bernardum est mel in ore, melos in aure, et jubilus in corde. Nomen, quod, sicut dicit idem Bernardus, instar olei lucet, praedicatum pascit, recogitatum lenit, et ungit invocatum. Habuit autem triplex nomen, sicut ex evangelio manifestatur, scilicet filius Dei, Christus et Jesus.

Vocatur autem filius Dei, in quantum est de Deo Deus, . . .
Legenda Aurea, pp. 79-80.

Stanzaic Life.

Hodie impositum est ei nomen,
 quod os domini nominavit.

Bernarde witnes, as rede I,
 thre nomus he hade, þat nys
 no nay,
 Goddis sone one is sikerly,
 Crist 7 Ihesus, þes thre in
 fay. 1200

Distinctio nominum, et primo
 quare dicitur filius dei.

Goddess son he callide is
 In þat he come from heuen
 doun
 And mynget godhed noȝt amys
 with monhede, as ȝe leue
 moun. 1204

For from þe faders maieste
 out of hym-self he doun was
 sent,
 therfore he may wel callide be
 Goddes son omnipotent. 1208

And al-thagh in one trinite
 thre persouns ben to-geder lent,
 þe goddhede is with alle thre
 enterlie, takes in þour entent.

1212

The passages which the author of the poem omits from the *Legenda Aurea* are sometimes such subordinate material as illustrations from the Church Fathers¹ or explanations;² and

¹ Bernard after l. 1196 (*Leg. Aur.*, p. 80); Bernard, Hilary, and Jerome after l. 2033 (*Leg. Aur.*, pp. 92-3); John of Damascus after l. 1172 (*Leg. Aur.*, p. 47); &c.

² See notes on ll. 1192, 1545, 1796, 2028, 2161-4, 4020, 4568, &c.

sometimes points in the discussion.¹ The additions are chiefly Biblical material, either such stories as Balaam,² Abraham,³ and the return of the Children of Israel from Egypt,⁴ or mere quotations of a verse.⁵ Two passages which seem to have been favourites with the author are 'Non auferetur sceptrum de Juda, et dux de femore ejus, donec veniat qui mittendus est, et ipse erit expectatio gentium' (Gen. xlix. 10)⁶ and 'Sed semetipsum exinanivit formam servi accipiens' (Phil. ii. 7).⁷

In addition to the *Polychronicon*, the *Legenda Aurea*, and the Vulgate, the author had at hand a dictionary to help him explain words which might be unfamiliar to his readers. This dictionary was probably the great *Catholicon* of Joannes Januensis de Balbis, which was made in the thirteenth century.⁸ From this the author took at least part of his account of the ages of the world and their parallel in the life of man,⁹ the definition of the word *legion*,¹⁰ certain reasons why circumcision was given to the Jews,¹¹ an explanation of the four feasts of the Jews,¹² and perhaps certain other facts about the Jubilee year¹³ and Olympiads.¹⁴ Details in regard to these passages may be found in the notes. One curious fact shows how closely this source was followed: the Latin heading before line 4969 reads: 'De quarto festo vocato encennia niorum'. The genitive ending as given in the *Catholicon*, 'Encenia niorum', is taken over into the poem.

One further source the author names: 'quadam epistola' (p. 93). From this he took the story of how Simeon twice attempted to change the reading of Isaiah's prophecy, 'Ecce virgo concipiet' (Isa. vii. 14) from 'virgyn' to 'gode wommon',

¹ See notes on ll. 1129, 1172, 1184.

² ll. 1601-728.

³ ll. 2357-508.

⁴ ll. 4821-92.

⁵ After ll. 1292, 1372, 1924, 1996, 3876, &c.

⁶ ll. 381-92, 1037-40, 1829-52, 3205-16.

⁷ ll. 709-16, 2101-4, and compare 837-40 and 6280.

⁸ I used the edition printed at Lyons in 1492; cf. Mayhew in E. E. T. S. cii, p. xviii.

⁹ ll. 101-44; *Catholicon*, art. *Aetas*.

¹⁰ ll. 529-36; *Catholicon*, art. *Legio*.

¹¹ ll. 1413-80; *Catholicon*, art. *Circumcisio*.

¹² ll. 4817-996; *Catholicon*, articles *Pascha*, *Pentecoste*, *Scenofegia*, *Encenia*.

¹³ ll. 4205-12; *Catholicon*, art. *Jubileus*; but see note on ll. 4185-224.

¹⁴ ll. 149-92; *Catholicon*, articles *Olimpias*, *Mons*, and *Iovis*; but see note, ll. 149-208.

and twice found the original reading restored.¹ Nicephoros, an early fourteenth-century Byzantine historian, may have known of this legend. After narrating the Presentation in the Temple, he says: 'Hunc Symeonem fama est ex eis fuisse unum, qui virtute, dignitate, vitaeque sanctitate excelluerunt: qui cum aliquando illi prophetae Isaiae oraculo legens incumbere, quod ait; *Ecce virgo uterum gestabit, et concipiet filium*, et de divini ejus responsi fide ambigeret, angelum ita fluctuanti ei astitisse ferunt, cum oraculo ejusmodi: non illum prius vitae hujus vinculis solutum iri, quam id, de quo credendo addubitasset, pro foribus primo quoque tempore appropinquans, et oculis ipse suis conspectum, testimonio suo confirmaret.'² This, of course, is not the source of the legend in the poem. A somewhat similar story is cited by Utesch from a fifteenth-century French Nativity play: the Emperor Caesar finds on the pedestal of Jupiter's statue the inscription 'Dum virgo mater pariet ista ymago corruet'. 'Sartan' interprets, and all their efforts to rub it off are futile.³ If the author here follows his general practice, the letter in which he found the story was in Latin.

More important than the sources of the poem is the use made of it in the Chester Plays.⁴ Connexion between this cycle and vernacular literature has hitherto been noted in the Sacrifice of Isaac (IV, second half),⁵ the Adoration of the Shepherds (VII),⁶ Christ and the Doctors (XI, second half),⁷ the Crucifixion (XVI),⁸ and the Resurrection (XIX).⁹ All these bor-

¹ ll. 2737-800.

² Nicephoros Callistos Xanthopulos, *Ecclesiasticae Historiae*, Lib. I, cap. xii (Migne, *Patrol. Gr.* 145, pp. 669-70).

³ Utesch, *Die Quellen der Chester-Plays* (Kiel, 1909), p. 35; A. Jubinal, *Mystères Inédits du quinzième siècle* (Paris, 1837), ii. 29 ff.

⁴ Edited in E.E.T.S. lxii and cxv.

⁵ Hohlfeld, *Modern Language Notes*, v. 222-38, and C. A. Harper, 'A Comparison between the Brome and Chester Plays of *Abraham and Isaac*', *Radcliffe College Monographs*, 15, pp. 51-73, discuss the connexion with the Brome *Abraham*.

⁶ C. M. Gayley, *Plays of our Forefathers* (New York, 1907), p. 132 n.

⁷ See C. Davidson, *Studies in the English Mystery Plays* (New Haven, 1892), p. 167.

⁸ Taylor, 'The English "Planctus Mariae"', *Modern Philology*, iv. 623.

⁹ Pollard, *The Towneley Plays* (E.E.T.S. lxxi), p. xix.

rowings are from dramatic or lyric poems and concern isolated passages or single plays. The relation to the *Stanzaic Life* seems to be of a different sort.

The first play to be considered is the *Nativity*. The following columns indicate the similarity in the arrangement of the material :

Stanzaic Life.

Mary visits Elizabeth and sings
the *Magnificat* 209-88.

Mary returns to Joseph
289-94.

Joseph is troubled about Mary
and consoled by an angel
295-308.

Octavian orders a tax 309-36.

Joseph and Mary go to pay
the tax 337-56.

An angel interprets the mourn-
ing and rejoicing spectators
357-92.

Joseph and Mary lodge at a
stable 393-416.

The date of Christ's birth
417-44.

The unbelieving midwife is
convinced 445-80.

Salvatio Romae falls 481-564.

The well flows with oil 565-80.

Three suns appear 581-92.

Octavian consults the Sybil
about his deification
593-610.

The Sybil shows a vision to
Octavian 611-44.

Chester VI.

Gabriel announces Christ's
birth to Mary 1-48.

Mary visits Elizabeth and sings
the *Magnificat* 49-112.

Elizabeth brings Mary to Jo-
seph 113-22.

Joseph is troubled about Mary
and consoled by an angel
123-76.

Octavian orders a tax 177-304.

Octavian consults the Sybil
about his deification 305-84.

Joseph and Mary go to pay the
tax 385-440.

An angel interprets the
mourning and rejoicing
spectators 441-64.

Joseph and Mary lodge at a
stable 465-80.

The unbelieving midwife is
convinced 481-576.

Expositor narrates the fall of
the *Salvatio Romae* 577-648.

the vision of three suns
649-52.

and the adoration of the ox
and the ass 653-6.

The Sybil shows the vision to
Octavian 657-712.

Stanzaic Life.

Chapter VI.

Expositor interprets Sybil's
vision 713-28.

and the midwife's miracle
729-36.

Romulus' statue falls 645-84.
The ox and the ass adore
Christ 685-92.

The resemblance extends not only to the selection and arrangement of legendary material, but to details as well. I give below, in parallel columns, first Latin versions of the *Salvatio Romae* from the *Polychronicon* and the *Legenda Aurea*, then the story as it occurs in the *Stanzaic Life* and in the *Chester Play*.

Polychronicon.

Romae fuit domus quaedam consecrata pene tota aurea lapidibus pretiosis ornata, quae dicebatur valere pene tertiam partem mundi, cujus cryptae parietum adhuc apparent horrendae et inaccessibiles; in qua etiam domo statucae omnium provinciarum ponebantur arte magica, quarum quaelibet nomen provinciae suae in se gerebat scriptum in pectore, et nolam argenteam circa collum;

quae, si qua gens contra Romam insurgeret, statim imago illius vertebat dorsum ad imaginem Romae, et tintinnabulum illius imaginis insonabat.

Unde et sacerdotes Gentiles

Legenda Aurea.

Quinto per miraculi evidentiam: Romae enim, ut testatur Innocentius papa tertius, duodecim annis pax fuit, igitur Romani templum pacis pulcherrimum construxerunt et ibi statuam Romuli posuerunt.¹

Primo igitur instituta est propter cujusdam templi dedicationem. Romani enim, cum universo orbi dominarentur, quoddam templum maximum construxerunt, in cujus medio suum ydolum collocantes omnium provinciarum simulacra per circuitum statuerunt, respicientia rectis vultibus ydolum Romanorum.

Si quando autem aliqua provincia rebellaret, continuo, ut ajunt, arte dyabolica illius provinciae simulacrum ydolo Romanorum posteriora volvebat; tanquam innuens, quod ab ejus dominio recessisset. Conciti igitur Romani ad illam

¹ *Legenda Aurea*, p. 42.

Polychronicon.

domum illam alternis vicibus custodientes nomen imaginis illius principibus nunciabant. Erat etiam in tecto domus illius eques quidam aeneus concordans mobilitate motui illius imaginis, lanceamque contra gentem illam sic insurgentem dirigebat. Unde et Romani facile hostes suos inpraemeditatos occupabant. In qua etiam domo tradunt ignem fuisse inextinguibilem, cujus artifex requisitus quamdiu duraret, respondit, 'Donec virgo pariat'.

Unde divulgatum est quod nocte Dominicae nativitatis eques ille cum domo corruit, et ignis ille extinctus.²

Stanzaic Life.

Aliud mirabile. Martinus in cronicis suis de mirabilibus Rome.

Sumtime in Rome made per
was
a temple of ful grete richesse,
temple of pes that ilk plas
was callide, as writen is ex-
presse, 484

Legenda Aurea.

provinciam copiosum exercitum destinabant et ipsam dominio suo subjugabant.¹

Consulentes autem Apollinem, quantum duraret, acceperunt responsum, quousque virgo pareret. Hoc autem audientes dixerunt: ergo in aeternum durabit. Impossibile enim crediderunt, quod unquam pareret virgo. Unde in foribus templi titulum nunc scripserunt; templum pacis aeternum. Sed in ipsa nocte qua virgo peperit, templum funditus corruit et ibi est modo ecclesia Sanctae Mariae Novae.³

Chester VI.

An other myracle, if I maye,
I shall rehearse, or I goe
awaye,
That befell that ilke daye
that Ihesu christ was borne.

584

wee read in Cronycles ex-
presse:
some tyme in Rome a temple
was,
made of so gret riches
that wonder was wytterly. 588

¹ *Legenda Aurea*, p. 718.² *Polychronicon*, i. 216-18.³ *Legenda Aurea*, p. 42.

Stanzaic Life.

Al of gold 7 of perre,
 thrid part þe world hit was
 worthy,
 of quich ȝet sumquat men may
 se,
 but negh dar non com for
 any. 488

But þat temple, leue ȝe me,
 was sett al ful of mavmetry,
 of iche londe 7 eke cuntre
 hor god stode þer apertely. 492

Vchone hade writen on his
 brest
 his nome, the londes name also,
 A belle of siluer of þe best
 the image ber of alle tho. 496

Imyddes that temple was
 standyng
 the god of Rome ful rialy,
 As grattest god 7 most chef
 kyng
 of al þat oþer company. 500

A-boue þat temple al with-out
 A hors-mon stode al made of
 bras,
 A speṛ in his honde wonder
 stout
 turnyng about þat image was.
 504

Ȝif any lond wold do any
 to Rome with bost or with
 bataile,
 or comyng by conspiracy
 that ilke cite to assaile, 508

Chester VI.

for all thinges in yt—leve you
 me!—
 was silver, goulde, and riche
 perye;
 thyrd parte the worlde, as
 reade wee,
 that temple was worthye. 592

of each provynce, that booke
 mynd mase,
 ther Gods image ther set was,
 and each one about his necke
 has
 a siluer bell hanginge, 596

and on his brest wrytten also
 the lands name and gods both
 twoo,
 and set was als in myddes of
 tho
 god of Rome righte as a king.
 600

about the house was meving
 there
 a man on horse, stood men to
 stere,
 and in his hand he bare a
 speare,
 all pure dispituouslie. 604

that horse and man was made
 of brasse,
 turning about that Image was;
 save certayne preistis there
 might none pas
 for Devylls fantasie. 608

but when any land with bat-
 tayle
 was ready Rome for to assaile,
 the gods Image, without faile,
 of that land rang his bell, 612

Stanzaic Life.

The image of þat lond in hy
 rong his belle with-out faile,
 And turnet his bak ful deign-
 ously
 to god of Rome, hom to auaille.

512

And that hors-mon made of
 bras
 A-buf þe temple turnet his
 speṛ
 toward þat lond þat risyng was
 Agaynus Rome bataile to rere.

516

Qveñ prestes þat weṛ þer dwell-
 yng
 sich tokenyng forto aspye,
 segh þos ymages hom turnyng,
 to þe souerayns þai con hye,

520

And tolden quat lond was
 risyng
 the empiṛ of Rome to any.
 thai senden onon bout taryng
 legiouns þat londe to destrie,

524

Or ellis to kepe hom in comyng
 And so to sle hom sodeynly,
 thus þai conqueret kemp 7
 kyng
 And al þe world als witerly,

528

.

But of this temple, bout weṛ,
 he þat wrozt hit asket was
 how long 7 als hou mony 3eṛ
 hit shuld enduṛ so in þat place.

544

Chester VI.

and turned his face dispituous-
 lie
 to god of Rome, as read I,
 in tokening that they were
 ready
 to fighting fresh and fell. 616

the image, also, aboue stand-
 ing,
 when the bell beneth began to
 ringe,
 turned hym, all sharply show-
 ing
 toward that land his speare. 620

and when they saw this token-
 ing,
 Rome ordayned without tary-
 inge
 an host to kepe there coming
 long, or they came there. 624

and in this manner, sothlie,
 by art of nigromanceye,
 all the world wytterly
 to Rome were made to lowt.

628

And that temple there, doubt-
 les,
 was called, therfore, the temple
 of peace,
 that through this sleight bat-
 tayle can cease
 through out the world about.

632

But he that Coyntlie this
 worke cast
 asked the Dyvill, or he past,
 how long that temple it shold
 last
 that he there can build. 636

Stanzaic Life.

And he onswaret 7 told ex-
pres,
hit shuld endur, leue þerophon,
til a virgyn wemmles
had born a childe bout help of
mon. 548.

Qven men of Rome herden þis,
thay leuet soth as prophecy
hit shuld endur, nothyng omys,
with-out ende þer witerly, 552

And writen riȝt in þe entre
of that temple al bifore,
that temple 7 fuyr shuld last-
yng be
In þat place for euer-more. 556

*Hec verba scripta erant in lingua
latina : Templum pacis eternum.*

Neuer-þe later al fel down
quen Crist was born of our
lady
temple 7 images, 3e leue moun,
And fuyr als slekket sikerly
560

Opon ȝole-day with-outen
drede,
as after wist was oponly,
thus was þe deul al in his dede
deceyuet thurgh Goddus mer-
cy. 564

Chester VI.

the Devill answered suttellie,
and said it shold last sickerlie
untyll a mayden wemmouslie
had conceived a childe. 640

They hard, and beleeved, ther-
fore,
it shold endure for evermore ;

but that tyme that christ was
bore,
it fell downe sone in hye. 644

of which house is seene this
daie
somewhat standing, in good
faye,
but no man dare goe well that
way
for feendes fantasie. 648

A study of these passages makes it clear that the dramatist was using the English rather than the Latin. But he did not take over his material without changing it. Where the play is closest to the poem, there is nothing like the word for word borrowing that occurs in the Towneley *Conspiracy* from the *Northern Passion*.¹ Indeed the alteration of two alternately rhymed quatrains into an eight-line stanza like the Chester

¹ E.E.T.S. 147, pp. 87-88.

aaabaaab or *aaabcccb* requires changes in words. But it is not only in the language that the dramatist makes alterations: where effectiveness demands, he rearranges the incidents. For example, in the story of Octavian and the Sybil, the *Stanzaic Life* gives an interval of three days for her prayer;¹ the dramatist splits the story into two parts; Octavian's request for information² comes before the birth of Christ along with his order for the tax, and the Sybil's reply with the vision of Mary and the child³ follows the birth of the child and the first speech of the Expositor.

A second legend taken by the Chester dramatist from the *Stanzaic Life* is the story of Simeon in the *Purification*.

Stanzaic Life.

Ones I rede that Simeon,
A qvile bifore that Crist was
born,
Isaiaʒ boke he loket opon
And fonde thes wordes hym
biforn : 2744

*Ecce virgo concipiet ⁊ pariet
filium.*

'Se', saide þe prophet Isaye,
'A virgyn shal conceyue i-wys
A sone 7 beʒ hym wemlesly
forto bryng monkynde to blis.'
2748

When Simeon segh þis ilk
thing,
Merueilet wonderly he was,
And hopide hit hade ben fals
wrytyng
that he segh þer in þat plas,
2752

Chester XI.

That Christ shall come well I
wott,
but day ner tyme may no man
wott,
therfore my books looke I
mott,
my hart to glade and light. 20

What Esay sayeth I will see,
for well I wott how it shall be ;
or I dyed, well were me
of hym to have a sight. 24

(*Tunc librum respiciens legat prophetiam : 'Ecce virgo Concipiet et pariet filium.'*)

A ! lord, much is thy power,
a wonder I fynd written here :
it sayeth a mayden cleane and
cleer
shall conceave and beare 28

¹ ll. 609-11.

² Chester VI. 305-84.

³ Chester VI. 657-712.

Stanzaic Life.

ffor impossible hym thuzt it
 weſ
 A may conceyue by any way,
 And saide, 'he that wrot this
 heſ
 wrot fals, a waieur dar I lay'.
 2756

And toke his knyf 7 scrapet
 fast
 And this word 'virgyn' writen
 peſ,
 And per-as 'virgyn' writen
 was last,
 made 'a gode wommon' a
 child to beſ. 2760

Deleuit hoc verbum virgo 7 scripsit
 bona mulier.

Chester XI.

A sonne called Emanuell;
 but of this leewe I neuer a
 deale,
 it is wrong written, as have I
 heale!
 or ells wonder were. 32

He that wrott this was a fone,
 to wryte 'A virgin' here upon
 that shall conceave without
 helpe of man;
 this writing marveyls me. 36

I will scrape this away anone;
 theras 'a virgin' is written
 on,
 I will wryte 'A good woman',
 for so it should be. 40

(Tunc librum fricabit, quasi deleret
 hoc verbum 'Virgo'; et postea
 ponet librum super altare, et
 veniet angelus et libro accepto
 faciet signum scribendi; et libro
 clauso recedet, et dicat Anna
 vidua.)

Anna.

Semion, father, south I see,
 that Christe shall come, our
 boote to be,
 from the father in magistie,
 on mankinde for to myne. 44

and when he cometh, leue thou
 me,
 he will haue mercye and pittie
 on his folke, to make them
 free
 and saue them of their synne.
 48

Stanzaic Life.

Qven̄ he had chaungide pis
word so,
his boke from hym he lays
adoun,
And thoght that he hade wel
don tho
And made a gode correccioun.

2764

Anoþer day quēn hym list se
holi writ 7 prophecy,
eft his boke theñ turnes he
to þo wordes of Isaie,

2768

And þer-as he hade scrapet
away
this word 'virgyn' the day
bifore,
he fonde hit writen azayn ver-
ray,
so fair letters saze he not ȝore.

2772

Wheñ Simeon segh þat writ-
yng,
Wonder he hade gret witerly,
for that boke was in his kep-
yng,
non oþer mon myȝt com þer-
by.

2776

And als þat worde so writen
was
that so fair letter he neuer
segh,
vnlike to þat he writen has,
for he nas neuer writer so
slegh,

2780

Chester XI.

Semion.

The tyme of his cominge knowe
I nought,
yet manye bokes haue I
soughte,
but wonderlye he that this
wryttinge wroughte,
and marvaile thinketh me. 51

.

my boke to loke yf I fynde
oughte,
what manner mankinde shalbe
boughte,
and what tyme it shalbe. 56

(tunc accipiet librum et admirando
dicat.)

O! lorde, howe maie this be
to-daie?
that I wrote laste, I fynde
awaie,
and of redde letters in stowte
araye
'a virgine' wrytten theron. 60

May fay! after I will assaie
wheither this mirackle be
vereye,
and scrape this worde, written
so gaye,
and wrytte 'a good woman'. 64

(tunc iterum fabricat ut antea et
dicat.)

Dame anne, thou maie see well
heare,
this is amended in good ma-
nere,
for a wonder thinge it were
to fall by anye waie. 68

Stanzaic Life.

But yet he þoȝt he wold assay
 qveper þat weȝ thurȝe God
 almyȝt,
 And eft þat word he scrapis
 away,
 'virgyn', writen þer oright,

2784

And þer-as 'virgyn' stode bi-
 fore,
 he wrote 'gode wommon' in
 that plas,
 And hud his boke fro las 7
 more
 vnder lok for any cas.

2788

But sone opon þat oȝer day
 his boke he openet forto se,
 And fonde 'gode wommon'
 clene away
 And 'virgyn' writen, as eȝ
 seȝh he,

2792

With golden letter so curiously
 that impossible i-wys it weȝ
 to any mon that weȝ wordly
 to write sich letter as was
 theȝ.

2796

Qveȝ Simeon seȝe þat it was
 so,
 theȝ leuet he þat fullily
 ther hade þe holy gost ben tho
 And visitide hym ful gra-
 ciously,

2800

Chester XI.

Therefore, as it was a misse,
 I haue written that souther is,
 that 'a good woman' shall, I
 wisse,
 conseave and not 'a maye'. 72

(tunc ponit librum super altare, et
 faciet angellus, ut antea.)

Anna.

Sir, marvile you no thinge
 theiron,
 for god will take kinde in man,
 through his godheade ordayne
 he can
 a mayde a Childe to beare. 76

for to that highe comlye kinge
 Impossible is no thinge;
 therfore I leeve it no leasinge,
 but south all that is here. 80

(accipiet librum.)

Semion.

by my faye! yet will I see
 whether my lettres chaunged
 be,
 a! hie god in trenitie,
 honoured be thou aye! 84

for goulden letters, by my
 lewty!
 are wrytten through godes
 postie,
 since I layde my boke from me
 and my wryttinge awaie, 88

ther as 'a good woman' writ-
 ten was,
 righte now here before my
 face;
 yet storred I not out of this
 place,
 and my lettre chaunged ys. 92

*Stanzaic Life.**Chester XI.*

this muste be needes by godes
 grace
 for an gell this wrytten hase,
 nowe leewe I a mayden, in this
 case,
 shall beare a baron of bliss. 96

And praiet God with hert fre
 he shuld neuer de3e ne thethen
 go
 that maidens child til he my3t
 se
 And eke hondul hym both
 two. 2804

nowe seith, lorde, that it so is,
 That thou wylte be borne with
 blisse
 of a mayden that never did
 amisse,
 on me, lorde, thou haue
 mynde! 100

let me never death taste, lorde,
 full of grace,
 tell I haue seene that Childes
 face,
 that prophescied is here in this
 place
 to keuer all mankinde. 104

Here, as in the *Nativity* play, details are altered for the sake of dramatic effectiveness: the events of two days are compressed into one;¹ Simeon's book is placed on the altar instead of 'vnder lok';² the angel appears to make the changes in the text;³ the angel's writing, 'faire' and unlike his own,⁴ in the play is 'of redde letters';⁵ and the intervals between Simeon's reading his book are filled by the speech of Anna Vidua.⁶ In the actual Presentation scene, which follows this incident of Simeon in the *Chester Play*, the dramatist may have worked chiefly from the Bible;⁷ but here also one passage suggests that he was recalling the *Stanzaic Life*:

¹ *Stanzaic Life* indicates the second day, 'Anoþer day', 2765.

² *Stanzaic Life*, 2788; *Chester XI*, stage directions after lines 40 and 72.

³ *Chester XI*, stage directions after lines 40 and 72.

⁴ *Stanzaic Life*, 2778, 2779.

⁵ *Chester XI*, 59.

⁶ *Chester XI*, 41-8, 73-80.

⁷ *Chester XI*, 121-208; *Luke ii*, 27-38.

For wit him offert was pis	And take we with us doue-
daye	byrdes towre,
A turtur-brid and [p]ygones	or a turtell to offer also
two	
.	receive my sonne nowe at me
A turtur-bridde or pigones	And to my offeringe birdes
two. ¹	three. ²

Both poem and play show uncertainty as to whether there were not three birds, where the Vulgate reads 'par turturum, aut duos pullos columbarum' (Luke ii. 24).

In these two plays, the *Nativity* and the *Purification*, the unusual material or the unusual selection of material makes it certain that the play was influenced by the poem.

Are there parallels in other plays? Certainly some of the passages for which the *Legenda Aurea* has been named as source are just as close to the *Stanzaic Life*: these are in the *Slaughter of the Innocents*, the death of Herod's son,³ and the fall of the idols in Egypt at Mary's coming;⁴ in the *Purification* the remark of Joseph that Mary as a pure virgin did not need purification but would go to the Temple as an example to others;⁵ and in the *Entry into Jerusalem* the motive for Judas's treachery.⁶ And certain passages show a closer connexion with the *Stanzaic Life* than with the Latin. In the *Adoration of the Magi* most of the account of how the wise men watched on Mount Victorial and saw the star and made their journey on dromedaries might have come from the *Legenda Aurea*⁷ as readily as from the English translation in the poem; but one detail is not in the Latin:

A Dromodary in good faye
Will goe lightly on his way
A hundreth myles vpon a day.⁸

¹ *Stanzaic Life*, 2301-2, 2573.

² Chester XI. 134-5, 141-2.

³ Chester X. 365-416; *Leg. Aur.*, p. 65; *Stanzaic Life*, 3449-64. See Utesch, p. 34.

⁴ Chester X. 285-8; *Leg. Aur.*, p. 64; *Stanzaic Life*, 3317-24. Utesch (p. 33) does not mention the *Legenda Aurea* for this incident.

⁵ Chester XI. 129-33; *Leg. Aur.*, p. 159; *Stanzaic Life*, 2261-80. See Utesch, p. 36.

⁶ Chester XIV. 265-304; *Leg. Aur.*, pp. 185-6; *Stanzaic Life*, 7013-36. See Utesch, p. 47.

⁷ Chester VIII. 1-144; *Leg. Aur.*, p. 59; *Stanzaic Life*, 1729-816.

⁸ Chester VIII. 105-7.

Compare the *Stanzaic Life*:

dromedarys thay riden opon,
that is a best of gret swiftnes
a hundreth myle one day to gone.¹

In the *Oblation of the Magi* the interpretation of the gifts, for which Utesch quotes the *Legenda Aurea*, is closer to the *Stanzaic Life*, since both the English works omit certain sentences of the Latin.² In the *Harrowing of Hell* Utesch³ notes that the play follows the version of the story in the *Legenda Aurea* rather than that of the *Evangelium Nicodemi*, especially in the omission of material. This same material is omitted in the *Stanzaic Life*. Lastly, in the *Ascension*, the colloquy of Jesus and the angels is closer to the *Stanzaic Life* than to the *Legenda Aurea*.⁴

So far the evidence shows that the Chester playwright often used an English translation of the *Legenda Aurea* rather than the Latin. Did he also make use of the Latin? Utesch⁵ cites the *Legenda Aurea* for two passages where the *Stanzaic Life* could not have served: these are the healing of Longinus in the *Passion* (xvi. 773-804) and the fifteen signs of the Judgement in the *Prophets and Antichrist* (xxii. 261-340). In both cases a number of vernacular poems treat the subject, and in both cases it has been impossible to point out a vernacular source. Miss Peebles says of Longinus: 'It looks as if the story had assumed stereotyped form and was used in much the same way

¹ vv. 1778-80. *Leg. Aur.* (p. 89) reads: '... super dromedarios venerunt, qui sunt animalia velocissima, qui tantum curfunt una die, quantum equus in tribus.'

² Utesch, pp. 30-1. The passages of the *Legenda Aurea* which are lacking in both the play and the poem are the following: 'Persae autem et Chaldaei... dicitur regio' (p. 93), after *Stanzaic Life*, l. 2040, and Chester XI. 48; and 'Haec tria significabantur... omnem suavitatem' (p. 93), after *Stanz. L.*, l. 2096, and Chester IX. 104. In *Stanz. L.*, after l. 2108, is quoted 'Oro pro vobis patrem ut ipse vos custodiat', where *Leg. Aur.* (p. 93) reads: 'Psalm.: dirigatur oratio mea, etc.'; Chester IX. 110 gives neither passage. At one point the *Chester Play* is nearer the Latin: 'divinitas pretiosissima' (*Leg. Aur.*, p. 93); 'Luf from heuen' (*Stanz. L.*, l. 2099); 'Most precyous Godhead' (Chester IX. 108).

³ Pp. 57-61.

⁴ Chester XX. 105-52; *Legenda Aurea*, p. 322; *Stanzaic Life*, ll. 8953-9044. See Utesch, p. 70.

⁵ Utesch, pp. 57, 78-80.

by narrative and dramatic writers.¹ The fifteen signs of the Judgement are described in a number of English poems listed in Mr. Brown's *Register*,² among them one attributed to Lydgate, which has a close relationship with the version in Chester XXII.³

Apart from the *Legenda Aurea* material, the dramatist was possibly influenced by the English poem in the Abraham and Melchizedek story,⁴ in the Balaam story,⁵ and in the *Magnificat*.⁶ He was also probably helped in the *Temptation of Christ* by the *Stanzaic Life* version of Gregory's Homily.⁷

To sum up: plays of the Chester cycle influenced by the *Stanzaic Life* are the *Nativity* (VI), the *Magi* (VIII and IX), the *Purification* (XI), the *Temptation* (XII), the *Harrowing of Hell* (XVIII), and the *Ascension* (XXI), with possible influence in *Abraham* (IV), *Balaam* (V), *Innocents* (X), and *Entry into Jerusalem* (XIV). All the parallels occur in passages written in the stanza characteristic of the cycle (aaabaaab or aababccb), and none in passages generally recognized as later additions.⁸ We may assume, then, that the original Chester cycle, which included parts of VI, VIII, IX, XI, XII, XVIII, and XXI, was written by a man who knew the *Stanzaic Life*. He is the 'local playwright' of whom Mr. Pollard writes.⁹

The date of his work cannot be determined with accuracy. The first edition of the *Polychronicon* was complete in 1327. After that time must be allowed for the *Polychronicon* to attract the attention of the 'worthy wyght' and for the ten thousand

¹ R. J. Peebles, 'The Legend of Longinus' in *Bryn Mawr Monographs* (Baltimore, 1910), pp. 133-4.

² Carleton Brown, *A Register of Middle English Religious and Didactic Verse* (Oxford, 1920), ii. 429.

³ See H. Sandison, 'Quindecim signa ante iudicium', *Herrig's Archiv*, cxxiv. 73-82.

⁴ Chester IV. 17-144; *Stanzaic Life*, 2373-420.

⁵ Chester V. 89-280; *Stanzaic Life*, 1601-728.

⁶ Chester VI. 49-112; *Stanzaic Life*, 231-88. Note that the anachronistic use of the *Gloria Patri* (Chester VI. 107-12) may have been suggested by the final lines of the hymn in the *Stanzaic Life*: 'Blesside be that Lord of myȝt And honour to hym for-euer 7 oo' (287-8).

⁷ Chester XII. 161-208; *Stanzaic Life*, 5245-332.

⁸ For example, the prophets of Chester VIII. 261-337.

⁹ *English Miracle Plays* (Oxford, 1923), p. xxvi.

lines of the *Stanzaic Life* to be written. Then a further lapse of time probably preceded the composition of the plays; for the knowledge of the poem that the playwright shows is what would come, not from setting the English text beside him as he worked, but from a more intimate acquaintance with half-memorized phrases. Possibly there is some truth in the statement of the 1544 bans, which connect the plays with the name of Sir Henry Francis.¹ If he was senior monk of St. Werburgh's Abbey from 1377 to 1382,² his period of activity corresponds very well with what we can infer as to the date of the original cycle.

The connexion between the plays and the English poem does, however, emphasize the necessity of studying vernacular literature for an understanding of the cycles. Instead of Tatian's *Gospel Harmony*,³ Peter Comestor's *Historia Scholastica*,⁴ and Josephus,⁵ English poems based on these may be what the dramatists knew best. As Mrs. Frank says in regard to the Old French Passion: 'Whatever the ultimate sources of the mediaeval drama may have been—and the influence of the Liturgy, the Vulgate, the Apocrypha, the Latin Gospel Harmonies and various theological works including sermons, treatises, commentaries, &c. cannot be denied—it is evident that the immediate sources often lay near at hand, perhaps nearer than has been generally assumed.'⁶

¹ *Chester Plays* (E.E.T.S., lxii), p. 1.

² E. K. Chambers, *The Mediaeval Stage*, ii. 352.

³ Utesch, pp. 51, 63, 65.

⁴ *Ibid.*, pp. 9, 11.

⁵ *Ibid.*, pp. 10, 11.

⁶ 'Vernacular Sources and an Old French Passion Play', *Modern Language Notes*, xxxv. 268.



STANZAIC LIFE OF CHRIST

Ihesu, þat born was of a may *
 In amendement of mankynde,
 Deyde and rose the thridde day
 The deuclus bond to vnbynde,

[fol. 5 a.]

Jesu grant
 me grace to
 help men
 rule them
 aright
 through the
 love that I
 find in this
 book.

He ȝeue me grace sumwhat to say
 To botene hem þat ben to blynde
 Here lyfe to rule in good aray,
 Thorwe lore þat I in pis boke fynde.

8

A worthy wyght wylned at me
 Sertayn pyngus for to showe,
 þat in Latyn wrytun saw he,
 In Engliſh tonge, for to knowe

A worthy
 man wished
 me to write
 in English
 certain
 things that
 he found in
 Latin about
 Christ's
 nativity and
 his works.

12

Of Ihesu Cristes Natiuite
 And his werkus on a rowe,
 To the whiche by good Auctorite
 He myghte triste 7 fully knowe.

16

There-fore now ys my by-gynnynge
 Atte Cristes incarnacioun,
 And myne Aucteres fully rehersynge,
 On the whiche I founde my lessoun.

Therefore. I
 begin at
 Christ's in-
 carnation, re-
 hearsing my
 authorities
 in full.

20

Ther-fore þat redeþ here wyth-ynne,
 Rewarde þe mater of euery resoun,
 And trewe wytteneſſe, as haue I wynne,
 Writen he shal fynde redy boun,

24

* vv. 1-66 are from *Brit. Mus. Addit. MS. 38666*.

Here is no
false fable.

So þat no fable, in good fay,
þat fals ys, shal he fynde non,
But thyng þat trewe ys 7 verray,
And wyttene^{se} names wryten pere-on. [fol. 5 b.] 28

In each case
I cite my
author (that
clerks may
not say a
fool wrote
these new
fables).

By-fore euery mater, and I may,
The Auctor shal, by my bone
That Clerkus shal not after say
þese newe fables wrote a fonne. 32

Petrus in Historiis Scolasticis de incarnatione Christi.

In the 42nd
year of
Octavian,
the 31st of
Herod, the
393rd Olym-
piad, Christ
was con-
ceived of a
maid; it was
the sixth
month, on a
Friday, the
eighth
Kalend of
April, the
10th day of
the moon.

We reden of two and fourty 3ere
Of Octouian þe Emperoure,
The on and thretty, wyth-uten were,
That kyng Heroud toke his honoure, 36

Of Olympyas, ys to lere,
Thre hundred Nynty and thre, þat floure
Conceyued was of a mayde clere,
Ihesu Crist ou^r Saueoure. 40

The syxt monethe, take hit in mynde,
After þat I[oh]n conceyued was,
Vp-on a Fryday, as y fynde,
To vs be-felle þat blisfull case. 44

The viij kalende of Auerille
And of þe mone þe x day,
ffor to wayue þe deuelus wyll
And wrechednesse to put a-way, 48

Of Nazareth in Galile
Of a mayde þat hete Marye
Conceyued Crist was, leue 3e me,
Mankynde of bale for to bye. 52

This ended
the fifth age.

þys endud was, nys no lesynge,
þe f[yf]te elde, declare wol I,
ffrom the wordles by-gynnyng,
As 3e shulle hire ful sone in hy. [fol. 6 a.] 56

ffrom the wordles by-gynnyng, with̃-oute were,
Til þat Crist lyght in-to oure kynde
V. þousand 7 two hundred ȝere
Were fully passed, as I fynde,

From the
beginning of
the world to
the birth of
Christ was
5196 years,
and this
time made
five ages.

60

Saue iiij. were wantyng wytterly,
As oure auctores beren wyttensse,
And v. eldes þis tyme fynde I,
As after I shal declare expresse.

64

Vp-on a Friday oure lady
Conceyued Crist with al mekenesse
* ffor on a Friday, bi trewe story,
Adam both wroȝt 7 wayuet wesse.

[fol. 1 a.]

On Friday
Mary con-
ceived
Christ, Adam
was created
and ban-
ished, and
the good
thief was
brought to
Paradise.

68

That selue day 7 houȝr also
That Adam banysh̃t was fro blis
of Paradise to worldes wo,
that selue houȝr, wit ȝe wel i-wys,

72

the thefe that heuget on a tre
biside Crist queȝ he vs boght,
to Paradise, as ȝernet he,
with angels blisfullie was broght.

76

De sex etatibus seculi. Nota.

Now of þes eldes speke we
er that we meue ouȝr first mat̃er,
And quat Olimpias may he
declare also I wol now her̃.

I will tell
you of the
ages of the
world and of
Olympiads.

80

The first elde was from Adam
to Noe flode, as fynde we,
the secunde fro Noe to Abraham,
the thridde to Dauid, leue ȝe me.

The first age
was from
Adam to
Noah, the
second from
Noah to
Abraham,
the third to
Dauid, the
fourth from
Dauid to the
return from
Babylon.

84

The furthe elde was from Dauid kyng
to peple of Israel home weȝ broght
ffrom Babilony to hor owen wonyng,
that venkyscht weȝ both sold 7 boght.

88

* *Harleian MS. 3909 begins here.*

- The fifth age was from the return from Babylon to the coming of Christ : The fift elde was from þis comyng til God for monkynde bote soght And light into a virgyn ȝyng ffor monnus hele, as he bi[t]hoght. 92
- the sixth age, which we are now in, lasts till the end of the world ; The sixt elde 7 þe last of alle, of quych þe ende vnknownen is, that we ben in, I may wel calle, til worldes ende no thing amys. 96
- in this Christ came to save mankind. And in þis sext elde 7 þe laste come Criste mon-kynde of car to keuer, And peple þat bifore weþ paste to bryng to blis þat lastes euer. 100
- Man also has six ages : And riȝt so as this world I-wys [fol. 1 b.] ffro bigynnyng to endyng In sex eldes diuiset is, Mon is that has his fulle lyuyng. 104
- the first lasts till his seventh year ; ffor the first eld, bout weþ, of mon þat is in flesch her lent, lastes into þe seuent ȝeþ, that qvile he is calde innocent. Infancia. 108
- from 7 to 14 is the second ; ffro seuen ȝeþ into fourtene is secunde elde, soth to say, that childhede cald is, bout wene, And thoȝt has non but gomen 7 play. Puericia. 112
- the third is from 14 to 28 ; The thrid eld is from fourtene to eȝt 7 twenti ȝeþ I-wys, that growyng time, with-out wene, proprelie cald with cleruus is. Adolescencia. 116
- In þat elde, as is wel sene, is mon moost in his iolite, And to lighschip enclayne 7 kene, As mon may al day sothlie se. 120

The ferth elde is youth calt,
from ȳt 7 twenti to fifty,
In quich elde þou lif shalt
by wit 7 strength most studfastlie.

Iuuentus. the fourth
from 28 to 50;

114

The fift elde of our lyuyng
is calde time of soburnesse,
in quich eld mon is enclynyng
to fayntship 7 gret feblennesse,

Grauitas.

the fifth
from 50 to 70;

128

And this elde is enduryng
from fifty to sixty 7 ten,
ȝif sadship euer in hym shal bryng,
hym bihoues to haue it theñ.

132

The sext elde 7 last of all
is fro þat to his lyues ende,
of quich no certeinte may fall,
but wayte quē he shal hethen wende,

Senectus.

the sixth
from 70 till
death.

[fol. 2 a.] 136

And right as day of iugement
is vnkowen in gode fay,
so is this elde verrayment
to mon, quē he shal passe away.

140

Now sex eldes ar rekenet heȝ
ffrom worldes bygynnyng to ende,
And other sex eldes in fere
of mon til that he hethen wende.

144

Of Olimpyas speke we nowe
And declar quat þat may be,
qvy date was sett by hit 7 howe,
sone expreslie ȝe shul se.

Now we will
speak of
Olympiads.

148

Qualiter connotacio Olimpiadis fuerat introducta.

In Grees we reden a hul þer is
that passes þe clowdes fer of heght,
Olimpus callet it is Iwis,
to lyf on hit wil serue no sleght.

Olympus is
a hill in
Greece, very
high, but
uninhabited.

152

Philosophers
climbed it to
observe the
stars; on
account of
the dry air
they took
sponges full
of water.

but philosophers, as rede we
opon pat hul sumtime went
the cours. of sterres forto se,
but long myȝt þai not þer be lent, 156

For moyste air was þer noon,
As monnus kynde wold wiln to haue.
but spounges þai token hom ichon
ful of water hor lif to saue. 160

And so til thai auiset wer
of þe planetes 7 hor meuyng,
with sich sleghtes til thay wer þer
thai comen to conquer that conyng. 164

At the foot
of the hill
every fifth
year they
held solemn
games in
honour of
Jove, a god
who was
once a man;

Vnder that hul sum time þer wasse
vset a ful solempne play
of iustying, tournament 7 oper solas
vche fite ȝer in gode fay, [fol. 2 b.] 168

In worship of a god I-wys,
that thay mensket thurgh hor myȝt,
the quich was callide Iouys,
that er hade ben a worthy knyȝt. 172

(for at that
time a great
ruler was
worshipped
as a god).

ffor that time was vset this,
qvo-so couth rule hom in hor riȝt
And conquer most worldlie blis,
as God þai worshipt sich a wiȝt, 176

And in honour of pat kyng,
the quich as God so worshipt was,
vche fite ȝer, bout lettyng,
that gomen was vset in pat plas. 180

If they had
had the
games every
year, the
expense
would have
been too
great;

ffor hade thay vset continually
vche ȝer so that real play,
dyspense wold haue don hom any,
the costages wer so grete 7 gay, 184

And ȝif þai hadn differret hit
to lenger time then fife ȝeȝ,
forȝeten wold haf ben in hor witt.
tha[t] play with kyng knyȝt 7 swieȝ,

and if they
had held
them less
often, they
would have
forgotten.

188

And in pair play sich laghe þer was,
that qvo-seȝ wan þe victory,
quat ȝift he wilnet in þat plas
was grauntide hym þer fullily.

The victor in
the games
received
whatever
gift he asked
for.

192

So was þat play iche fift ȝoȝ
continuet ay assiduely,
til þat Mary Ihesu bere
And hor date toke thay þerby,

196

As we done, þat be now lyuyng,
of Cristes incarnacioun,
or ellis of ouȝ lord þe kyng,
As vset is in vch toun.

From these
games they
reckoned
dates, just as
we do from
Christ's in-
carnation or
from the
king's reign.

200

Therefore I sett atte bygynnyng,
that meȝ verrayly know moun
hou þai datide þat time hor thing
er Crist in erthe light adoun.

[fol. 3 a.]

204

Now let we be pis ilk mater
And to ouȝ first turne we azayn,
of Crist 7 of his moder deȝ
speke we þat wil more do gayn.

208

*Lucas in euangelio suo quod sic incipit: Exurgens
Maria abiit in montana*

When Crist was list in ouȝ lady,
ho roos 7 went from Nazareth
to the cite of Ȝacharie,
And gret hir nece Elizabeth—

Mary visited
Elizabeth in
the city of
Zacharie

212

the quich cite is four mile
from Ierusalem, as rede we.
ther ho dwellide a grete qvile,
thre monythes fullie, leuc ȝe me,

Dionisius.

(a city four
miles from
Jerusalem),
and dwelt
there three
months,

216

188 MS. reads thay for that.

- ministering
to her kins-
woman till
John was
born. Ministryng hir syb wommon
Elizabeth, til ho ligh^t was
of Cristes forgoer sayn loon,
In qvom al godenes was 7 gras. Lucas in textu. 220
- When
Elizabeth
and Mary
met, Qven Elizabeth 7 Mary
To-geder metten, leue 3e me,
Mary gret hir mekely,
And queñ Elizabeth hir con se, 224
- the child
stirred in
Elizabeth's
body, and
she began to
prophecy: The childe stiride in hir body,
ffor ioy of Crist per hoppet he.
theñ bigan to prophecy
Elizabeth, as here moun 3e, 228
- ffor with þe holy gost in hy
Elizabeth fulfillet was,
And with a grete voys 7 cry
to hir ho spekes in þat plas: 232
- 'Blessed art
thou among
women, and
the fruit of
thy body. 'Blesside be þou, modir Mary,
Imong alle wymmen ful of grace,
And þe fruyte of thi body
that thou now conceyuet hace. [fol. 3 b.] 236
- A special
grace is thy
coming to
me, 'A swete God, hou may þis be?
A special grace is me bitid,
that Goddus moder thus comus to me
with Crist al in hir body hyd. 240
- for the child
in me stirred
at thy voice. 'Anon as þi voys, lady fre,
Quen þou come ne^r stroke in myn e^r,
the child he^r þat is inwith me
enioiet gretlie Crist to he^r. 244
- The pro-
phesy of the
angel shall
be fulfilled, 'And blesset art þou þat leuet so
As þe angel to þe tolde,
ffor wordes þat he spake, Mary, tho
shyn be fulfillide, be þou bold.' 248

Then bigan moder Mary A song of blis Crist to welcum: 'Magnificat,' was hir melody, ' <i>Anima mea dominum.</i>	Canticum Marie matris. Et exultauit spiritus.	Then Mary sang the Magnificat. 252
'And my gost wel gladet was In God my help 7 al my hele, ffor gret meknes sene he has In his wench, is not to concele.		256
'Therefore iche generacioun shal blesse me for-euer-more, ffor monkynde saluacioun by me to come he ordeynt 3ore.	Quia respexit.	260
'And mich has that lord don for me, that prince is 7 of most power, his nome euer-more halowet be In heuen 7 eke in erth heȝ.	Quia fecit. Et misericordia.	264
'And mich euer-more is his mercy to all meñ that on hym han mynde, ffrom progeny to progeny, That dreden hym 7 ben to hym kynde.		268
'Done he has his ful power Strengthfully agaynus stout, Proude dispelet fer 7 neȝ with thoȝt of hert ouer al about.	ffecit potenciam. [fol. 4 a.]	272
'Mizty deposet from hor se, And meke amendet in gode maneȝ, hauset hom on heȝt has he In heuen 7 eke in erth heȝ.	Deposuit. Esurientes.	276
'Hongry men als, leue 3e me, he has fulfillet both in fere with godes, 7 hom þat proude wold be, laft hom þat noȝt myȝt com hom neȝ.		280

- ‘ Israel receyuet he has
his sone, as now is sothly sene,
thoȝt on forto do hom gras
And mercy, with-outen wene. Suscepit Israel.
- ‘ And to ouȝ faders he bihyȝt,
Abraham 7 his sede also.
blesside be that Lord of myȝt
And honour to hym for-euer 7 oo!’ Sicut locutus. 284
- Mary stayed
with Eliza-
beth till
John was
born. After that Mary con thus hecȝ
heuen kyng in hir entent,
thre monythes after ho lenget theȝ,
And with Elizabeth ho was lent, 288
- When she
went home
Ioseph was
griued at
her, til Iou þe baptist was i-bore,
And then to Ioseph home ho went,
but theȝ was Ioseph greuet sore,
fforsake Marie he hade I-ment. 292
- Matheus in euangelio: Cum esset desponsata mater Ihesu.*
- and wished
to leave her; **W**hen he segh ho with child was,
theȝ hade Ioseph in hert any,
supposyng in hir gret tresspas,
And thoȝt to leue hir pruely. 300
- but an angel
in his dream
told him that
the child
was of God. Theȝ God send down an aungel has
to Ioseph slepyng sikerly,
And comfortide hym in that caas [fol. 4 b.]
- of his wif maiden Marie, 304
- And saide that child was not by mon,
but geten thurȝe þe Holy Gost,
theȝ leuet Ioseph þer-opon,
And thonket God of myȝtes most. 308
- Lucas: Exiit edictu.*
- Octavian
ordered all
men to be
taxed: **T**his time was sent a maundement
ffrom Octouian þe emperouȝ
that al the world, als he hade ment,
shuld writen be, both toun 7 touȝ. 312

Petrus comestor in historiis scolasticis capitulo xxxiij^o.

The emperour coueitet forto knowe
the nomes of reumes redily
thurgh-out þe world al on a rowe
of quich Rome hade ful maistry.

316

ffor that time al þe world I-wys
tributarie to Rome was.
therefore þe emperour in his blis
wold haue writen iche place,

320

Prouince, shir, 7 eke cite,
how mony thurze the world þer wer,
and iche hede, als leue 3e me,
that shulden tribute to hym bere.

324

He comaundet eke also
that all men in ich cuntray
to þe chef cite shulden go,
And a peny þer to pay.

every man
should go to
his own chief
city and
there pay a
silver penny.

328

of siluer shuld þat peny be,
ten comune penys hit was worthy,
And on hit writen was, leue 3e me,
hor knowlachyng apertely,

332

And by þat peny bounden wer thay
fforto be obedient
to þe emperour of Rome for ay,
be that 3yft with gode entent.

[fol. 5 a.] 336

Lucas: Vnde ascendit Ioseph a Nazareth in Bethleem.

Then for Ioseph comen was
of kyng Dauid by lynee,
from Nazareth his way he mas
to Bethleem his chef cite,

Joseph took
Mary to
Bethleem.

340

fforto knowlech in that cas
that to Rome buxum was he,
and with hym Marie his wif he tas,
for bihynde hym miȝt ho not be,

344

341 MS. that corrected from thas.

Sithen þat ho was with child tho,
 with Goddes sone to saue monkynde,
 bout hir thider wold he not go,
 And in þat plite leue hir bihynde, 348

Eutropius in cronicis suis.

She rode an ass, and he led an ox to sell in the city.
 but sett hir on an asse anon.
 And an ox with hym toke he
 to selle 7 to lif þerophon
 quyl þai duellide in that cite, 352

And also tribute forto pay
 of that he shuld take for that best,
 for simple 7 pore both weþ thay,
 ffor God wold list þer pride weþ lest. 356

They found some of the folk sad and some merry.
 An angel explained to Mary:
 Qven þei to Bethleem comen weþ,
 As freþ Bertilmewe beris witnes,
 Sum of þe peple made gode cheþ,
 And sum mourning 7 tristes. 360

But quat it signifiet, thurgh praieþ
 of blesset Marie, expovnet it wes
 to hir thurþe an angel cleþ,
 as I shal showe þou heþ expres. 364

those who looked for salvation through the seed of Abraham felt involuntary joy at the coming of Christ;
 The folk, he saide, that weþ likyng,
 Weþ sich as hopide after hele,
 And of hor bale to hafe botenyng
 thurþe Abraham, nys not to concele, 368

And thurgh þe sede of hym con spryng, [fol. 5 b.]
 to wyñ agayn þat worthlie wele
 that Adam lost from his ofspryng,
 As God heþt bifore þeris fele, 372

And al-thagh þai ne knewen noþt
 that God come þer so hastylie,
 þett likyng stroke into hor thoþt
 At comyng of Crist kyndely. 376

the peple that so mournyng was,
were Iewes that shuld descriet be
and repreuet for hor trespas,
that hor saluacioun couth not se.

those that
mourned
were Jews
who remem-
bered Jacob's
prophecy.

380

ffor theñ sceptre bigan to cees
from iche braunche of Iudas kynde,
for verray prince to wyñ vs pes
was comen al of pat self strynde.

384

this word peñ fulfillid was
that Iacob saide in prophecie;
that sceptre from his son Iudas
shuld neuer be raft kyndom to gye,

388

til he weṛ comen pat shuld be sent
ffro heuen to erth mon to forbye,
And after hym with trewe entent
the peple shulde wait 7 3orne asprie.

392

*Genesis ultimo: Non auferetur sceptrum de Iuda 7 dux
de femore eius, donec veniat qui mittendus est, 7 ipse
erit expectacio gencium.*

Queñ pat Ioseph 7 Marie
to Bethleem thus comen weṛ,
ffor thai weṛ pore 7 al nedie,
herber my3t thai non com neṛ

Joseph and
Mary could
find no house
in the town,

396

fforto leng in honestly,
ffor taken was ich hous 7 maner
to lordes 7 meñ that weṛ my3ty,
That non my3t thay get peṛ ne heṛ.

400

But a hous woghles per was,
that sett was negh þe he3e-way,
bitwene two houses hylyng it has,
but side al opone, soth to say,

[fol. 6 a.]

but lodged
in a shelter
built for
beasts.

404

In quich hous meñ of that cite
haden hor speche in wederes wete,
vplondisch men per, als rede we,
ther setten hor horses in pat strete,

408

Therefore a crach þer maket was
for esement to toun comyng.
And thider Ioseph in þat cas
Mary 7 bestis both con bryng,

412

There besido
the ox and
the ass Mary
bore Christ.

And to þe crach both ox 7 asse
he teȝet, 7 so weȝ þer lengyng,
and þat nyȝt in þat simple plas
beȝ Marie Crist ouȝ heuen kyng.

416

Hec in Historiis Scolasticis.

Mary was
14 years old;
it was the
42nd year of
the em-
peror's
reign, the
eighth
Kalend of
January, on
a Sunday.

Qven Ihesu born was, be ȝe bold,
Marie maiden þat hym beȝ
was nobot fourtene ȝeȝ old,
the emperour two 7 fourty ȝeȝ

420

Of his regnyng, as I eȝ told,
the eȝt kalende of Ianueȝ
And on a Sononday ouȝ Lord wold
be born, as he was bout weȝ.

424

But one thyng now is gode to showe.
As I shal teȝi apertely,
quat time þat ȝe moun fully knowe
Crist was born of maiden Mary.

428

Before the
birth of
Christ the
night came
after the
day; but
afterward
the night
was put
before the
day.

This ȝe shal vnderstonde I-wys,
that bifore þat Crist was born,
the nyȝt was taken not amys
after þe day 7 noȝt biforn,

432

But after þat Ihesu Crist born was,
the nyȝt has ay ben set bifore,
flor nyȝt to day turnet he has,
that mon bicom to saue ouȝ sore,

[fol. 6 b.]

436

Thesternes in-to gret liȝt,
longyng into gret likyng.
therfoie I may say by riȝt,
And therof make no lesyng,

440

That on a Sononday at nyȝt
 born was Ihesu heuen kyng,
 ffor nyȝt bifore þe day was pyȝt
 that time 7 þēn so bigynnyng.

414

*De mirabilibus contingentibus in die natali domini 7
 circa illud tempus in diuersis mundi partibus .ffrater
 Bartholomeus in sua compilacione de infancia Christi.*

When Ioseph comen was 7 Mary
 At nyȝt into þat simple place,
 al-paȝe Ioseph wist witerly
 that Marie Crist conceyuet has,

Joseph got
 Salome and
 Tebel to help
 Mary.

448

neuer-þe-later he went in hie,
 for he segh neȝe hir time it was,
 and two maidens wonyng bie
 he brōȝt to help hir in þat cas.

452

That one of hom hiȝt Salome,
 that oper Tebel, soth to say,
 that al nyȝt lenget, leue ȝe me,
 with ouȝ lady til hit was day.

456

Tebel by signe sothlie con se
 that Mary was a clene may,
 affermet 7 saide, 'how may þis be?
 a maiden has born a child to-day.'

Tebel said
 that Mary
 was a virgin.

460

That oper saide hit was not so,
 hou miȝt þat be for any thyng?
 Tebel was in hir purpos thro,
 saide it was soth 7 no lesyng.

464

Queȝ þat Salome seȝe þis,
 ho thoȝt be sleȝt ho wold assay,
 and temptide forto do amys
 ouȝ lady Marie þer ho lay.

but Salome
 was over-
 curious,

[fol. 7 a.]

468

But sone hir hondes flesch 7 bone
 ffor that ilk presumpcioun
 drieden vp, 7 þat onon
 for veniaunce, as ȝe leue monȝ,

and hȝr
 hands were
 miraculously
 dried up.

472

An angel
hade her be
cured by
touching
Jesus.

ffor felyng of hom clene was gone,
til an angel liȝt adoun,
that counseilet hir to leue opon,
7 mercy aske with deuocioun.

476

Anon as ho asket mercy
And touchide Ihesu that born was,
hole ho was onon in hie
and thonket God of al his grace.

480

*Aliud mirabile. Martinus in cronicis suis de mirabilibus
Rome.*

In Rome was
a magnifi-
cent temple
of peace.

Sumtime in Rome made per was
Sa temple of ful grete richesse,
temple of pes that ilk plas
was callide, as writen is expresse,

484

Al of gold 7 of perre,
thrid part pe world hit was worthy,
of quich ȝet sumquat men may se,
but negh dar non com for any.

488

In it each
land had a
god with a
silver bell.

But pat temple, leue ȝe me,
was sett al ful of mavmetry,
of iche londe 7 eke cuntre
hor god stode per apertely.

492

Vchone hade writen on his brest
his nome, the londes name also,
A belle of siluer of pe best
the image beȝ of alle tho.

496

The god of
Rome stood
in the midst.

Imyddes that temple was stondyng
the god of Rome ful rialy,
As grattest god 7 most chef kyng
of al pat oper company.

500

Above was a
revolving
horseman of
brass.

A-boue pat temple al with-out
A hors-mon stode al made of bras,
A speȝ in his honde wonder stout
turnyng about pat image was.

[fol. 7 b.]

504

ȝif any lond wold do any
to Rome with bost or with bataile,
or comyng by conspiracy
that ilke cite to assaile,

If any land
plotted
against
Rome, the
god of that
land rang
his bell and
turned his
back,

508

The image of þat lond in hy
rong his belle with-out faile,
And turnet his bak ful deignously
to god of Rome, hom to auaile.

512

And that hors-mon made of bras
A-buf þe temple turnet his speṛ
toward þat lond þat risyng was
Agaynus Rome bataile to rere.

and the
horseman
pointed with
his spear.

516

Qveñ prestes þat weṛ þer dwellyng
sich tokenyng forto aspye,
segh þos ymages hom turnyng,
to þe souerayns þai con hye,

Then the
priests told
the rulers
and legions
were sent

520

And tolden quat lond was risyng
the empiṛ of Rome to any.
thai senden onon bout taryng
legiouns þat londe to destrie,

524

Or ellis to kepe hom in comyng
And so to sle hom sodeynly,
thus þai conqueret kemp 7 kyng
And al þe world als witerly.

528

Now wil I telle, ȝe know moun,
quat a legion is to say,
An ost it is to bataile boun
of certeyn noumber, nys no nay,

(a legion
being 666
men).

532

Sex thousande men of gret renoun,
six hundreth sixty 7 sex in fay
was callide þat time a legioun
of knyȝtes kyd in gode aray.

[fol. 8 a.] 536

An ever-
burning fire
was also in
the temple.

In þat temple was fuyre ay cleȝ,
that slek myȝt no wordly wyȝt
with wynde water ne no mater
that monnus witt imagyn myȝt.

540

The builder
said the
temple
would last
till a virgin
bore a child;

But of this temple, bout weȝ,
he þat wroȝt hit asket was
how long 7 als hou mony ȝeȝ
hit shuld enduȝ so in þat place.

544

And he onswaret 7 told expres,
hit shuld enduȝ, leue þeropon,
til a virgin wemmes
had born a childe bout help of mon.

548

so the
Romans
called it
eternal.

Qven men of Rome herden pis,
thay leuet soth as prophecy
hit shuld enduȝ, nothyng omys,
with-out ende peȝ witerly,

552

And writen riȝt in þe entre
of that temple al bifore,
that temple 7 fuyȝ shuld lastyng be
In þat place for euer-more.

556

*Hec verba scripta erant in lingua latina : Templum
pacis eternum.*

But at
Christ's
birth tem-
ple and fire
were de-
stroyed.

Neuer-pe-later al fel doun
queȝ Crist was born of Ouȝ Lady,
temple 7 images, ȝe leue moun,
And fuyȝ als slekket sikerly

560

Opon ȝole-day with-outen drede,
as after wist was oponly,
thus was þe deul al in his dede
deceyuet thurgh Goddus mercy.

564

Aliud mirabile. Orosius 7 Innocencius papa iij^o.

Another wonder fel þat day,
 As both Oras 7 Innocent
 beren witnes in gode fay,
 As I to telle now am in-tent. [fol. 8 b.] 568

A walle of water by Rome *per* was,
 that al þat day fro morne to nyzt
 was turnet to oile 7 wallet vp has
 oile hastily in mennus siȝt. A spring
 near Rome
 flowed with
 oil all day, 572

Ouerthwert Tiber, þe water of Rome,
 hit ran a streme al day ful strong,
 of that walle þat thethen come
 thurgh-out þe water his way con fong. 576

So Sibille propheciet bifore,
 that oile out of þe erth shuld spryng
 queñ Goddes son shuld be Ibore,
 As soth was founden 7 no lesyng. as Sybil had
 prophesied. 580

That day was seen als sikerly
 thre sonnes on þe firmament,
 that afterward ful wonderly
 Into one substaunce al þai went. In the sky
 stood three
 suns, signi-
 fying the
 Trinity. 584

Quich sight may wel signifye
 thre thyngus, as I shal now say heȝ,
 saule, flesch, godhede, as leue I,
 that þeñ weȝ gederet alle in feȝ, 588

And thre persouns als spiritualy,
 I vnderstonde in gode maneȝ,
 to one substaunce wenten in hy,
 that verray God was, bout weȝ. 592

*Aliud mirabile. Innocencius papa iij^o. de gestis
Romanorum.*

Octavian,
ruler of the
world,

Octouian þe emperour
hade made þe world suget to Rome
And mich amendet. toun 7 tour,
And rightwys duke was in his dome.

596

Of alle kyndoms conquerour,
sich a knyzt neuer þider come,
therefore þai thozt hym to honour
As god, sich counseil alle þai nome.

600

asked Sybil
if any man
would ever
be so great.

But the emperour was wys
And thozt wel that he was dedly,
sich honour shuld nozt be hys,
after Sibille he sent in hye,

[fol. 9 a.]

604

And asket qveper þat euer shuld be
Any mon born in flesch 7 blode
so gret a lord as then was he,
so gracious 7 eke so gode.

608

After three
days she
showed him
a vision of
Mary and
Christ in the
heavens;

Then Sibille asket a time to pray,
then wolde ho gyf vnsuar þerto.
so Crist was born þe thridde day,
And to þe emperour come ho,

612

And showide hym a wonder sizt,
A sercle obuf þe soñne was
And in þe soñne a swete wiȝt,
A maiden clene al ful of gras,

616

A child hade in hir armes clyght,
A voice from heuen sone herde was:
'heȝ is Goddes auter dight,
As thou may se bifore þi fas.'

620

Verba Angeli: hec est ara dei celi.

Then saide Sibille to þe kyng:
 'this ilk child þou ses now heȝ
 shal pas þe in alle thing,
 of strengþ, wisdom 7 power.'

'This child
 shall surpass
 thee.'

624

The emperouȝ honouret then knelyng
 that child 7 to hym made praiere,
 and with encens als vp-steyng,
 comaundet also both fer 7 nere

The
 emperor
 honoured
 the child

628

That alle men shuld do hym honour,
 ffor that child was best worthy,
 And so forso[k]e the emperouȝ
 Godhede to take vnworthily.

632

And in þat plas, þer-as he stode
 quen he segh þis selly siȝt,
 was made a chirch after ful gode
 of Mary maiden ful of myȝt.

where the
 church of
Sancta Maria
in ara celi
 now stands.

[fol. 9 b.] 636

And forto haue fulle memorie
 of sight þe emperouȝ ther segh,
 And of þe angels melody
 that he herde in heuen on hegh,

640

That ilke chirch now calde is
Sancta Maria, as hyt wel may,
in ara celi, no thing omys,
 ffor so the angel song þat day.

644

Aliud mirabile. Martinus in cronicis suis.

He that made Rome, as rede I,
 Romulus þen heȝt he,
 sumtime raiset realy
 his image vp in þat cite.

Romulus set
 up a gold
 image of
 himself

648

631 MS. forsothe. 641 MS. chil *deleted before* chirch.

How he shuld hause thing so heuy
 bout heuenly help, as then did he,
 wonder hit was gret witerly
 and qvi I say sone 3e shun se. 652

ffor hit was herre fiftene feete
 then þe heghest plas in Rome,
 Alle men honouret, I 3ou heete,
 that image that biside hit come. 656

on a lofty
 pillar, Opon a hegh piler stode hit
 of ston al hole with-out twynnyng,
 that wondir hit was to monnus witt
 quat craft raiset so heuy a thyng. 660

the face
 turning with
 the sun, As gold hit shone both ny3t 7 day,
 And with þe sunne hit was meuyng,
 the image his face hit turnet ay
 towarde the sunne on hit shynyng, 664

a circle in
 the right
 hand, a
 sword in the
 left. In þe ri3t honde in gode aray
 A rounde sercle forth-shewyng,
 In þe lift honde stout 7 gay
 A long sworde in honde manassyng. 668

That sercle tokenet, as rede I,
 that al þe world was holly his,
 And to Rome shuld be ay redy [fol. 10 a.]
 that hede 7 souerayn cite is. 672

The sworde tokenet truly
 that Rome shuld manas pat did mys,
 And weƿ wel 7 worthily
 that thay hade wonen bifore I-wys. 676

He said it
 would never
 fall down
 till a maiden
 bore a child; When Romulus hade sett hit there,
 he saide hit shuld neuer falle down
 til a wench that maiden weƿ
 to beƿ a childe weƿ redy boun. 680

But þat selue day I-wys
that Crist was born of ouȝ lady,
As he saide, felle doun al this,
so was fulfillede his prophecy.

and at
Christ's
birth his
word was
fulfilled.

684

Aliud mirabile. Eutropius.

Also quen that Crist was born,
the ox 7 asse doun knelyng
honouret God þer hom biforn,
And haden in hor kynde fulle knowyng

The ox and
the ass knelt
before Christ.

688

That hor creatour was þeȝ,
wonder is theȝ but men of witt
shulden bysy be his birth to heȝ,
sithen boystouse bestis honouret hit.

692

ȝet weȝ miracles mony mo
showet in diuerse place,
As I shal showe ȝou er I go
After this pagyn a littel space.

696

But now of clerkis wys tretys
touchyng Cristes natiuite
Speke of now is myn auys,
And as thay sayn now ȝe shul se.

700

*Notandum quod natiuitas Christi fuit mirabiliter facta,
multipliciter ostensa, 7 vtiliter exhibita, sicut inferius
declarabitur.*

Now gode is þat ȝe knowe 7 se,
As I shal louely ȝou leȝ,
that Ihesu Cristes natiuite
was done in meruelous maneȝ,

[fol. 10 b.]

Christ's
birth was
marvellous

704

Showet als-so, as ȝe shul se,
mony waies to vs heȝ,
And for gret profit, leue ȝe me,
Mon he bicomē in meke maneȝ.

708

685 MS. born *deleted after* Crist.

Primo fuit mirabiliter facta ex parte generacionis.

in that God
would come
to so poor a
place.

touchyng hym that engendret has,
God hym-self thurgh þe holi gost,
to monnus witte wonder hit was
that he that was of miȝtes most

712

Wold light into so pore a place,
saue only of his gret godenes,
ffor his Godhede so grauntyng grace
he disparaget theñ expres.

716

Vnde Apostolus: seipsum exinaniuit formam serui accipiens.

The vir-
ginity of
Mary was
shown in
five ways:

As touching als his moder fre
and the maner of hir gendryng,
vnlike it was, by my leute,
to alle bifore 7 after comyng,

720

ffor maiden ho was euer-more
bifore that birth 7 after suyng,
As I may preue was saide bifore
In pis boke quich I wil myng.

724

ffor by fyue signes shawede hit was
that maiden ho was, moder Mary;
ffirst wittnes, as boke mynde mas,
the gret prophete Isay:

728

Primo per prophetam: Ecce virgo concipiet 7 pariet filium.

the pro-
phcey of
Isaiah,

‘Se,’ he sais, ‘conceyue shal wel
A maiden 7 beñ a child of blis,
his nome clepide Emanuel,
that tokenes, “God with vs”, I-wys.’

[fol. 11 a.]

732

Emanuel, id est, nobiscum deus. Secundo per figuram.

the emblem
of Aaron's
rod

The secunde maner showet is
thas ho was virgine clene 7 cleñ,
In figur 7 tokenyng I-wis
by Aaron 3erd, as con aperi,

736

ffor, as we reden fer bifore,
 In Moises time hym lyuyng,
 Aarons 3erde, pat drie was thore,
 florischt pat time in tokenyng 740

That Goddes sone wold be I-bore
 of a maiden, as I now myng,
 to releue pat weſ forlore,
 And monkynde to blis to bryng. 744

*Item dicitur in Ezechiel: vidi portam in domo domini
 clausam, et dixit angelo: Porta hec non aperietur, set
 clausa erit 7 vir non transiet per eam, quia dominus
 solus intrabit 7 egredietur per eam.*

Also þe prophete Ezechiel
 seze a 3ate in heuen on hegh,
 closet hit was swith wel,
 that 3ate þer come nomon negh. 748

theſ told an aungel þe prophet þo,
 that 3ate shuld not oponet be,
 ffor thurgh God wold come 7 go,
 non oþer theſ shuld haue entre. 752

That tokenet Marie 7 nomo,
 ho was pat 3ate, leue 3e me,
 ffor bi hit God con com 7 go,
 As þe prophete in gost con se. 756

*Tercio per custodiam.**

Als showet hit was þe thrid way,
 that maiden ho was euer-more,
 for to Ioseph to kepe hir ay
 weddet ho was onely perfore, [fol. 11 b.] 760

that he miȝt kepe hir couenably
 7 witnes beſ al of hir dede,
 As he by siȝt knewe sikerly
 And angels warnyng, as I rede. 764

* Written in the margin.

and of the
 door in
 Ezechiel's
 vision,

the manner
 of her
 marriage,

Quarto.*

the experi-
ment of the
midwife,

the furth euidence verrayment
that we witen ho maiden was,
was by expresse experiment
the mydwif preuet in þat plas.

768

ffor, as I told bifore now heȝ,
two mydwyues weȝ with hir al nyȝt,
þat one wold preue ȝif hit so weȝ
that ho weȝ maiden by full insight,

772

And queȝn ho towchet priue plas,
hir honde drien vp onone.
and als hou Ihesu born þer was
ny in what maner wist not one,

776

ffor clos womb conceyuet he was
And clos womb als out he went,
this preues hir maiden ful of gras
by expresse experiment.

780

Quinto.*

and many
miracles.

The fift sadship of knowyng
that Mary maiden was euermore
weȝ mony miracles theȝ showyng,
As I haue told now heȝ bifore,

784

Of temples, images doun fallyng,
As told was er his birth full ȝore
by hom þat maden sich knowyng
A thousande ȝeȝ er Crist was bore.

788

Secundo natiuitas Christi fuit mirabiliter facta ex parte geniti.

Bernard wit-
nesses to
Christ's mar-
vellous
birth.

The secund poynt I spak of heȝ,
that Ihesu Cristes natiuite
was done in merueilous maner
towchyng hym-self, as ȝe shun se,

792

* Written in margin.

770 MS. alnyȝt.

that wonderly engenderet was, [fol. 12 a.]
 neuer non sithen ne bifore
 In þat maner, as mynde mas
 saynt Bernard in his likyng lore. 796

*Bernardus: Eternum, Antiquum 7 nouum mirabiliter
 conuenerunt, Eternum, id est diuinitas, Antiquum,
 id est caro ab Adam traducta, Nouum, id est anima
 de nouo creata.*

Bernard beris gode witnes
 that thre merueils fellen in feŕ
 queñ that Ihesu Crist born was,
 that mich merueil is to heŕ. Eternum. 800

Thing that neuer hade bigynnyng
 ny neuer-more shal endyt be
 with old thyng 7 newe enioynnyng
 to-geder comen alle thre. Antiquum 7 nouum. 804

The eternal
 was united
 with the old
 and with the
 new ;

Qvat þis to say, expoun wol I,
 I pray 3ou takes hede to hit,
 ffor thester hit is witerly
 but I declare hit to ouŕ witt. Exponit Eternum. 808

Euer-lestyng thing bout bigynnyng
 verray Godhede calle I may,
 that mynget was to ouŕ likyng
 with olde thing, as I shal say. Exponit Antiquum. 812

God was
 joined to

Old thing is that flesch 7 blode
 that taken was of a maiden kynde,
 so menget was for monnes gode
 that mater with Godhede, as I fynde. 816

human flesh

The thrid thyng may callide be
 A new soule, theñ newe wroȝt I-wys,
 so clene was neuer non, leue 3e me,
 ny neuer more shal be after þis. Exponit nouum. 820

and a new
 soul.

And thus euerlestyng old 7 newe
to-geder comen quē Crist was born,
And so monkynde new merueyl knewe
that neuer was knowen per-byforn.

824

Coniuncta sunt ad inuicem deus 7 homo, mater 7 virgo,
fides cor humanum.†*

Other oppo-
sites were
united.

Heŕ may mon se to-geder knytt
God 7 mon, moder 7 may,
and also, wonder to monnus witt,
ffleschly hert 7 verray fay,

[fol. 12 b.]

828

fful miȝt 7 gret feblenes,
ffilth 7 fayrnes knyȝt in feŕ,
ffor faireŕ þenn God neuer thing wes,
ne fouler þenn mon is no mater.

832

Wonderful it was also
that a may conceyue miȝt,
moder 7 maiden both two,
And lengyng maiden day 7 nyȝt.

836

Was neuer þat wonder sene bifore,
that God disparaget so shuld be,
therfore merueil is þe more
he wold so meke hym, leue ȝe me.

840

*Tercio natiuitas Christi fuit mirabiliter facta ex
modo generandi.*

Christ's
birth was
against
nature,
against
reason,

The thrid poynt i-touchid heŕ,
that his birth merueilous was
touchyng hym, with-uten weŕ,
thas þis maner engenderet has.

844

ffor his birth was agaynus kynde,
a virgyn to conceyue a wyȝt,
agaynus resoun, als [I] fynde,
fflesch to conceyue God almiȝt,

*Contra
naturam.*

*Contra
rationem.*

848

* Written in right-hand margin. † Written in left-hand margin.

Agaynus vsage of wommon,
 Bout pyne to beþ, I merueil most,
 the furth thing that I wonder on,
 to conceyue thurȝe þe Holi Gost.

Contra consuetudinem.

and against
 custom.

de spiritu sancto. 852

ffour maner God made mon I-wis,
 As seynt Austyn makes mynde.
 the first maner that was tys
 er that engendryng was or kynde,

*Primo sine homine
 7 femina vt Adam.*

God made
 human
 beings in
 four ways :
 without man
 or woman,

856

As Adam made was of þe clay
 And ȝyuen gost 7 lif also.
 the secund maner, as I say,
 As Eue was made onon riȝt tho,

[fol. 13 a.]

*De homine sine
 femina vt Eua.*

from man
 without
 woman,

860

ffor of þe mon taken ho was
 quyl that he lay þer slepyng,
 that kyndly luf 7 eke solas
 shuld be bitwene hom heȝ lyuyng.

864

The thrid maner is kyndly
 And comune vsage al day sene,
 of moñ 7 wommon witerly,
 As alle meñ engenderet bene.

*De femina 7 homine
 vt consuetudinis vsus.*

from man
 and woman,

868

The ferth mak yng is, as this day,
 of wommon com yng bout mon,
 As Crist was born 7 God verray,
 that most is forto merueil on.

*De femina sine
 viro vt Christus.*

and from
 woman
 without
 man.

872

*Nota quod natiuitas Christi fuit multipliciter ostensa,
 vt patet infra per creaturas ipsam cognoscentes.*

The secunde principal poynt is tys,
 that showide was his natiuite
 In mony maner, nothing amys,
 As ȝe shyn heȝ now of me.

Christ's
 birth was
 made known

876

*Ostensa est natiuitas Christi per omnes genera
communes creaturarum.**

by all
creatures :

Showet it was forsoth i-wys
by creatures of iche degre,
that both gostly 7 worldly is,
As ȝe shal ful sone se.

880

*Quedam creatura habet tantum esse, sicut pure corporea.**

(1) lifeless
matter,

Sum creatur̃ has beyng
wyth-out vertu any more,
As ston 7 erth 7 sich thing,
that neuer hade lyuyng heȝ bifore.

884

*Quedam habet esse 7 viuere, sicut vegetabilia.**

(2) plants,

Sum creatures han beyng,
that lif han but felyng none,
As trees, erbes on erth groyng
moun nother speke ne fele ne gon.

888

*Quedam habet esse, viuere 7 sentire, sicut animalia.**

(3) animals,

Sum han beyng, lif also,
and felyng als, as bestes han,
saue monnus wit has non of tho,
saue fle for fert lest thay be tan.

[fol. 13 b.]

892

*Quedam habet esse, viuere, sentire 7 disc[erne]re verum,
ut homo.**

(4) men,

Sum han beyng, lif by kynde,
ffelyng 7 discrecioun,
As mon has, takes this in mynde,
As I declaȝ wil by resoun.

896

and
(5) angels.

Sum han felyng, lif, beyng,
discrecioun, vertus mony moo
And gostly vnderstandyng,
As angels han 7 non oper so.

900

* Written in margin.

By all þes creatures, as þis day,
 Ihesu Cristes natiuite
 was showet, as I shal sone say,
 by diuerse miracles, leue þe me. 904

*Primo per creaturam que tantum habet esse.**

As to þe creatures, in gode fay,
 that beyng han, as erth 7 ston,
 that þai knew Goddus com verray
 Preue I may 7 þat onon. 908

(1) Earth
 and stone
 felt God's
 coming.

And þat was showet apertly
 by temples 7 images fallyng down
 In Rome, as heȝ bifore saide I,
 And als mony an-oþer toun. 912

And als, sich creatures witerly
 knewen God at his passioun,
 ffor stones cleueden wonderly,
 At his deth as men rede moun. 916

Als we reden, long bifore
 In þe Olde Testament
 the prophete Ieremie told ful þore
 In-to Egipt quen he went 920

Jeremiah
 had
 prophesied :

That quen a maiden a child hade bore,
 hor maumetry that þer was lent
 shuld falle down both las 7 more,
 As fel this time verrayment. 924

ffor, as we reden in story,
 quen Mary flagh to Egipt londe,
 then was fulfild þat prophecy [fol. 14 a.]
 that I to specify now wol fonde. 928

* Written in margin.

907 MS. b deleted before verray.

*Ecce dominus ascendet super nubem leuem, 7 ingreditur
Egiptum, 7 corruent simulacra Egipti a facie domini
exercituum.*

- 'When God comes to Egypt,
'Se,' sais þe prophete, 'God shal stegh
opon a list cloude 7 a bryzt
And entre into Egypt hegh
merueiles to meue with mayn 7 myzt. 932
- all idolatry shall cease,
'And quēn he comus al mavmetry
Shun be mouet, tas this in mynde,
ffor hym quēn he wil thider hy
that is verray kyng of kynde.' 936
- And as þe prophete saide i-wys,
quēn Ihesu entret Egypt inne,
hor mavmetry þēn ferd amys
And fellen doun as haue I wy[nne]. 940
- The Egyptians made an image of a maiden with her child and worshipped it.
But quēn þe prophet Ieremy
hade propheciet hit shuld so be,
Men of Egypt wenten in hie
And maden an image, leue 3e me, 944
- A maiden in arme a child beryng,
And in hor temple setten hitt,
And þat ilk ymage old 7 3yng
honouret hit with al hor witt. 948
- Dark night became light;
Also þat nyzt þat Crist born wes,
ffirst it was ryzt a thester nyzt,
but at his birth ful gret bryztnes
And thesternes so turnet to lyzt. 952
- a spring flowed with oil;
In Rome als, as bifore saide I,
A walle sprong oil al þat day,
so I may preue scilfully
Al dede thing knewen hor god verray. 956
- and the heavenly bodies recognized his coming.
Heuenly creatures eke also
that han beyng 7 no lyuyng,
As sonne 7 mone both two
And sterres in þe list schynyng, [fol. 14 b.] 960

knewen God queñ he was born,
 for about þe sunne was sene
 A cercle, as I tolde biforne,
 A maiden þer-iñ, bout wene, 964

Thre sunnes opon þe firmament,
 A sterre, was neuer non so cleȝ,
 that to þe kynges þer þai weȝ lent
 In maidenus liknes con apeȝ. 968

Thus heuenly creatures, as say I,
 that dede weȝ knewen his comyng,
 And erthlie also, in gode fay,
 that neuer hade gost ne lyuyng. 972

*Secundo ostensa est natiuitas Christi per creaturam
 que habet esse 7 viuere, sicut plante 7 arbores.*

The secunde maner, as I say,
 Cristes birth wel knowen was
 with þat creatuȝ, in gode fay,
 that beyng 7 lif only has, 976

(2) Plants
 knew their
 God :

As trees, herbes 7 sich thing,
 that lif han, but felyng non,
 lif by greneschyp 7 growyng,
 but nouthur to fele, speke ne gon. 980

And that þai knewen hor God verray,
 shewide hit was apertly,
 ffor vynes of Engade al þat day
 walleden out bavme continuely,

984 vines of
 Engedi
 flowed with
 balm

fflorischiden, beren fruyt in fay,
 queñ Crist was borne al sodaynly,
 that meñ þer wonyng mony a day
 wonderet, I shal say ȝou qvy. 988

and bore
 fruit
 quickly.

ffor thre thinges agaynus kynde
 shewide þat day expressely,
 that wonder is to haue in mynde,
 saue only Goddus grete mercy. 992

It is against
 nature for

trees to bear
fruit out of
season, The first, þat trees þat time of ȝer̃ [fol. 15 a.]
or erbe ouþer shuld leuet be,
ffor mony a vyne þer fruyt bẽ,
that wonder siȝt it was to se. 996

vines to give
forth balm, Another wonder als was hẽ,
that bavme come out of þe vyne tre,
saue only God wold hit so wẽ,
In signe of his natiuite. 1000

or plants to
blossom and
have fruit in
an hour. The thrid wonder hit was tys,
thay sprongen wẽ so sodeynly,
ffor las þẽn in an hour i-wys
thay burionut 7 leuet apertly, 1004

And beren fruyt eke also.
thus knew þat creatur̃ God almyȝt
that beyng 7 lif hade both two,
but nouthur felyng, wit ne siȝt. 1008

*Tercio per creaturam que habet esse, viuere, 7 sentire,
ut animalia bruta.*

(3) Animals
bore
witness : Tho thrid maner as I ẽr tolde,
his birth was shawed to old 7 ȝyng
by creatures, as hym-self wold,
that haden beyng, lif 7 felyng, 1012

As wilde bestis han i-wys,
the quich, I may wel preue 7 say,
Goddess birth nothing amys
was knowen 7 showide as tys day. 1016

the ox and
the ass knelt
down ; ffor as I saide bifore now here,
the ox and þe as þat þer wẽr lent,
quen þat Mary Ihesu bẽ,
honouret hym in hor entent, 1020

Knelyng doun, as beris wittnes
Eusebius in his boke oright,
As fast as Crist þer born wes,
riȝt in Ioseph 7 Mary siȝt. 1024

Eusebius says eke also,

A littel bfore þat Crist was born,

Plough-men erit in a feld tho,

the exen speken hom biforn,

[fol. 15 b.]

oxen
plowing
prophesied :

1028

Homines deficient segetes proficient.

And saiden þat folk shuld faile i-wis,

And cornes shulden encres oryght,

bi quich I vnderstonde wel this

that I shal say 3ou sone in higt.

'Folk will
fail and corn
increase.'

1032

The folke þat pai saide shulden faile

my3ten wel be Iewes wyterly,

ffor to hom ordeynt was trauaile

At Cristes come be prophecy,

This referred
to the Jews,

1036

As I saide a littel byfore

that Iacob told at his deth-day

Iewes blode shuld last euer-more

til Cristes come put hit away,

1040

Non auferetur sceptrum de Iudac ꝛc.

Therefore þe exen in þe plough

saiden þat mon shuld faile in fay,

And qvy corn shuld do gode i-nogh

declare I wil heȝ more verray.

for they can-
not make
corn grow.

1044

I fynde þis writen in boke i-wys

* Nota.

And knowen also is 3et þis day

with trauailet men þat han sene þis,

the quych I shal ful sone say,

1048

That fro þat time Crist suffret payn

And deghet opo þe rode tre,

Iewes haden neuer my3t ne mayn

to norisch corn in no cuntre,

1052

* MS. *Written in left-hand margin.*

1031 MS. biquich.

1037 MS. alittel.

And als sithen þei disperpoilet weȝ
ffrom thethen into diuerse place,
thai myȝt neuer raise in no maneȝ
corn þer Lewes wonyng wace, 1056

So that a mon may sothly se
that of þes exen prophecy
was fulfilled, as thinkes me,
afterward ful fullily. [fol. 16 a.] 1060

*Quarto per creaturam que habet esse, viuere, sentire
7 discernere, vt homo.*

(4) Men
knew of his
coming

The furth maner, in gode fay,
shewide was his natiuite
by creatuȝ þat haue may
ffouȝ prerogatiues, ȝe shun se, 1064

that is to wit, forsoth i-wys,
beyng, lyuyng 7 felyng,
discrecioun also þe furth is;
that nas non oper erthly thing 1068

Saue only mon þat has þes aff,
the quich knew his birth, as say I,
no creatuȝ, so fair me falle,
saue angel knew so verrayly. 1072

ffor to mon profit most hit myȝt,
therfore hit semet he shuld knowe
Cristes come by verray sight
And signe, as I shal fully showe. 1076

by prophecy. ffor first mon knewe by prophecy
that Crist wold come into ouȝ kynde,
And quen he comen was in hy,
signes shouen, as I fynde, 1080

1060 At the head of the page: De natiuitate christi.

Right as I haue tolde bifore,
to emperouȝ, to kynges thre,
that seghen thing was told ful ȝore
And tokenynges quen pat comen was he.

and by signs
to the em-
peror and
the three
kings,

1084

And the emperouȝ made onon
that he segh knowen in pat cite,
the kynges to Crist as pai conen gon,
als maden hit opun, leue ȝe me.

who spread
the news.

1088

So that to mon, with-outen drede,
showide hit was most opunly,
And mon forth showide hit, as was nede,
to conferme olde prophecy.

1092

*Quinto per creaturam, que habet esse, viuere, sentire,
discernere 7 intelligere, vt Angeli.*

Now wil I telle þe fift maner
how Cristes birth was made aperte
by heuenly creatuȝ to vs heȝ,
both in house 7 in deserte,

[fol. 16 b.]

(5) Angels
testified:

1096

The quich creatuȝ has beyng,
lif, felyng 7 discrecioun
And gostly vnderstondyng
more theȝ aȝ bifore moun,

1100

And tho ben angels verrayment,
ffor thay moun knowe þat nomon may,
how thay knew God omnipotent,
In mony maners I shal say.

1104

first quen he was born onon,
the sheperdes wakyng, rede we,
An angel come 7 bad hom gone
to Bethleem Ihesu forto se.

one told the
shepherds,

1108

1089 MS. leue ȝe me *deleted after mon.*

and many
joined in the
song;

And queñ þat angel pronouncide hade
Ihesu Cristes natiuite,
other of his birth conen glade
And songen with gret solemnite,

1112

Melody mich noumbre made,
As gospelle witnes, leue 3e me,
of sich song shuld neuer mon sade,
And quat pai songen 3e shun se.

1116

*ffacta est cum eo multitudo celestis exercitus laudancium
deum 7 dicentium: Gloria in excelsis deo 1c.*

an angel
appeared to
Octavian
and Sybil,

To Octouian eke also
An angel speke apertely,
qveñ þat Sibille showet hym tho
the sterre, as heʀ bifore saide I,

1120

and to the
three kings.

And also to þe kynges thre
An angel come at hor praieʀ
And bad hom go into Iudee,
theʀ born was Crist with-outen weʀ.

1124

Mony an-oper time also
As we reden in story,
Angels comen to mony mo
his birth þat time to certify.

[fol. 17 a.]

1128

Tractatus Bernardi de natiuitate domini.

Man had
three mis-
fortunes:

Saynt Bernard spekes witerly
And saide thre myschefs monkynde hade,
er God of vs wold haue mercy
And mediacioun mekely made,

1132

birth, life,
and death.

In birth, in lif, in deth also,
ffor birth was ay in wruchidnes,
the lif in trauaile 7 gret wo
ffro bodily deth to heʀ expresse.

1136

But þen Crist at his comyng
agayn thre poyntes of any
monkynde of bale forto bryng
ordeynt thre poyntes of remedy.

These Christ
cured

1140

ffor born he was of a wommon,
And lifde thre 7 thrytty ȝer,
deȝet also þe rode opon,
so fullide he* thes thre poyntus her̃.

by his
human
birth, his
life of 33
years, and
his death on
the cross.

1144

His birth clanside oures tho,
his lif enfourmet vs in þe fay,
his deth destriet the deul oũr fo
And wan vs lif þat lastes ay.

1148

Austyn sais also wel this,
that oũr first faders pryde
with meknes of Crist i-wys
was helet, nys not forto hyde.

Adam's pride
was healed
by Christ's
meekness:

1152

ffor Adamus pride agayn God was
And to hym come 7 herre þen he,
As I declar̃ wol in þis plas,
that thes moun stonde wel aȝf thre.

1156

Agaynus God hit was i-wys,
queñ mon so wroȝt agayn his wille,
of that tre to ete amys
that was defendet hym to com tille.

[fol. 17 b.]

for Adam
opposed God
in eating of
the tree;

1160

to God come also his trespas,
for godhede to haue wilnet he
to trist þe deul al in that cas,
that heght hom Goddes forto be.

he trusted
the devil
rather than
God;

1164

Dixit serpens: Eritis sicut dii.

herre þenn God he wilnet also,
In-als-mich as was his power̃,
to coueit thyng defendet hym tho,
And that he myȝt noway come nẽr̃.

and he aimed
to be higher
than God by
wishing for-
bidden
things.

1168

1144 MS. he by thes.

1147 MS. d *deleted before the.*

Crist meket hym theñ agayn þes thre
 In burth, lyuyng 7 deth also,
 ffor mon was Adam, mon was he,
 but godhede with þat wayuet ouȝ wo.

1172

De circumcisione domini nostri Ihesu Christi.

The cir-
 cumeision
 should be
 honoured

Now speke sumquat I wil heȝ
 of Cristes circumeisoun,
 qvi hit was don þat ȝe moun heȝ
 that listen now to my lessoun.

1176

for the oc-
 tave of the
 nativity,

Thre skilles I fynde in gode fay
 wherfore þis fest shuld honouret be,
 the first for hit is eght day
 of Ihesu Cristes natiuite,

1180

for the
 christening,
 and for the
 shedding of
 blood.

The secunde eke, ȝe knowe may,
 Is gyuyng of nome, leue ȝe me,
 the thrid blode-shedyng, soth to say,
 that for mon-kynde first shed he.

1184

Christ's
 octave
 should be
 celebrated
 like the
 saints'.

As to þe first, I may wel preue,
 sithen seyntes festes honouret ben
 Aght days to-geder, his forto leue
 vnskilful siȝt hit weȝ to sene;

1188

Sithen þat he is most of myȝt
 And of alle seyntes hede 7 souerayn,
 to reuerence his day hit is ryght
 And mensk hit most with al ouȝ mayn.

[fol. 18 a.]

1192

He was
 given thre
 names:

The secunde skil is sikerly
 qvy we honouren þis day,
 for nomet he was witerly,
 As Goddes mouth bifore con say.

1196

Hodie impositum est ei nomen, quod os domini nominavit.

the first is
 God's son,

Bernarde witnes, as rede I,
 thre nomus he hade, þat nys no nay,
 Goddis sone one is sikerly,
 Crist 7 Ihesus, þes thre in fay.

1200

Distinctio nominum, Et primo quare dicitur filius dei.

Goddes son he callide is

In þat he come from heuen doun

And mynget godhed noȝt amys

with monhede, as ȝe leue moun.

because he
came from
heaven and
mingled god-
head and
manhood.

1204

ffor from þe faders maieste

out of hym-self he doun was sent,

therfore he may wel callide be

Goddes son omnipotent.

1208

And al-thagh in one trinite

thre persouns ben to-geder lent,

þe goddhede is with alle thre

enterlie, takes in ȝour entent.

1212

De secundo nomine, quare dicitur Christus.

Crist callid he is als, bout lesyng,

that is to say, with crem anyont,

ffor prophet, champion, prest 7 keng

I may wel preue hym by þis poynt.

The second
name,
Christ,
means
anointed :

1216

In olde time þe vsage was

thes four persouns anyont to be,

And preue I may al in þis plas

that alle þes four offices has he.

1220

ffor prophet he was truwe 7 verray,

[fol. 18 b.]

As preues þe holi euangely,

for er he deȝet þe sext day,

thes wordes he saide in prophecy :

as prophet
he foretold
the destruc-
tion of
Jerusalem ;

1224

Non relinquetur in te lapis super lapidem.

Queñ he come to that cite

Ierusalem þer he was dede,

remyng on hit þer saide he

thes wordes with a ruful rede,

1228

That destruyet hit shuld be,
 As bifelle after fifty ȝeȝ,
 for folk þer wonyng couth not se
 hor God comyng hom so neȝ.

1232

Of this mater, leue ȝe me,
 heȝ-after I shal say more cleȝ
 In his passioun, that alle ȝe
 moun witt hit was so bout weȝ.

1236

* *Quod dicitur pugil.*

as champion
 he overcame
 the devil;

And for his duȝty dede doyng,
 champioun caſt hym als I may,
 the deul ouȝ enmy ouer-comyng,
 thurgh deth he deȝet on Gode Friday,

1240

ffor ouȝ forme-fader 7 his of-spryng
 he raft the deul in gode aray,
 theȝfore as champioun wel feȝtyng
 Anoynt hym fel to be in fay.

1244

* *Quod dicitur sacerdos.*

as priest he
 comforted
 the people;

Prest also in recounselyng
 his peple þat was put away
 to langour out of gret likyng,
 hom he releuet as prest verray,

1248

And to his fadir agayn con bryng
 hor saules, that lorn weȝ, soth to say.
 As verray prest thurȝe his prechyng
 to þe ioy þat lastes ay.

1252

* *Quod dicitur rex.*

as king he
 gave healing
 to the sick
 and afflicted.

Kyng also I may hym calle,
 ffor ȝiftes þat he ȝaf largely
 to alle that to þe faith wold falle
 And mekly ask of hym mercy,

[fol. 19 a.]

1256

* *Written in margin.*

Blynde hor sigt, deue heryng,
mesel men 7 out of mynde,
halt 7 croket, to haue knowyng
that he was verray kyng of kynde, 1260

To dede he gaf gost 7 lyuyng.
harde it weȝ one sich to fynde,
kemp or cayse[r], clerk or kyng,
one sich bonde forto vnbynde. 1264

Syn alle kynges þat euer weȝ
myȝt not ȝif one of alle tho,
I may preue that his powerȝ
passes alle oper þat can do so. 1268

* *Quare dicitur Ihesus.*

The thridde nome *Ihesus* it is
that hym was ȝyuen þis ilk day,
And bifore also i-wys,
As I shal ful sone say. 1272

Jesus, the
third name,
means
saviour :

Ihesus is as mich to mene
As saueour of all mon-kynde,
declarȝ it I wil more clene
In thre maners, as I fynde. 1276

ffirst saueour he may callide be,
ffor he to saue hade ful powerȝ,
sythen godhede, monhede, leue ȝe me,
In his persoun weȝ both in ferȝ. 1280

he had full
power to
save,

ffor deede suyng also is he
saueour callide skylfully heȝ,
As ȝe shun more clerly se
ȝif ȝe wil listen 7 of me leȝ. 1284

and his acts
were those
of a saviour.

* *Hoc nomen impositum est ei ab eterno.*

In-als-mich as he callide is
saueour for miȝt þat he has,
hit semus þis nome was gyuen i-wys [fol. 19.b.]
to hym er world bygyynyng was. 1288

This name
was given
him at the
beginning of
the world,

1263 MS. caysel.

* *Written in margin.*

as John's
gospel
witnesses ;

ffor as sayn Ion berys witnes,
bigynnyng his euangely,
As I in Latyn heȝ expresse
Apertly thenke to specifie :

1292

In principio erat verbum &c.

He sais þat at te bygynnyng
Goddess sone, þat is saueour,
was with God in hym beyng,
And he God als in full honour.

1296

** De impositione nominis per angelum.*

Gabriel
called him
Jesus at the
annuncia-
tion ;

Also at his doun-comyng
from heuen to erth forto be mon,
he callide was saueour 7 kyng,
And how I wil telle, as I con.

1300

Gabriel Mary gretynng
bad hir do þat ho leuet on,
And call hym Ihesus at hir beryng,
then secunde time his nome bigon.

1304

De impositione nominis per Mariam 7 Ioseph.

and Mary
gave him the
name at
the cir-
cumcision,

The thrid time, quen he was borne,
Ihesu callide he was i-wys
of Mary, as ho knewe biforn
of Gabriel nothing amys.

1308

And that nome ȝyuen was as þis day
when þat he circumciset was,
riȝt as at fologht now in fay
childer ar nomet in ich plas.

1312

** Quod dicitur saluator in actu.*

because of
the deeds he
was to do.

ffor his dede salueour eke also
callide he is ful skilfully,
for bot his dede hade holpen tho,
noȝt hade auaiet his maistry.

† Nota.

1316

* Written in margin.

† Written in margin at left.

Quat serues mon, now takes hede,
 A vertu 3yuen to worch with-al?
 but he wil profre hit forth in dede,
 that vertu serues of ful smal.

[fol. 20 a.]

1320

Therefore fully to fulfille
 that God ordeynet at bygynnyng,
 Mary, as was Goddes wille,
 gaf hym pat nome at hir beryng.

1324

In fulle significacioun
 that with pat flesch saue vs wold he,
 that he toke with deuocioun
 of Mary forto make vs fre.

1328

So that preue wel we moun
 by thes ilke skilles thre,
 Ihesus was 3yuen hym by resoun
 to nome er made was stone or tre.

Since the
 name of
 Jesus was
 given him
 three times,

1332

And eft queñ he conceyuet was
 Mary was beden by Gabriel
 to calle hym Ihesu ful of gras,
 As ho did, nys not to concele.

1336

The thrid time that nome he has,
 As this day 3yuen hym for ouȝr hele,
 As Luke in his boke mynde mas,
 to wayue ouȝr wo 7 wȝn vs wele.

1340

Now sithen that God at bygynnyng
 this nome gaf to his sone by ryght,
 After by Gabriels gretyng
 queñ that Crist in ouȝr lady light,

1344

The thrid time in confermyng
 the worde pat 3ore God hym bihyzt,
 this nome Ihesu, to my thinkyng,
 shuld vertuose be and mi[ch] of myzt.

it must have
 great virtue.

1348

1338 MS. here *deleted before* hele.1347 MS. hy *deleted before* my.

1348 MS. miȝt of myzt.

Tercio de sanguinis effusione.

Jesus shed
blood for us
five times:

The thrid poynt was blode-shedyng,
that he for vs shed as this day,
to showe per-by a bygynnyng
that shede hit ofte he was in way.

[fol. 20 b.] 1352

Quod quinque vicibus sanguinem suum pro nobis fudit.

ffyue sith I fynde his blode he shed
ffor vs, as I shal sone say.
at his birth, the first was this day quē he bled
In crach 7 childhode as he lay,

1356

A gode bigynnyng per he mas
to forbie vs with his bl ,
ffor old laze that thenne vset was
ffulfille he wold, pat frelie fode.

1360

at the bloody
sweat,

The secunde time that blode shed he
was bfore that he was tane
with Iewes, as wel reden we,
when his gret passioun bigan,

1364

ffor quē he hade made mavnde
with his disciples euerychone,
Into a 3erde peñ went he
And alle pai, as witnes sayn Ion,

1368

And per he praiet in gret tristesse,
that blody swote from hym ran doun,
In-as-mich as he mon wes,
for drede of his gret passioun.

1372

Lucas in euangelio: Et factus est sudor eius, velut gutte sanguinis decurrentis in terram.

And that blode-shedyng sikerly
was for desir pat he hade tho
Monnus saule forto forby,
And wȳn pat weȳ in sorow 7 wo.

1376

The thrid time he shed his blode
 was quen he scourget was i-wys
 to make tho þat weŕ gylty gode,
 worthily 7 noȝt amys. at the
scourging,

1380

The furth time of his passioun,
 quen he was nailet to þe tre,
 ther was þe prys for vs laide doun
 that he fulfild to make vs fre. at the nail-
ing to the
cross,

[fol. 21 a.]

1384

The fift time als, in gode fay,
 that he bled for monnus dede,
 was quen þat he on Gode Friday
 on croys his hert-blode con shede, and at the
piercing of
his side,

1388

And that blode-shedyng verrayment,
 when his hert so percide was,
 is callide þe holi sacrament
 that broȝt vs fully to his gras.

1392

Blode 7 water witerly
 out of his hert he shed þat day,
 blode monkynde to forby,
 And water ouŕ sȳn to wassh away. when the
water
mingled
with the
blood

1396

And þat water may signifye
 that thurgh fulloght, in gode fay,
 Adam sȳn þat did vs nye
 with water is slekkt, soth to say. meant that
sin is to be
cleansed by
baptism

1400

Thus turnet is þe sacrament
 circumcisioun vset ȝore
 to fulloght, sithen þat Crist vs kent
 In signe þat we weŕ thral bfore rather than
by cir-
cumcision.

1404

Thurȝe sȳn, tille God his son had sent
 to wasch aȝ þat vnworthy wore
 with water þat from his hert went,
 then circumcisioun last nomore, 1408

But fulloght vset in tokenyng
that, riȝt as Crist shed water cleȝ,
so with water at ouȝ comyng
he wold þat we so washen weȝ.

1412

* *Quare circumcisio data fuerat.*

Circumcision
was given to
Abraham

Now ȝe shyn wit þe cause qvy
Circumcisioun ȝyuen was,
takes hede al þis company,
hit may do gode ȝif ȝe haue gras.

1416

ffor many causes þat sacrament
to Abraham first ȝyuen was,
As God hym-self wel to hym kent,
he did first nothing amys.

[fol. 21 b.]

1420

because
he was
obedient,

One cause, as clerȝ sayn verrayment,
Imong oper may wel be þis,
sithen Adam was inobedient
And thurgh hit lost þat grete blys,

1424

Abraham, þat obedient was
to God fully in alle thing,
shuld plese hym 7 gete his gras
to fulfille wel his biddyng.

1428

and believed
that Christ
should be
born of his
seed.

ffor sad bileue eke also
that Abraham hade in Goddes hest,
queȝ he a son biheght hym tho,
the lif of quych shuld ay lest

1432

Til Crist come to keuer mon-kynde,
and that Crist born be of his blode
the deules bonde fortò vnbynde
and turne monkynde to mich gode,

1436

By quich barn shuld blesside be
Alle naciouns, þat nys no nay,—
ffor Abraham leuet þis, deȝ was he
to God al after his lif-day.

1440

* *Written in margin.*

Alia causa quare circumcisio data fuit.

Anoper cause assignet is
 qvy circumcisioun ordeynt was,
 to know þat folk fully for his
 ffrom peple of alle oper plas.

By this sign
 God knew
 his people.

1444

In þat stid of þe flesch also
 God bede þat sacrament don shuld be,
 for God wold mon shuld suffre wo
 ther-as temptacioun most hade he,

Man must
 feel pain in
 payment for
 his sin.

1448

And als for Adams grete offens,
 quēn he trespass to God almyzt
 by so grete inobedience
 his biddyng noȝt to do oright

[fol. 22 a.]

1452

In that membre, leue ȝe me,
 he felide first temptacioun
 quēn he hade eten of that tre
 thurgh þe deul 7 his tresoun,

1456

Therefore thagh mon so pynet be
 In þat membre, hit is resoun,
 sithen in þat membre first knewe he
 sȝn 7 þerto sone was boun.

1460

ffor sithen Adam vnbuxum was
 And did agaynus Goddes wille,
 Abraham ful of buxumnesse
 ffor his defaut most nede fulfille

1464

Al maner poyntes of meknes
 Goddes wrath so forto stille,
 And in þat plas beȝne signe expres
 that first greuet hit forto grille.

1468

Quare circumcisio fuit octauo die petrino cultro.

The sacrament don was þe aȝht day.
 And also with a swaret stone,
 ffor in þe aȝht eld, in gode fay,
 shyn rise fro deth to lyue ichone.

Circumcision
 is on the
 eighth day
 as resurrec-
 tion is to be
 in the eighth
 age.

1472

1472 MS. lyue to *deleted* after fro.

A stone
knife was
used because
Christ was
called a
stone.

And theñ thurȝe Crist þat callide is
A stone *in* bokes of holy writt,
Al sȳn þat mon has don amys
that stone Crist away shuld kytt,

1476

And make alle sauēt men so clene
that *per* com no corrupcioun,
theñ may that callid be, as I mene,
the secounde circumcisioun.

1480

But takes hede now I ȝou pray
one certayn poynt til I declare,
þat I speke of bifore in fay,
And ȝet þat speche nyl I not spaȝ.

[fol. 22 b.] 1484

*Quod sex sunt etates seculi, septima morientium, octaua
resurgentium.*

Besides the
six ages
there are
two more,

Sex eldis I fynd in world *per* weȝ
And *per* nemmet I no mo,
And in þis skyl þat I saide heȝ
to hom I teȝet oȝer two,

* Nota.

1488

death and
the general
resurrection,

Of qvich two deth is þat one.
that oȝer general risyng,
In qviche elde we euerychone
shyn come bifore † þat heȝhest kyng,

1492

when Christ
shall judge
us to bliss
or woe.

Ihesu Crist, þat callet ys
a stone, 7 circumciset be,
that is to wit forsoth i-wys,
be hym clanset alle be we

1496

Of that we han done heȝ amys,
And thurgh penaunce made wel his gre,
but tho that wold noȝt be hys
to pyne euer-lestyng, leue ȝe me.

1500

1475-6. MS. reads these lines in reverse order, but marked for transposition.

* Written in the margin at left.

1492 MS. bifore repeated.

*Alia causa quare circumcisio fiebat octaua die. Raby
Moyses.*

Anoper skil I wil now say,
As raby Moyses beris witnes,
qver-fore ay the eghtide day
circumcisioun 3yuen wes.

On the
eighth day

1504

ffor the child als tender is
Aght days after hit is born
As in þe moder wombe i-wys,
queñ hit was þer-iñ biforn,

the child is
still as
tender as
the day he
was born.

1508

And theñ encreces more 7 more
In strength 7 stifnes day for day,
[Go]d ordeynt penaunce wel þer-fore
hym forto suffre in gode fay.

1512

*De epiphania. Epiphania dicitur ab epi, quod est supra, 7
phanos, apparicio, quia tunc desursum stella apparuit
sive ipse Christus per stellam.*

Now speke we of þe Epiphany,
that lewet men callen þe twelf day,
how hit was ordeynt 7 for-qvy,
diuerse skilles I wil now say.

[fol. 23 a.]

Epiphany or
the 12th day
is honoured
for four
miracles :

1516

ffor fouȝ myracles wel I fynde
this holi fest mich honoures is,
that I wil myȝn to haue in mynde
that 3e moun honouȝ hit not amys;

1520

As this day thre kynges of kynde
worshipeden Crist forsoth i-wys,
baptiset he was als to vnbynde
ouȝ bale 7 bryng vs into blys,

the coming
of the three
kings,
the baptism,

1524

Water he turnet into wyn
In a toun in Galile,
that was broȝt to architryclyne
fforto assay þerof 7 se,

the turning
of water
into wine,

1528

1511 MS. And.

1526 MS. atoun.

and the feed- ffyue thousande men in wildernes
 ing of 5,000. with fyue loones of barly-brede
 And two fisches þat he couth bles
 he fed, 7 ȝet twelfe lepis lede

1532

Of relif þat þer laft wes,
 thus sauēt he hom þai wēr not dede,
 And to þat peple shewide expres
 verray signe of his godhede.

1536

* *Nota tempus in quo facta sunt*

The three
 kings came
 on the 13th
 day after his
 birth;

Now wil I telle apertly her
 quat time ich miracle so don was,
 And specifice in quich ȝe,
 er I in mater firre pas.

1540

29 years
 later he was
 baptized

⟨ In Bethleem qvēm Mary hym be,
 the thritten day, nomore ne las,
 honouret with kynges he was her
 lying bitwene an ox 7 as. ⟩

1544

After þat nene 7 twenti ȝe
 In the thritty bigynnyng,
 the thritten day, with-out wēr,
 baptizet was Ihesu heuen kyng,

[fol. 23 b.] 1548

Erat enim incipiens quasi annorum triginta, ut dicit Lucas.

in the
 Jordan

In flem Iordan þis ilk day,
 And on hym liȝt þe Holi Gost
 And faders voice als herd in fay
 from heuen blis þer he is most.

1552

when the
 Holy Trinity
 appeared,

So that I may sothly say
 this day þe holi Trinite
 shewide hym hole as God verray,
 And eke also in persouns thre.

1556

* *Written in the margin.*

- ffor quēn he spak from heuen blis
 And saide, 'my louede son is her,'
 the faders voys was herde i-wys
 And so by speche he con apeṛ, 1560
 The son also in flesch 7 blode,
 that baptizet was in water cleṛ,
 Aperide per for monnus gode
 verray God 7 mon in feṛ, 1564
 the holi Gost on hym con light
 In liknes of a dovne i-wis,
 thus shewide hym verray God almyȝt
 In thre persons þat on God is. 1568
*Et ob hoc vocatur hoc festum theophania, a theos, quod est
 deus, 7 phanos, apparicio, quia tunc deus trinitas
 apparuit, Pater in voce, filius in carne, spiritus
 sanctus in columbe specie.*
- On a Sondag was don pis dede,
 And Monday suying bigan he
 his fourty days fastyng,
 In boke as sothly rede we, 1572
 And fiftene kalende of March mone
 he endet his fasteng, in gode fay,
 so to desert was lad ful sone
 And temptide with Sathan, soth to say. 1576
Tercium miraculum, de Aqua in vinum conuersa.
- The next 3eṛ after pis suyng,
 this selue day, as leue 3e me,
 Wyne wontide at a weddyng
 in a toun of Galile, 1580
 And thurgh his moders mynnyng
 water to wyne per turnet he,
 this is þe thrid cause bout lesyng
 qvy that pis day thus honour we. 1584
*Et ob hoc vocatur Bethfania, A beth, quod est domus, quia
 in vero miraculo facto in domo verus deus apparuit.*

* Written in margin at left.

1580 MS. atoun.

* *Quantum miraculum, de quinque milibus hominum
satisfactis in deserto.*

a year later
he fed 5,000
men in the
desert.

This ilk selue day also
next 3er after pēn suyng,
God fed fyue thousand men 7 mo
In desert with littel thing,

1588

With loues fyue 7 fisches two,
As I saide at bygynnyng,
Ihesu was olde of 3eris tho
two 7 thretty bout lesyng.

1592

*Et ob hoc vocatur hoc festum phagephagya A phage,
quod est bucca siue manducare.*

* *Quare magi Ierusalem venerunt ad honorandum
Christum. Iohannes Crisostomus.*

The cause of
the three
kings'
coming.

Now go we to ouȝ first matere
And of þes kynges speke we
And cause original 3e moun heȝ
qvy þai comen into Iude,

1596

To honour Crist þat Mary beȝ,
the certeyn cause heȝ 3e shyn se,
to make ouȝ wittes more cleȝ,
And leue þat hit so wel myȝt be.

1600

We read in
Numbers

We reden in a boke i-wys
of þe Olde Testament
that Numeri wel callide is,
the furth of Bible verrayment,

1604

that Balaam
lived in
Moab's land.

A clerk ful coynt per was wonyng
In Moabs londe, that cald was
Balaam, þat in a conyuryng
of deules ful mich power has.

1608

* *Written in margin.*

- That ilkȝ tyme Iewes wer [fol. 24 b.] The Jews
 Goddes peple and most of prys were God's
 and to hym no folkȝ half so der. people.
 whil thay did wel and wold be wys, 1612
- And trespasset in the lawe no thing,
 but diden al as his wille was,
 vche nacioun hom nyng
 to ouercom̃ thay haden grace. 1616
- So wonet ther negh a nacion
 that Moabites callet wer,
 of whiche Balaac bar coroun,
 and keng was, as ȝe sone schun her. 1620
- This kynȝ and al his reme al-so
 pursueden Goddes peple ay,
 but euer hom tid the more wo
 and wer ouer-comen night and day. 1624
- The kyng segh this grete meschef
 that his peple haden al-way,
 and thotht to do the Iewes gref,
 an-other medicyn to assay. 1628
- After Balaam sone he sent
 with dukes for [to] com hym to,
 thurgh hym he hopet to be kent
 in that cas what was best to do. 1632
- Thenne al that lond had be-leue
 what-seȝ he blesset blesset was,
 and what he cursut hyt wold cleue,
 And thurgh cursing went grace. 1636
- Then Balaam so was after sent
 to curse the peple of Israel,
 he sayd he durst not verrayment
 but God ȝaf leue with hom [to] dele. 1640

1617 MS. anacion.

1636 MS. nth inserted after went.

1638 MS. þ deleted before the.

God told
Balaam to
go, but not to
curse them.

So conseilet he with God almyght
that leue he had þe ner to go,
but for to wary no maner wyght
ny by no way to do hom wo.

1644

When the
king's gifts
made Balaam
change his
mind,

So as he went to-ward the kynȝ
with dukes that for hym wer sent,
for gret ȝiftis and fair hetynȝ
sone he had turnet his entent,

[fol. 25 a.]

1648

And kest as sone as he come ther
to wary Goddes folk anone,
but sone [an] aungel con hym fer
to-ward þe kynȝ as he con go one.

1652

an angel
met him.

For in an narow way i-wys
the aungel mette hym, as rede I,
and calenget þat he thought amys
wyt drawen sword ful cruely.

1656

The ass
stopped,

But wen the aungel was commynȝ,
the asse þat Balaam rode opou
set ffete on spar, hym withdrawynȝ
to honour the aungel as he con.

1660

but Balaam
did not see
the angel.

But Balaam had ȝet no grace
the holy aungel forto see,
and why his asse so stondynȝ was
wonderle thyenne merueilet he,

1664

He smote
the ass and
she spoke.

And smot hys asse whit al his mayne,
and spak to hir fast ther stondynȝ,
and þe asse spak fast aȝayne,
and vnswaret hym to al thyngȝ.

1668

As soon as
Balaam saw
the angel he
fell on his
face,

But thenne God of hys myche myght
to se the aungel ȝaf hym grace,
when Balaam of hym had a sight,
felle down anone by-fore his face.

1672

1645 MS. þ deleted after to-ward.

1656 MS. da deleted after wyt.

Ther of the aungel sone in hight
 repreuet truely he was,
 and sayde to sle hym he had tight,
 nyf the asse had ȝiuen hym place.

and was told
 not to curse
 the Jews.

1676

Ther had he leue forthe for to go,
 but to curse hom on no maner.
 to the king when he come tho,
 he wolcomet hym with lousom cher,

[fol. 25 b.]

The king
 welcomed
 him,

1680

In-to a hul anone thay went,
 and ther the kenȝ taght in hy
 wher that Godde[s] folk wer lent
 and schowet wonyng by and by.

and showed
 him the Jews
 from a hill.

1684

'Lo', says the kenȝ, 'her thow may se
 thys folkȝ that dos vs miche wo,
 curse hom Balaam, I pray the,
 and make hor God to be hor foo.

'Curse these
 people,

1688

'And I schal ȝiue ȝow gold and fee
 enogh of richesse er thow go,
 ȝif that thow wolt do after me,
 destruye the Iewes pat ben so thro.'

and I will
 give you
 gold.

1692

Balaam seuen auters sett
 And vset his craft sone in hie,
 the kyng mich gode hym bihett,
 ȝif he myȝt do hom any anye.

Balaam built
 seven altars,

1696

But quē he warie shuld hom alle,
 he praiset hom 7 blesside euer in one.
 the kyng segh per hit wold not falle,
 to anoper side pai conen gone,

but blessed
 the people.

The king
 took him to
 another
 place

1700

And seuen auters as bifore
 he made sett in anoper place,
 but per myȝt Balaam do no more
 thē he did per-as he er was,

and there
 again he
 blessed
 them.

1704

1676 MS. space for four lines after 1676.

But ay praiset in all thyng
 Goddes peple þer þai weſ,
 And blesside hom 7 hor wonyng,
 ffor þai to God weſ leue 7 dere. 1708

A third place
 the king
 tried, Qveñ þe kyng twie seȝe this cas,
 wode wroth he was witerly,
 but ȝet into anoþer place
 with Balaam sone he con hy, 1712

and failed. And setten vp auters sone onon, [fol. 26 a.]
 but al hor dede miȝt noȝt auaille,
 so fouſ siþe þai euerychone
 of hor purpose foule con faile. 1716

The fourth
 time Balaam
 foretold the
 star of
 Jacob. But queñ thay hade assaiet thrie,
 the furth time thurȝe Goddus gras
 Balaam spak in prophecy
 thes wordes writon heſ in þis plas: 1720

*Orietur stella ex Iacob, 7 exurget homo de Israel 7 con-
 fringet omnes duces alienigenorum 7 erit omnis terra
 possessio eius.*

Then Balak
 stopped
 fighting the
 Jews. Quēn kyng Balaak seȝe þis cas
 that Balaam propheciet oryght,
 he wist wele þat no bote was
 forto stryue with God al-myȝt, 1724

But sone remewes from that plas
 kyng 7 clerk, knaue 7 knyght,
 And cecede after of her manas
 Agaynus Goddus folk to fight. 1728

Years later
 12 de-
 scendants
 of Balaam
 were chosen
 to pray for
 the star. <After þis ful mony a ȝer
 queñ that Balaam was dede, >
 meñ of his blode 7 to hym der
 wold noȝt mynde of this weſ lede, 1732

< But chesen hom twelue men of his blode,
 the quych weſ ordeynt iche ȝer
 continuelie with myld mode
 forto make hor praier > 1736

- (Ich mone to God al-myȝt,
that he wold graunt hom of his gras
of that sterre to haue a siȝt
that Balaam propheciet of has.) 1740
- (And iche moneth ones thay went
In-to a hul that callide was
Mount Victorial verrayment,
to make hor praieŕ in that plas.) 1744
- And so continueden hor praieŕ [fol. 26 b.] till 2,000
fro Moyses time euer-more, years after
child after child two thousande ȝeŕ Moses.
bifore that Ihesu Crist was bore, 1748
- (And ^{Syn. 6. 42-43} casuelie thes kynges thre
that weren of Balaams blode,
queñ Crist was born in Iude
hor praiers maden with myld mode. 1752
- (And as thay praieŕ ay in feŕ
As hor auncesters diden bifore,
A sterre aperide wonder cleŕ,
so faiŕ was neuer non sene ful ȝore,) 1756
- (The quich shapen was
like a childe, non fairer myȝt be,
And opon his hede he has
A shynyng croys as thay conen se, 7 1760
- (that to the kynges apertly
spak þes wordes þat I shal say :
'gos into Iude sone in hy,
ther þat ȝe sechen ȝe fynde may.') 1764
- (Theñ pai purueyt hom anon
forto seche that heuen kyng,)
and toward Iude fast pai con gon
with-outen any taryng. 1768

1742 MS. ahul; t *deleted after that.*1761 MS. to *interlined.*

1758 MS. achilde.

Each month
they prayed
on Mount
Victorialtill 2,000
years after
Moses.When Christ
was born,
three of
them saw a
starshaped like
a child with
a cross on
his head.He said :
'Go find me
in Judaea.'They went
to Judaea

in 13 days, { But wonder hit is, as clerics sayn,
 how thai come in so litel spas
 so mony myle for al hor mayn,
 In thritten days to þat plas. } 1772

But, as Remyge berys recorde,
 sithen þai soʒten God almyzt,
 No wonder thaze sich a lord,
 thagh way weȓ long, made hit but lizt. 1776

for their
 dromedaries
 went 100
 miles a day. { Ierom also berys witnes
 dromedarys thay riden opon,
 that is a best of gret swiftnes [fol. 27 a.]
 a hundredth myle one day to gone. } 1780

So riden thay til þai come þeȓ,
 And ay þe sterȓ lad hom þe way,
 sich hertis þai haden hym to heȓ
 that þai stynt neuer nyzt ne day. 1784

In Jerusalem
 they asked
 where the
 king of Jews
 was born; { Anone quēn þai comen weȓ
 to Ierusalem with gret meyne,
 thay enqverit in meke maneȓ
 qveȓ kyng of Iewes born shuld be. } 1788

Vbi est, qui natus est rex Iudeorum?

thay asket not qveȓer it weȓ so,
 but qveȓ hor verray kyng was born,
 ffor thai bileueden fully tho
 that born he was nozt long biforn. 1792

'We have
 come to
 worship
 him.' { 'We seȓen his sterre,' saiden þai,
 'In þe Est quēn þat we weȓ,
 And comen hider we ben to-day
 to honouȓ hym in meke maneȓ.' } 1796

By quych wordes in gode fay,
 As Remyge beris witnes heȓ,
 two thinges vnderstonde I may,
 listnes now 7 ȓe moun heȓ 1800

1773 MS. witnes *deleted after* berys.

1775 MS. sithen þai soʒ *deleted before* No.

1779 MS. abest.

{ ffor thay enqueride in that cite
 After hor kyng was born perby,
 that tokenes temperal dignite,
 And worldly lordship witerly. }

King be-
 tokens
 worldly
 dignity;

1804

{ And als pai saiden, as ȝe shul se,
 'comen we ben in company
 to worship hym with hert fre,
 that god-hede wel may signifie }

worship
 refers to
 godhead.

1808

So godhede, monhede both in feŕ
 In þes wordes I vnderstonde,
 Crist 7 kyng in ful power
 ffrom heuen sent 7 lord of londe.

[fol. 27 b.] 1812

Herodes autem hoc Audiens turbatus est ⁊ omnis Ierusalem.

Kyng Heroude, quēn he herde þis þing,
 trovblide he was þen with tene,
 And aŕt Ierusalem old 7 ȝeng
 stonyet weŕ, as was sene.

Herod was
 troubled;

1816

Thre causes Heroude hade i-wys
 qvy he so gretly greuet was,
 the first of hom may wel be þis
 that I shal specifice in þis plas.

1820

*Prima causa quare Herodes fuit iratus in aduentu
 magorum Ierusalem.*

{ For Heraude was an aliene
 And noȝt born of Iewes blode,
 that from Rome, as wel was sene,
 sende to gouerne hom 7 hor gode, }

an alien, he
 feared the
 birth of the
 true king.

1824

{ Theñ dred Heraude lest born shuld be
 of Iewes kynde a verray kyng
 to reue hym al his rialte,
 that was per but an out-comlyng. }

1828

1820 MS. t *deleted after that.*

But ȝet this poynt forto declaȝ
 how that Herawde was pider sent,
 And qvy for Crist he hade þat caȝ,
 heȝ I wil telle, now takes entent.

1832

In *Genesis* we
 read that

In þe first boke writen is
 of þe Olde Testament,
 that is cald Genesys,
 the last chapter verrayment,

1836

Jacob told
 Judas the
 sceptre
 should not
 pass from
 him till
 Christ's
 coming.

That Iacob twelue sone hade,
 to quych he told hor destyne
 bifore hor deth hom to glade,
 quat maner mon ichone shuld be.

1840

And imong other to Iudas
 he saide þes wordes that I shal say,
 that sceptre neuer from hym shuld pas, [fol. 28 a.]
 tyll Crist weȝ comen 7 kyng verray.

1844

*Genesis ultimo: Non auferetur sceptrum de Iuda 7 dux
 de femore eius, donec veniat qui mittendus est, 7 ipse
 erit expectacio gentium.*

And queȝ that kyng so comen weȝ,
 Crist Goddus sone to saue monkynde,
 of Iudas blode, in no maner
 any kyng saue Crist shulde nomon fynde.

1848

The Jews
 are all Judas'
 sons.

Of þis Iudas Iacob sone
 comen Iewes witerly,
 And of hym come þat nome in wone,
 In holy writt as wel rede I.

1852

At Jesus'
 birth Herod
 was sent to
 rule Judaea.

So fel hit, neȝe er Crist was born,
 þat kyng of Iewes weȝ past out
 And al þe world to Rome sworn
 And thider weȝ buxum al about,

1856

So was Heroude pider sent
 fro Rome to be kyng of Iude,
 that time þat Crist omnipotent
 was born of mylde Mary fre,

1860

And theñ, as I haue told bifore,
 queñ Heroude herd that Crist was born
 supposet his kynde shuld regne nomore,
 but Iewes blode as was biforn,

He feared
 that the
 Jews would
 prefer Jesus,
 a king of
 their own
 blood.

1864

And lest pai wolden haf put hym out
 And haue auauncet hor owen kynde,
 this was Heraudes gret dout,
 And one cause verray, as I fynde.

1868

*Secunda causa quare Herodes timuit 7 iratus fuit de
 aduentu Christi.*

Ano^{per} cause he dred hym fore
 Amy^{3t} wel be þis that I shal say,
 for alle kynges las 7 more
 thurze-out þe world of ich cuntray

Also the law
 forbad a king
 to be named
 without
 leave from
 Rome.

1872

Weren sent from Rome to vche londe,
 as Heroud was into Iude,
 3if he had lasste that of his honde,
 schamele schent thenne had ben he.

[fol. 28 b.]

1876

ffor Romaynes haden a statute maad,
 that noghwher God schuld callet be
 ne keng, but thay that leue hade
 of Rome and lordes of that cite.)

1880

Therefore 3if he had suffert ther
 any keng boute hor assent,
 or callet God aboute oghwher
 in his lond ther he was lent,)

Herod feared
 punishment
 if he allowed
 another
 king.

1884

The Romaynes migh haue had a way
 Heroud schamele to haue schent,
 that made hym dredyng in gode fay,
 to destruye Crist more feruent.)

1888

Tercia causa quare Herodes fuit iratus.

The thridde cause whi he was wrothe
 Tschewes the gode sayn Gregory,
 ffor worldely keng most nede be lothe
 that heuenly keng schuld hym destroy.)

A worldly
 king always
 dreads
 destruction
 from a
 heavenly
 king.

1892

{ Heroud had fichet al his wit
to worldly wele for sothe iwis,
and lothe was to leue oght of hit
or fleschely mirthes forto misse. } 1896

But righ-wysly when heuenly keng
come forto for-by so mon-kynde,
the worldely keng most be dredynȝ
and al amaset in his mynde. 1900

*Gregorius : Altitudo terrena confunditur, cum celsitudo
celestis aperitur.*

Herod
learned the
place of
Jesus' birth,
and asked
the three
kings to
come back.
When Heroud segh these kenges thre
so comen fer out of the Est,
do hom reuerence nede most he,
and callet his wisemen most and lest, 1904
and asket hom wher Crist born schuld be. [fol. 29 a.]
thay sayden, 'in Bethleem sikerly'.
thenne prayet Heroud the kenges thre
that thay schulden come azayn hym by. 1908

* *Quare magi ducatum stelle ammisserunt ingredientes
Ierusalem.*

They lost the
guidance of
the star.
Their asking
made known
the king's
presence
The fyrst for thei shuld streynet be
to ask after qver he weȝ born,
that kyng 7 folk of pat cite
miȝt know hor kyng per hom biforn. 1912

and brought
them know-
ledge of the
prophecy;
And also pat pe kynges thre
shulden knowe by hor prophecy
In qvat place born shuld he be,
As Heroudes clerȝus tolden in hy. 1916

so both the
Jews and the
kings gained
tidings.
And so the Iewes enfourmet weȝ
the time of Crist 7 his comyng,
by pe kynges in this maner
that certeyn titthinges couthen bryng, 1920

1895 MS. t of hit written above a deleted letter.

* Written in margin; see notes for additional quatrain.

The Iewes also taghten enter
the place qver shuld be born hor kyng,
As thay by prophecy con leŕ
of Mycheas, as I shal myng.

1924

*Micheas iii^{to} capitulo : Tu Bethleem terra Iuda, nequaquam
minima es in principibus Iuda : ex te enim exiet dux,
qui regat populum meum Israel.*

Secunda causa quare stellam amiserunt.

< The secunde cause may wel be pis,
Sithen thai worldly help þer soght,
heuenly help þai shuld mysse
of sterre þat hom so thider broȝt. >

Since they
asked for
earthly help,
heavenly
help failed
them.

1928

< ffor til þai come to þat cite
of Ierusalem, as I ȝou say,
Mony a myle 7 eke cuntre
enqueret þai neuer after hor way, >

1932

But þat sterŕ from heuen sent
lad hom til þai come þere,
And no time bifore fro hom went
til þai of men conen so enquerŕ.

[fol. 29 b.] 1936

Tercia causa quare ducatum stelle amiserunt.

< The thrid cause, quēn þai comen weŕ
theŕ-as was walle of prophecy,
that thay by prophecy myȝten leŕ
the time of his birth verrayly. >

They needed
to learn by
prophecy as
well as by
signs ;

1940

< ffor, as þe apostle beris witnes,
signes verrayly shewede bene
to sich as knowen not God expresse,
that they moun leue thyng that þai sene. 7

1944

But sich as knowen of his godenes,
As Iewes that Goddes peple wer,
prophecy to hom shewide wes
to baue in mynde 7 therby leŕ.

1948

hitherto
their only
prophet was
Balaam.

{ The Iewes also witerly
on mony prophetis leueden tho,
but thos kynges, as rede I,
on Balaam 7 on no mo. }

1952

{ Therefore hom nedet tokenyng
Er that thay shuld thider go,
As thay hade by the sterre shynyng
And prophecy also both two. }

1956

When they
left Jeru-
salem, the
star led them
to Christ's
birthplace.

Qven thay from Heraude passide weȝ
out of Ierusalem to pat cite,
the sterre apertly con apeȝ,
glad weȝ thēn tho kynges thre,

1960

And alway lad hom as bifore
til pai comen to pat place,
And ther stode stille, meuet no more,
therby pai wist that Crist born was.

1964

Qualis fuit stella que apparuit. Remigius.

N^{ow} er that I firre go
And meue more of þis mater,
discreue þis sterre now I wil, so
As diuerse auctores con me leȝ.

1968

Remige settes in his book
mony doctours opinioun,
as he in diuerse place con loke,
and what thay ben now here 3e moun.

[fol. 30 a.]

1972

Some say the
star was the
Holy Ghost;

Summe sayn this sterre that schone so bright
the holy gost was weterly,
for verray Crist in that light
was sene, as her be-fore sayd I.

1976

for right as he schewet hym in sight
in douue liknesse mekely,
so in a sterres, als he wel might,
in signe of his burthe openly.

1980

1979 MS. asterres.

Opinio Iohannis Grisostomy de qualitate stelle.

Iohan with the guylden mouthe says this,
 that ilke sterre an aungel was,
 the selue aungel forsoth i-wis
 that to the schephirdes schewde hym has,

some say it
 was the
 angel who
 appeared
 to the
 shepherds;

1984

But to the schephirdes, sothe to say,
 in his owen liknesse come he,
 but to the kenges to lede hom way
 in sterre liknesse, leue 3e me.

1988

Verissima oppinio diuersorum de qualitate stelle.

{ But most verray opinioun,
 as clerkes hopen thys may be,
 hit was new made, 3e leue moun,
 at Ihesu Cristes natiuite }

but the
 truth is it
 was new-
 made to
 fulfil the
 prophecy :

1992

In knowyng he was comen down
 forto make mon-kynde fre,
 And to fulful as was resoun
 this propheci, as 3e may se :

1996

Populus qui ambulabat in tenebris uidit lucem magnam.

{ 'Peple that was in thesterrenesse
 seggen grete light to hor likyng',
 As Ysas beres gode wyttensse,
 was now fulfullet in al thing. }

'People that
 sit in dark-
 ness saw a
 great light'.

2000

De situ, fulgore 7 motu dicte stelle. [fol. 30 b.]

Now ys good al that 3e knowe,
 the setting, schynyng and meuyng
 of this sterre I schal schowe,
 {and as Fulgence witnesses this thing.

2004

{ 'That sterre', he says, 'stode not on hight
 as other opon the firmament,
 but nerre the erthe hit was pight
 vn-like to other that ther wer lent. }

The star was
 nearer than
 other stars.

2008

1996 MS. w deleted before as.

- < 'ffor in-myddes the ayr was hyt
 ful negh vs semyng as in sight,
 and wonder hyt was to monnes wyt
 in what place that hit was pight. 2012
- It was brighter, hit passet in schynyng also In fulgore.
 alle sterres pat euer wer sene before,
 for day and night also both two
 hit shone continually euer-more, 2016
- shining day and night. As wel quen sunne was shynyng
 As in nyzt quen hit was merke,
 that semus hit was a tokenyng
 of Cristes come, as sais þe clerke. In motu. 2020
- It moved, not in a regular circle, but toward the place of Christ's birth.
 In mouyng als vnlike it was
 to any oper, leue 3e me,
 ffor euen into þe certeyn plas
 hit lad alway þe kynges thre, 2024
- And meuet not in pat maneꝛ
 by cercle as oper of þe firmament,
 but euen forth, with-uten weꝛ,
 to wysse þe way bifore hom went. 2028

Et intrantes domum inuenerunt puerum &c.

- The three kings offered gold, incense, and myrrh.
 Then entride thay the hous into
 And founden the child, his moder eke,
 hor ȝiftes ho conen vnderfo,
 And honoureden hym with hert meke, 2032
- With golde, encense 7 myrr also. [fol. 31 a.]
 And qvy pai chesen þes ȝyftes thre
 I wil telle er that I go,
 has mynde of this 7 herkenes me. 2036

De misterio trium munerum, Primo de Auro.

- By custome every one brought gifts to God or a king.
The first cause bout weꝛ,
 for then was vset in hor londe,
 to God ny kyng in no maneꝛ
 shuld nomon come bout ȝift in honde. 2040

2016 MS. both deleted before euer.

2019 MS. atokenyng.

* *Secunda causa. Bernardus.*

Another cause may wel be this,
As Bernarde beres gode witnes,
that gold was offride not amys
ffor Mary pore 7 simple wes,

(The gold was
to relieve
Mary's
poverty,)

2044

And in releuyng of hir tho
gold pai maden in present,
ffor al-thagh God weŕ born per so,
Pore pai weŕ both verrayment.

2048

Then seghen þe kynges, as sais he,
how porely þeñ pat Mary lay,
And offriden gold ful gret plente
to releue hir in better aray.

2052

Encense was offride als I-wys
stenche of stabul forto qvace,
And myrre also nothyng amys
for childes membres 3yuen was,

• De incenso.

(the incense
was for the
stench in the
stable, the
myrrh was
to anoint
the child's
limbs)

2056

To anoynt hom fote 7 kne.
for the kynde of myrre is this,
hit strengthes, pat men may oft se,
senowes 7 ioyntes þat faren amys,

2060

And wormus wayues eke also,
ffor myrre a gumme is, as I fynde,
that al corrupcioun puttis hym fro,
And holdis thing clene in his kynde.

(for myrrh is
a cleansing
gum).

2064

Also in signe þat he was keng
gold rial power may signyfie,
therefore thay token to hor offryng
gold as for tribute skylfully.

De Auro.
[fol. 31 b.]

(The gold
signified a
king,)

2068

And als sithen he shuld bischop be
And hede of holi chirche also,
encense was gode for that degre
to sacrifice imong mo.

de incenso.

(the incense
a bishop,)

2072

* *Written in margin.*

- the myrrh
was for his
burial.) Mirre also was 3yuen oright,
sithen he shuld degh 7 buriet be,
to bayme hym, al-tha3e he had tizt
to rise from deth in daies thre. 2076 De mirra.
- Gold shows
a king's
power, in-
cense God's
might, and
myrrh death.) Lo heȝ 3e moun se wel in sizt
by gold a kynges realte,
by encense als Goddes myzt,
by myrre, deth that tholet he. 2080 De tribus muneribus.
- Gold means
love;) Gold als luf may signifie,
for it is 3yuen in no place
but þer mon loues hertfully,
As thay diden Ihesu ful of grace. 2084
- incense
means
devotion;) Encense signifies eke
deuocioun had to God al-myzt,
that is done with hert meke
to heuen hit steghes sone in hizt. 2088
- myrrh
means mas-
tery of the
flesh.) And myrre may signifie also
ouercomyng of ouȝ fleschlie wille,
queȝn we fezten a3ayn þat fo
ouȝ talent nozt forto fulfille. 2092
- And alle þes vertuse rekenet heȝ
offre we most to God almyzt,
luf, deuocioun, flesch enter,
3if we wil lede ouȝ lif oright. 2096
- Christ
showed his
love in
saviȝ man-
kind;) And that in Crist weȝ alle thes thre,
I wil preue skylfully,
for siker for luf from heuen com he
with his blode vs forto bye, 2100
- disparagide so his deite. [fol. 32 a.]
more luf to vs, but I shal lye,
myzt he not showe, 3e may wel se,
As Paule witnes apertely. 2104

Christus seipsum exinaniuit formam serui accipiens.

denoute saule he hade also
that by encense may signifie,
for quēn he of þis world shuld go,
for mon he praiet tenderly.

his devotion
appeared
when he
prayed for
man;

2108

Oro pro vobis patrem vt ipse vos custodiat.

flesche also he had enter
and encorrupte of any synne,
for of a mayden clene and cler
borne he was our wel to wyne,

his flesh was
pure.

2112

And leuet two and thritte ȝe
And ȝette more, as I ȝow mynne,
thenne after dethe withowtoñ wer
clarifiet from vs to twynne,

2116

So clene flesche he had al-way
withouten any corupcioun,
that I to mirre wel liken may
that offert was by good resoun.

2120

When these worthy kenges thre
haden mad thus hor present,
in slepe an aungel, leue ȝe me,
warnet hom lest thay wer schent,

The three
kings,
warned by
an angel,
went home
another way

2124

Another way hor gate schuld be,
for Heroud was in ful entent
had he hom sene, slayn hom wold he,
so home a-nother way thay went.

to escape
Herod's
wrath.

2128

So by a sterre thidder thay coom
and Balaames prophecy,
and hoom hor way thay noom
by aungeles leding, as rede I.

2132

2120 MS. a deleted after that.

- They were
buried in
Milan,
[fol. 32 b.]
So thay lyueden gode lif ay,
when thay wer dede weterly,
at Melan a long while thay lay,
the chefe cite of Lumbardy,
2136
- and trans-
lated to
Cologne.
After-ward translatet thay wer
to Coloyne ther thay zette ben lent,
and in one bed thay lyne in fer
as weten thay that ther han went.
2140

De purificatione beate Ma e.

Hoc festum tribus nominibus solet appellari, videlicet
Purificacio, ypopanti 7 candelaria, sicut
inferius declarabitur in lingua materna.*

- The Feast of
the Purifica-
tion is some-
times called
Candlemas.
Now of the purificacioun,
that leude men calun condulmasse,
speke we with deuocion
And her whi that hit ordeynet was.
2144
- Mary was
purified the
40th day
after Christ's
birth.
Our lady Goddes moder der
was purifyet, as rede we,
the fourty day withouteñ wer
after his natiuite.
2148
- This Feast is
also called
Presenta-
tion.
I fynde this fest thre nemes has,
purificacioun that one is,
presentacioun and condulmas
ben other two forsothe iwys.
2152
- Mary was
purified
according to
Moses' law,
though she
had never
sinned.
Purificacioun nomet hit was,
for our lady ful of blisse
was purifiet, thagh by trespasse
ho gulte neuer ny did amys.
2156
- But for the maner thenne was so,
ho most nede fulfulle the lawe
as Moyse taght and vset tho,
dredles ho most therto drawe.
2160

2133 MS. *At the head of the page*: De purificatione beate marie.

2136 MS. *Final e on Lumbardy deleted.*

* MS. sic ut *deleted.*

2144 MS. hit *corrected from hait.*

2147 MS. as *deleted after day.*

2158 MS. homost.

fior Moyses lawe bad this expresse,
 ȝif any wommon bar a sone,
 til faurdy dayes comen was
 at home from temple ho schuld wone,

[fol. 33 a.] 2164

A woman
 might not
 go to the
 temple for
 40 days after
 the birth of
 a son,

But what wommon that doghter bere,
 doubul ho most botht tyme and day,
 as I schal sone declare now her
 the cause, er that I go away.

and 80 days
 after the
 birth of a
 daughter.

2168

*Notantur tres cause quare dominus precepit vt quadra-
 gessimo die dei filius in materiale templum offertur,
 Et prima hec est.*

Thre causes I fynde, as ȝe schun se,
 whi God ordenet the fourty day
 a knaue chylde forto offert be
 to the temple, as I schal ow say.

A boy was
 offered in the
 temple the
 40th day,

2172

The furst cause may wel be this,
 for in natures redun we
 that after a son conceyuet ys
 the fourty day ful schap has he

(1) because
 the 40th day
 after con-
 ception a boy
 is fully
 formed and
 has a soul;

2176

and saule in-to hys body putte,
 therfore ordenet hyt is ay
 the wommon holly to be schutte
 of vnclannes the fourty day.

2180

Hec in Historiis Scolasticis.

The secund cause fo[r]soht i-wys
 ys thys pat I schal sone say,
 sithyne a gost that al clene is
 and wemmeles als by vch way,

(2) because,
 as a clean
 soul is de-
 filed when it
 is put in the
 body,

2184

When hyt is putte to that body,
 as I haue sayd, the fourty day,
 that clene saule, as leue I,
 whit flesche is foulut in gode fay.

2188

2166 MS. last stroke of m in tyme interlined.

2183 MS. agost.

the mother
and child
needed to be
cleansed in
the temple;
Therefore hit his right gode resoun
the fourty day ho clensut be,
and childe als whit deuocioun
to temple offert, thinges me, 2192

And so bi certeyne offryng
make clene that furst fuylet was,
and to temple hym to bring [fol. 33 b.]
forto gete the more grace. 2196

(3) because
we can be
presented in
the heavenly
temple,
The thryde cause is couenable
that we schin wel vndur-stonde wel this,
to heuenly temple we ben able
to be offert to i-wys, 2200

if we follow
the ten com-
mandments
and the four
gospels.
3yf we don welle for-euermore
Goddes ten comondment3
And four ewangelistes lore
wihitouten defaute or any offense. 2204

Quod in concipiendo feminam dies duplicatur.

For a girl
child the
days of
purification
are double,
When wommon conceyuet hade
A maiden child 7 hit weȝ born,
As þe lagh mynde made,
thes daies doublide weȝ biforn, 2208

Both of fourmyng 7 lif takyng,
As natures maken fully mynde,
til fouȝ score, nys no lyuyng,
in maiden child by way of kynde. 2212

because a
girl is fully
formed and
has a soul on
the 80th day.
ffor in les daies þen fouȝ score
A wommon fourmet ne saulet is,
therefore þe moder so mich more
most abide nothing amys 2216

2189 MS. right *interlined*.

2198 MS. *second wel interlined*.

2194 MS. *foul deleted after furst*.

2203 MS. *four written in margin*.

fforto purifiet be,
As Moyses laze þen vset was,
And so long time to haue entre
Into þe temple thai hade no grace,

2220

Therefore sithen time of fourmyng
of mon is er þen of wommon,
And als of lif 7 gost 3yuyng,
by verray skil preue þis I con,

2224

That womman after a son beryng
shal soner purifiet be,
And spiritual skilles, as me gode think,
I shal showe as 3e shyn se.

A woman
bearing a son
has earlier
purification.

2228

*Causa quare femina tardius formatur siue [fol. 84 a.]
organizatur in vtero matris quam masculus.*

Whi wommon latter fourmet is
then mon, as I haue saide bifore,
May wel 7 skilfully be þis,
that I haue lernet be gostly lore.

Woman is
formed later
than man,

2232

ffor sythun þat God in wille was
monhede to take as this in mynd,
In masculyne gendre thurgh his grace,
noght fourme in feminyne, as I fynde,

because God
wished to
take man's
form,

2236

God wold hit hade prerogatyfe
7 more þenne womon honeret were,
and sonner 3euen to gost and lyfe,
7 moder purifiet bothe in fere.

and man was
honoured the
more.

2240

An-other skyl he shewe I may,
Sithen woman dydde a more trespas,
when mon was made þo sexte daye,
as holy write ful mynde mase,*

2244

Thurght the wommon, in gode faye,
þo mon begylet fully was,
therefore hir sorowe more thenne is aye
God dowbult skylfully so hasse.

Woman first
beguiled man
to sin ;

2248

2219 MS. 1 *deleted before time.*

2241-4 MS. *reads in the order* 2242, 2241, 2244, 2243.

so her sorrow
is doubled.

And so he dowbulet hir leuyng
in worde for all-waye wommonnes wo,
so dowbulet he hir on lyf ȝeuyng
in modres wombe bothe two,

2252

The enfourmyng more abydyng,
and ȝeuyng of lyf eke also,
and child als aftur burth to bryng
to temple lengur tyme be fro.

2256

But pagh po lawgh so pat tyme was
a wommon purifiet to be
po faurten day of hir trespasse
pat bare a sone, as here sayde we,

2260

But Mary
needed no
purifying.

Ouȝ laydy pat was ful of grace
was neuer po helder, leue wele me,
Bonden to come in that place,
for sedeles conceyuet was he.

2264

*Nota quod Christus se voluit subdere legi propter
tres razones, 7 prima est hec. [fol. 34 b.]*

Jesus obeyed
the law for
three
reasons:

Thre skylles wel I fynde
why God wold bowe hym to the lawe,
as I schal telle whil I haue mynde,
ȝyf ȝe wuln herkun to my sawe.

2268

(1) to show
meekness,

One skyl was pis, as klerkes sayne,
to showe mekenys in all thyng,
when he was born he wold be bayn
ensaumpul of mekenysse be schoyng.

2272

for Mary
needed no
purification
and he no
circum-
cision.

For as Bede beres witnesse,
hir nedet no purificacioun,
ne Ihesu, pat was synnelesse,
to haue tane circumcisioun,

2276

2249 MS. e of dowbulet interlined.

But for he wold in alle thing
 be like to moñ saue in synne,
 to do þo lawe was his likyng
 in mony maner, as I schal mynne.

He wished
 to be like
 man in all
 things :

2280

*Nam vt dicit Beda: In natiuitate se habuit vt pauper homo,
 in circumcisione vt pauper peccator homo, set hodie vt
 pauper, peccator 7 seruus homo.*

For at his natiuite
 as a pore moñ born he was,
 for pore was moder, leue 3e me,
 and born als in a pore place.

he was born
 poor in a
 poor place ;

2284

And als at his circumcisioun
 as pore moñ and sinful yke
 he shewode hym, as 3e leue moun,
 by ensaumpel to make vs meke.

he was cir-
 cumcised as
 a poor man,

2288

For þer-as hym nedet no thing
 of þat ilk sacrement
 that ordaynet was for a merkyng
 of sinful men, as I heȝ kent,

2292

3ette Ihesu þat synneles wasse
 wit þat merk wold merk [b]e
 in fulfylling before Iewes face
 þo lawe fully wit hert fre,

[fol. 35 a.]

because he
 wished to
 fulfil all the
 law ;

2296

As þis day also in gode fay,
 when he was offert þe tempel to
 As poȝ moñ, sinful, þe soth to saye,
 and thralle, as him thugh was to do.

he was
 offered at
 the temple
 as a poor
 man,

2300

For wit him offert was þis daye
 A turture-brid and [p]ygones two,
 for poȝ mennes offring þat was aye,
 but riche moñ lombere and geet also.

for a dove
 and two
 pigeons
 were offered
 with him ;

2304

2278 MS. in all thing *deleted after moñ.*
 2294 MS. *reads* me for be.

2282, 2284 MS. apore.
 2302 MS. bygones.

And þat he shewde h[y]m as thraff eke,
 I may wel prene 7 lye right noȝt,
 for wit two briddes as moñ meke
 that offert were he [w]as foř-boght. 2308

and after 32
 years he was
 baptized as a
 poor man.

Also afture thritte ȝere
 he wold be folowet as he wes,
 noght for hym nedet hit bouthe weř,
 but for-to shewe alle rightwysnes. 2312

*Nota quod quinque remedia contra originale peccatum
 ordinata sunt per processum temporis.*

Five reme-
 dies were
 ordained for
 Adam's sin.

Fyue remedyes, as I fynde,
 be processe of tyme ordeynet weř
 for Adames synne, tase þis in mynd,
 to pleise God wit and make moñ dere. 2316

Primum remedium. Hugo de Sancto Victore.

Hughe of saint Vittores i-wis
 beres witnesse of furst thre,
 that vset weř no thyng amyse
 At worldes begynnynge to be. [fol. 35 b.] 2320

Whil men lyueden by way of kynde
 er any lawe ordeynet was,
 thre gode dedes, as I fynde,
 wer done to plese God ful of grace. 2324

In early
 times were
 offerings,
 tithes, and
 sacrifices.

Offeringes, tethynges, ther ben two,
 and sacrificise of bestaile thre,
 by whiche dedes thenne done so
 hit schowet for-boght that we schuld be. 2328

The furst remede was offryng,
 That be-gunnen was ful wel
 of Adames soñ, with-oute lesing,
 that one hat Caym, that other Abel. 2332

2305 MS. hom.

2308 MS. reads has for was.

2321 MS. s deleted before kynde. 2329 MS. remede deleted after was.

Cayme that a tilmon was,
 cornes offert not oright,
 Abel of bestaile offring mas,
 of furst-born to God almight. 2336

Cain offered
 grain and
 Abel animals.

But Caymes offering in that place
 forsaken was in Goddes sight,
 for fuylet corn bifore his face
 he brand, ther-fore had thay no light. 2340

Cain's offer-
 ing of foul
 corn had no
 favour,

Abel, that good bestes took,
 had thonke of God for his doying,
 but Caynes cornes God forsok,
 that of the worst made his offryng. 2344

but Abel's
 beasts were
 accepted.

Secundum remedium contra originale peccatum.

The secunde remede thething was,
 that Abram by-gan i-wis,
 As the furst boke my[n]de mas,
 that is callet Genesis. 2348

Tithes were
 instituted by
 Abraham.

When Abraham had slayne in sight
 four kenges, as I wreten fynde,
 and tane grete prayes thurght Goddes might,
 to plese God he had grete mynde, 2352

When he
 had slain
 four kings,

And the tethe of al his pray, [fol. 36 a.]
 when he to Ierusalem coom azayne,
 to keng Melchisedech that day
 he offert, of whiche God was fayn. 2356

he offered
 one-tenth of
 his booty to
 King Mel-
 chizedek,

Reuertenti Abraham a cede quatuor regum, &c.

And keng Melchisedech also,
 when he herd Abraham was comyng,
 of brede and wyne deuoutely tho
 the keng azayn made hys offring. 2360

and Mel-
 chizedek
 made offer-
 ing of bread
 and wine.

2338 MS. s of Goddes interlined.

2347 MS. four kenges deleted before As.

2349 MS. had corrected from has.

2355 MS. last e of Melchisedech interlined.

- I will tell
you about
offerings and
tithes, Now to expoune wel this thing,
offeringes, tethynges bothe in fere,
and to haue ful vnderstanding
how hit stondes I wol ow lere. 2364
- Abraham
and Mel-
chizedek. ffyrste of Abraham speke wol I,
what maner he wan such pray,
and of Melchisedech wyterly,
what mon he was I wol ow say. 2368
- But ay I pray ow haues in mynde
the substonce of my furst mater,
ffor ther I lafte ȝe sculle me fynd,
haue I declaret this enter. 2372
- Abraham
was dear
to God. Abraham Goddes derling was
and chosen patrearch of price,
and in God funde more grace
thenne any that tyme, for he was wyce. 2376
- When his
brother Lot
was cap-
tured, So on a tyme hys brother sone,
Loth, was taken with straunge men.
when Habraham segh this meschef don
he gose hym thider anone right thenne, 2380
- Abraham
rescued him
and slew
four kings. And de-liueret of destresse
Loth, that so taken was,
slegh four kenges witht prowes,
And toke ȝrete prayes thurgh Godes grace. 2384
- He promised
to God one
tenth of his
booty. Thoȝt he, 'sithen God of his godnes [fol. 36 b.]
has holpen me thus in this cas,
the tethe of al this gret riches
offre I wil riȝt in this plas.' 2388
- When Mel-
chizedek
heard that
Abraham
was coming,
he offered
bread and
wine. Queñ Melchisedech herd this,
that Abraham was negh comyng,
with brede 7 wyne to-gedir i-wys
to hym he con make his offryng. 2392

2365 MS. reads wol i speke, but indicates the transposition of wol and speke.
After 2378 slogh four kenges deleted.

But quat this dede may signifie,
takes hede I wil 3ou say.

morale.

Abraham's
deed be-
tokens
tithes;

As touchyng Abraham truly,
tethynges he bigan þat day,

2396

That mich pleset God al-myzt
And 3et dos in ich plas,
for that God holdes as for his riȝt,
that by Abraham bigonnen was.

2400

Melchisedech dede also,
that offride to hym brede 7 wyn,
I wil expoun er that I go,
tas hede to þis for luf myn.

2404

Melchize-
dek's offer-
ing betokens
the bread
and wine of
the sacra-
ment.

That brede 7 wyn so offride þeȝ
was a pronosticacioun
And forshowyng that we shuld heȝ
Goddess sone with deuocioun

2408

In time comyng, dede quēn he weȝ
ffor mon-kynde saluacioun,
In ouȝ bodies we shuld beȝ
receyuyng brede of benisoun.

2412

And for hit shuld after bifalle
Goddess body made to be
of brede 7 wyn to saue vs alle,
therfore tho two þeȝ offret he.

2416

Thus tethes in holy chirch han ben
sithen Abraham was þat hom bigan,
And Goddis body 7 blode 3e sene
of brede 7 wyn sithen Crist vs wan.

[fol. 37 a.]

2420

De origine Melchisedech regis Salem.

Now one thing teche 3ou heȝ wol I
Of quych mony ben in weȝ,
of quat rote 7 progeny
Melchisedech com 3e shul heȝ,

The origin
of Melchi-
zedek is

2424

2420 MS. Crist *deleted* after 7.

a story not
in the Bible.

ffor text of Bible witerly
of his fadir spekys no thyng,
therfore as I fynde in story
telle I wil to old 7 3yng.

2428

Ieronymus 7 Petrus in Historiis capitulo xlv.

Melchizedek
was Shem,
the oldest
son of Noah.

Melchisedech, as clerCUS sayn,
was Seem, Noe aldest sone,
And lifd on eld, nys not to layn,

He built
Jerusalem,

And made Ierusalem into wone.

2432

and was
called by
two names,

Qven he hade made pat fair cite,
kyng of hit he callide was,
Melchisedek as kyng, leue 3e me,
so Seem 7 pat nome both he has.

2436

king and
priest.
He lived till
Abraham's
time,

Til Abrahams time lyuet he,
As Iewes story mynde mas,
And with gret solemnite
both kyng 7 prest was in pat plas.

2440

and he called
the city
Salem.

But first quēn he pat cite made,
Salem to nome he gaf hit tho,
therfore pat nome by hit he hade
kyng of Salem 7 callide so.

2444

After his
death the
Jebusites
conquered it

After his deth theñ mony a 3er
A straunge nacioun conqueride hit,
that Iebuseus callide was,
And nomet after hor awen wyt

2448

and called
it Jebus.

Jebus pai per so wonyng,
After hom-self now nome hit has.

A third king
conquered it

But sithen wan hit anoper kyng,
so a thrid peple toke pat plas,

[fol. 37 b.]

2452

and called it
Jerusalem,
from both
names,

And compounde a nome in fer
of two nomes hit had bfore,
And sett to-geder pes wordus wer,
Iebus 7 Salem vset 3ore.

2456

2438 MS. mynd *deleted* after mynde.

2452 MS. athrid.

*De Iebus 7 Salem compositum est nomen Ierusalem: b
littera mutata in r 7 sic vocabatur Ierusalem.*

Thay made one nome of þes two,
Ierusalem as hom thuzt gode,
saue b. letter was putt þer-fro,
And r. sett þer-as b. stode.

except that
the b was
changed
to r.

2460

And thus was nomet that cite
Ierusalem, as clerkes sayn,
As I fynde by autorite.
hor nomes, nys not forto layn,

2464

Ierom 7 Isodre also
And Petre in þe stories als,
hor witnessyng 7 oþer mo
I may not leue myȝt wel be fals.

Jerome and
Peter and
Isidore all
give this
story.

2468

*De prerogatiua primogeniture quam Melchisedech habuit
ex consuetudine 7 Iacob ex supplantatione. Isidorus.*

One thyng is gode now to knowe,
As Isidre beris gode witnes,
one special thyng that I shal showe
And declar ow now expresse.

2472

Melchisedech, as I saide heȝ,
Noe aldest sone was,
And after kyng 7 prest in feȝ,
As þe Bible mynde mas.

2476

But ȝe shul vnderstond wel thys,
that kyng to nome þeñ caȝt he,
for he bult þat toun i-wys
And foundore was of that cite.

Melchizedek
was king,
because he
bult Jeru-
salem;

2480

But qvy he prestes office beȝ
I shal declar apertly,
the quych may do ow gode to heȝ
And ȝe conceyue hit hertfully.

[fol. 88 a.]

he was
priest,

2484

- for at that
time the
eldest son
blessed the
people at
all the
gatherings
and received
the first
offering ;
- That time quat sone that aldest weȝ
this prerogatif þeñ hade he
At offrynges 7 gederynges in feȝ,
that sone hade þis gret dignite, 2488
To blesse þe peple ful powerȝ,
And to hym then shuld falle of fe
ffirst offryng, weȝ it neuer so deȝ,
by vertu of þat ilke degre. 2492
- as the eldest
son of Noah,
Melchizedek
was priest.
- And for Melchisedech aldest was
of Noe sones, leue 3e me,
presthode he occupiet in þat plas,
And that was gret autorite, 2496
- Esau sold
this privi-
lege to Jacob
for pottage.
- And that prerogatif clercuris sayn
was hit that Esau sold as nys
to Iacob his brother to be bayn
for pulment of ful littel prys. 2500
- Of þis mater qvo-so wil se
the text expresly how it ys,
this ilke chapitre loke wel he
of þe first boke Genesis, Genesis xxv. capitulo. 2504
- And ther þis mater he shal fynde,
how þe 3onger broþer tho
bigilet þe alder 7 aire of kynde
of heritage 7 benisoun both two. 2508
- Tercium remedium contra originale* peccatum fuit sacri-
ficii immolacio.*
- The third
remedy for
sin was
sacrifice of
animals,
- The thrid remedy ordeynt was
Tazeynus ouȝ forme-fader sȝn,
was sacrifice to gete vs gras
of bestaile, as I shal ou myȝn, 2512
- as Noah did
after the
flood,
- As Noe did after þe flode
to plesse God withe, as rede we, [fol. 38 b.]
7 Abraham als that was so gode,
to God obedient thai wold be, 2516

2487 MS. d deleted before gederynges.

* MS. originale corrected from origenale. 2514 MS. withe interlined.

7 his son, that he loued most,
At Goddes byddyng wold haf slayn,
Agaynus him he wold not bost,
bot at his biddyng ay be bayn.

and Abra-
ham would
have sacri-
ficed his son,

2520

therfore God heghut him, leue 3e me,
that of this sed shuld cum a floure,
thurgh which all men shuld blesset be,
Ihesu Crist our sauoure.

from whose
seed sprang
a blessing
for all men.

2524

*Genesis: Ex te namque egredietur in quo omnes gentes bene-
dicentur. Quartum remedium contra originale pec-
catum fuit circumcisio.*

Bot for thes remedies all thre
were noȝt accept to God all-myȝt
saue only of Iues and hor lyne,
therfore the furth by scyll 7 ryȝt

These three
remedies
were for
Jews alone,

2528

God ordenet for to serue wele all
of ich cuntre a nacioun
that to Goddes lagh wold fall,
7 that was circumcisioun.

but the
fourth, cir-
cumcision,
was given
for all
nations.

2532

For what nacioun sere hit were
other than Iues, that sacrement
stod hom in stid and mad hom dere
to God, who-sere that merk wold hent.

2536

Quintum remedium fuit baptismus.

Bot ȝet for circumcisioun
seruet not bot only to man,
God mad the fyft bute be resoun
to serue both man and eke woman,

The fifth
remedy,
baptism, is
for both
men and
women.

2540

And that was fullogth after last,
thurȝe quych we shyn com all to blys,
ȝif we our lif to God wil cast
And do his biddyng not amys.

[fol. 39 a.]

2544

Christ used
all the
remedies ;

And alle þes waies of remedy
to bete ouȝ first fader syȝ,
Crist assaiet bodily
er he out of this world wold twyȝ.

2548

*Nota quod primum remedium Christus assumpsisse
videtur, quando in templo est presentatus.*

The first remedy was offryng,
As I declaret heȝ bifore,
In hym Crist toke þis, bout lesyng,
As this day to saue ouȝ sore,

2552

he was
offered in
the temple ;

Quē he was offrid þe temple to,
that representid by gode ryght
by offryng hym-self so to do
that he his fader plese myȝt.

2556

*Secundum quum xl diebus ieiunauit ; soluit decimas dierum,
quia non habebat, unde solueret decimas rerum. Nota.*

he gave
tithes of his
flesh and
blood when
he fasted 40
days, one
tenth of the
year ;

The secunde remedy also
In hym he toke, as mon may se,
quē he ȝaf teth deuoutly tho
to his fadir in maieste

2560

Of his flesch 7 blode both two,
quē pat he fast, as rede we,
ffourty daies with-out mo,
verray teth þeȝ offride he.

2564

ffor he hade no wordly thyng
to teth to his fadir deȝ,
he tethide days with fastyng
And so gaf teth for al þe ȝeȝ.

2568

*Tercium remedium in se assumpsit . scilicet sacrificorum
immolaciones quando par turturum aut duos pullos
columbarum optulit.*

for him
sacrifice of a
dove and two
pigeons was
made by
Mary ;

The thrid remedy showide he
to plese his fadir most of myȝt,
quē that Mary with hert fre
sacrifise as this day diȝt

[fol. 39 b.]

2572

MS. reads 2547 before 2546 but indicates the transposition.

A turtur^u bridde or pigones two,
as thenne was vset law-fully,
ffulfile he wold^r alle fulle tho
that bote wit his* awne body.

2576

The feurthe remedy pat he soght^r
was whenne he circumciset was,
ffor he wold^r fayne mon-kynde we^r broght^r
by right in-to hor furthe place.

he was cir-
cumcised ;

2580

Quintum remedium quando a Iohanne baptisma suscepit.

the fift remedy was pis,

and he was
baptized by
Saint John.

When he toke fullogh of sayn Iohan,
and meket hym so nothing amysse
ensaumpel to giue vs euerichone.

2584

What myght^r God do for vs more
thenne to fulfile alle rightwisnyssse
and wit hit for to salue ou^r sore,
to bring^r vs owte of grete distresse?

2588

*Secundo Christus voluit se subdere legi vt legem adimpleret
secundum quod dicit: Non veni † legem soluere, set
adimplere.*

The secounde [cause] wherfore pat he
wold^r meke hym fully to the lawe
was pis, pat 3e schun sone see
afture his awne word^r and sawe,

(2) Jesus
obeyed
the law in
order to ful-
fil the old
law,

2592

God says he come not to vnbynd^r
Moysses lawe in no manere,
bot to fulfile hit, as I finde,
In alle thing wit ful powere.

2596

for yf pat he hade bien aboute
that tyme hor law for to destruye,
thay mighten 3o better haue byn stout
Hym to haue greuet and to nye,

[tol. 40 a.]

else people
would have
excused
themselves :

2600

* 2576 MS. awne his.

2581 This verse repeated in margin by different hand.

† veni corrected from venio.

'He doesn't
keep our
law.'

and excuset hom as be righȝ,
'and oure lawe he kepes noght',
therfore his tokenne haue sette at lighȝ,
Ayaynes hit ȝyf he hade wroghȝ.

2604

therfore he woldȝ in alle thingȝ
fulfulle hit and perto be boun,
ȝat he mighȝ dampne wel hor doynȝ,
and ȝay bowte excusacioun.

2608

*Tercio Christus voluit se subdere legi vt purificationis
tipice terminaret.*

(8) Jesus
obeyed the
law in order
to make an
end of puri-
fication
according to
the old law,

The thridde cause may wele be this,
that he woldȝ bow hym mekely
to Moyses lawe no thingȝ amysse,
As I schal saye apertyly.

2612

for he thoght for to make an ende
of purificacioun vset so,
to lyknesse therfore he woldȝ bende
To bothe, ȝat come betwen hom two.

2616

for be-twene two lawes i-wysse
Crist come bothe to fulfulle,
the alder to do, no thingȝ amysse,
The new to norische was his wille.

2620

but this vsage, leue ȝe me,
of purificacioun
most nedelingȝ thenne endet be,
as I schal preue ow by resoun.

2624

for the sign
goes when
the thing
signified
comes,

for as thesternessee goes awaye
whenne ȝat lighȝ be-gynnes to springȝ,
so thingȝ in likenesse done ȝat day
when ȝat Crist come made an endyngȝ.

[fol. 40 b.]

2628

2601 MS. hi ~~deleted~~ after as.

2612 MS. ischal.

2624 MS. ischal.

ffor purificacioun fulle werray
come when Crist light in oure kynde,
thenne figuratif most passe awaye
and skilfully be putte behynde.

and Christ's
coming was
the true
purification.

2632

ffor he purifiet vs on right
wit werray fait at his comynge,
and heuy hertes made hom light
that long hauden bien in mislikynge.

2636

*Bene dicitur in Actibus Apostolorum: Fide purificans co[r]da
eorum.*

Thre offringes wel I fynde
for Crist and of hym made per weŕ,
as I schal whil byn in mynde,
Apertely nowe reherce home heŕ.

Three offer-
ings were
made:

2640

Prima oblatio de ipso a parentibus.

the fursthe was of hym-selfe iwysse
when he was offert tempel to,
that signe of alle mekenesse ys,
Ensaumpel vs so for to do.

(1) he was
offered by
his parents;

2644

Syn he þat lorde was of þo lawe,
wold bowe hym so mekele hit to fulfille,
me thinke a moñ schulde haue ful grete awe
other to worch þen was his wille.

2648

Secunda pro ipso de auibus.

the secounde offring for him was
of his frindes the tempel to,
of briddes, as book mynd mas,
as Moyses lawe wold pay schuld do.

(2) birds
were offered
for him in
the temple;

2652

þat tokenet pouert witerly,
for pore offring per chese he
and laft lombere, as reide I,
þat riche men vset of grete degre.

[fol. 41 a.]

2656

2639 MS. ischal.

2646 MS. to *deleted* before hit and to fulfille *added* later.

2647 MS. amon.

Terciam fecit ipse in cruce pro omnibus.

(3) he offered
himself on
the cross.

the thridde offring was his body,
when he deghet oñ rode tre
for to bring vs of al nye
and make tho þat weþ thralles fre.

2660

and in that offringe trwly
schowde was verray charite
and sayde loue al-so sicurly,
more might he not do for þe.

2664

*Dicitur secundo hoc festum ypopanty, quod idem est, quam
presentacio vel obuiciacio, ab ypon, quod est ire, 7 panty,
quod est contra, quia Symeon 7 Anna obuiciauerunt
domino.*

This feast is
also called
presentation
or meeting,

The secounde name this fest has,
As I speke at byghinnyng,
presentacio callet was,
or elles ayain-comyng.

2668

because
Christ was
presented in
the temple,

Presentacioun skilfully
hit may [be] namet, sithen he,
to þe temple solempnely
was offret this day, leue 3e me.

2672

and Simeon
and Anna
met him.

Agayn-comyng I may al-so
Calle þis fest be gode resoun,
for Simeon and Anne bothe two
Agaynes him maden processioun,

2676

Tunc accepit eum Simeon in vlnas suas.

Simeon took
him in his
hands.

thenne, as the gospel mas mynd,
Symeon pat old' mon
bytwhen hondes, as I finde,
toke Ihesu þat he leuet oñ.

[fol. 41 b.]

2680

2663 MS. sayde. 2666 MS. ispeke. 2670 MS. he for be.
2671 MS. solempnele corrected to solempnely.

*Notandum quod triplex obumbracio siue exinanicio
de saluatore nostro facta est.*

Thre maner of disparaging
I fynde that Ihesu had this day
to the temple so comyng,
As I schal ful sone say.

There were
three dis-
parage-
ments:

2684

** Prima exinanicio veritatis.*

The furst sithen that heuen keng,
in whom that al sothenesse was
and al maner of gode thing
lif and deth, greuance and grace,

Jesus dis-
paraged his
truth in
being offered
in the
temple;

2688

Wold suffer of other hym so to bring
with processoun to pat place,
A wonder gret disparagyng
to his sothnes me think it was.

2692

** Secunda exinanicio bonitatis.*

Secunde disparagyng was this,
when he disparagide his bounte,
that was God 7 kyng of blys,
clanner þen he may nothing be,

he dis-
paraged his
goodness in
acting as
though he
needed
purifying;

2696

Wold purifiet be, þer no nede weȓ,
As he hade ben a synful mon,
I merueil mich in my maneȓ
quē I thenk þer-opon.

2700

** Tercia inanicio maiestatis.*

The thrid disparagyng, leue 3e me,
that Crist hade may wel be this,
disparagyng of his maieste,
saue luf of mon, gret merueil is.

he dis-
paraged his
majesty in
being
offered

2704

** Written in margin.*

ffor he that maistride alle thing
 And with his worde this world has wrozt,
 suffride of hym to make offryng
 And rulet alle þat hym thider brozt. 2708

And that old mon þat hym beþ
 he rulide, as saide þe euangely,
 Al this for mon so mekely heþ [fol. 42 a.]
 Crist tholet to bryng vs of any. 2712

Senex puerum portabat, puer autem senem regebat.

Simeon
 praised
 Jesus by
 three names:

thēn blesside Simeon swete Ihesu
 And heride hym with his canticuleþ,
 for by þe holi gost he knewe
 that hit was Crist that he so beþ. Nunc dimittis. 2716

And in this song, nyl I not concele,
 he specifiet heþ nomēs thre,
 hele, liȝt, ioy of Israele,
 And skil qvy now ȝe shun se. 2720

Salutare, lumen 7 gloriam plebis tue Israel.

(1) Healing,
 because he
 came to
 heal men;

Hele he calde hym skilfully,
 forto hele vs down come he,
 And also forto iustifie
 wrong don to mon, leue ȝe me. 2724

And also Ihesu callide is
 hele in ouþ vnderstondyng,
 for he sauēt his folk Iwys
 of sȝn in quich þai weþ lengyng. 2728

(2) Light,
 because he
 lighted men
 in darkness;

Liȝt also wel cald he was,
 ffor men that weþ in thesternes
 he liȝtnyde quēn he did vs gras,
 And that wist Simeon expres. 2732

2729 MS. was *deleted after* cald.

Ioy of Israel eke also
 he may be callide skilfully,
 for til he come *per* weſ in wo
 Adam 7 alle his progeny,

(3) Joy of
 Israel,
 because he
 relieved
 Adam and
 his progeny.
 2736

Narracio bona sicut in quadam epistolam inueni.

Now heſ er that I firre pas
 In this mater meuet heſ,
 A tale that I seȝe writen was
 showe I wil in gode maner.

Simeon.

2740

Ones I rede that Simeon,
 A qvile bifore that Crist was born,
 Isaias boke he loket opon
 And fonde thes wordes hym biforn:

[fol. 42 b.] Ecce virgo
 concipiet &c.

Simeon read
 in Isaias's
 prophecy:

2744

Ecce virgo concipiet 7 pariet filium.

'Se', saide þe prophet Isaye,
 'A virgyn shal conceyue i-wys
 A sone 7 beſ hym wemlesly
 forto bryng monkynde to blis.'

'A virgin
 shall bear a
 son.'

2748

When Simeon segh þis ilk thing,
 Merueilet wonderly he was,
 And hopide hit hade ben fals wrytyng
 that he segh *per* iñ þat plas,

2752

ffor impossible hym thuzt it weſ
 A may conceyue by any way,
 And saide, 'he that wrot this heſ
 wrot fals, a waiour dar I lay.'

2756

And toke his knyf 7 scrapet fast
 And this word 'virgyn' writen þeſ,
 And *per*-as 'virgyn' writen was last,
 made 'a gode wommon' a child to beſ.

He scraped
 out 'virgin',
 and wrote
 'a good
 woman'.

2760

2743 MS. *The marginal note is at the left of the text.*

Delevit hoc verbum virgo 7 scripsit bona mulier.

Qven̄ he hade chaungide þis word so,
his boke from hym he lays adoun,
And thoght that he hade wel don tho
And made a gode correcioun. 2764

Anoþer day quēn hym list se
holi writ 7 prophecy,
eft his boke theñ turnes he
to þo wordes of Isaie, 2768

Later he
found 'vir-
gin', just as
if he had not
scraped it.

And þer-as he hade scrapet away
this word 'virgyn' the day bifore,
he fonde hit writen aȝayn verray,
so faiȝ letters saȝe he not ȝore. 2772

When̄ Simeon segh þat writyng,
wonder he hade gret witerly,
for that boke was in his kepyng,
non oþer mon myȝt com þer-by. [fol. 43 a.] 2776

And als þat worde so writen was
that so faiȝ letter he neuer segh,
vnlike to þat he writen has,
for he nas neuer writer so slegh, 2780

Again he
scraped out
'virgin'

But ȝet he þoȝt he wold assay
qveþer þat weȝ thurȝe God almyȝt,
And eft þat word he scrapis away,
'virgyn', writen þer oright, 2784

and wrote
'good
woman'.

And þer-as 'virgyn' stode bifore,
he wrote 'gode wommon' in that plas,
And hud his boke fro las 7 more
vnder lok for any cas. 2788

And again
he found the
original
word written

But sone opoþ þat oþer day
his boke he openet forto se,
And fonde 'gode wommon' clene away
And 'virgyn' writen, as eȝ segh he, 2792

With golden letter so curiously
that impossible i-wys it weȝ
to any mon that weȝ wordly
to write sich letter as was theȝ.

in wonderful
golden
letters.

2796

Qveñ Simeon seze þat it was so,
theñ leuet he þat fullily
ther hade þe holy gost ben tho
And visitide hym ful graciously,

Then Simeon
prayed to
live till he
could see
and touch
the maiden's
son.

2800

And praiet God with hert fre
he shuld neuer deȝe ne thethen go
that maidens child til he myȝt se
And eke hondul hym both two.

2804

*Tunc responsum Accepit Simeon a spiritu sancto, non
visurum se mortem nisi videret Christum Domini.*

Theñ hade Simeon an vnswaȝ
of þe Holy Gost in hiȝt
that for dethe schulde he not caȝ
tille he hauede sene þat suete wighȝt,

[fol. 43 b.]

An answer
from the
Holy Ghost
told him
that he
should not
die before he
had seen the
child.

2808

that of a virgin born schulde be,
the which child was God almighty,
and to the tempul so come he,
as þe Holy Gost behight,

2812

And as ys in the euangelei
that he come the tempel to
in gost, as hit says opunlye,
his office mekely for to do.

2816

*Dicitur in tercio hoc festum Candelaria eo quod
Candle in manibus portantur accense.*

The thridde name þat [þ]is fest has,
most commune of all thre hit his,
as lewde men callen hit condelmasse,
ffaure causes whi I finde i-wisse.

This feast is
commonly
called Can-
delmas for
four reasons.

2820

the furst is pis, as I schal saye,
for summe tyme errours vset weȓ
and forto putte hom klene awaye
that was vset, as ȝe schun heȓ. 2824

(1) The
Romans had
a festival of
lights

Romaynes sumtyme in riche araye
in the mone of februer
vseden a lighȓ in gode faye
Ones in A fyue ȝere 2828

In honour of
Mars and
his mother
Febru.

In worship of a god i-wisse
was callet Mars, god of batail,
And of his moder alle amys, [fol. 44 a.]
s[u]pposing̃ thai might hom auail. 2832

that Mars moder Febru hyght,
and aftuȓ hir þat mone callet was
Februer, ther-fore wit light
in that mone Rome mynd mas. 2836

Thenne was þat light so wu[n]der bright
of torches, laumpes, leue ȝe me,
that men might go wele be night
in vche place of þat citee. 2840

They prayed
for victory

Then maden þay to hir or praier
for to send hom þe victoree
of enmeus þat come hom nere
for to do hom any nye, 2844

and in behal
of their
riendes.

Also thay praieden þat godesse
for hor frindes saules alle,
and sacrefise mayden wit mekenesse
to hir, hom thoght þat best wold̃ falle. 2848

With many
lights the
women
sought
Proserpine,

An-other errour thai vset also,
and wymmen most, as reden we,
for one womon was raft hom fro,
heght Proserpyn of grete degre, 2852

- With suche a god, as leuet thay,
that god of helle callet wasse,
then soghten thay hir be night 7 day
with torches, laumpes in mony place. 2856
- So long suche errours vset were
that leue that custome wold thai nogh[t],
but vseden hit so mony a yere,
for hit seruet hom as pay thoght. [fol. 44 b.] 2860
- Now segh Sergius the pope pis,
that hard hit was to make hom leue
thing that thay had vset amys,
with summe slegh[t]e that he thoght to reue, 2864
- And chaunget hit in anou[p]er maner,
in worschepe of oure der lady
condeles one day in Februer
for to be borne solempnele, 2868
- Opon the purificatioun day,
so that hor custum mygt be stille,
but hor entencioun more verray,
and 3ette fulfulle hom al hor wille. 2872
- Secundo propter ostendendam virginis puritatem.*
- The secund cause, soth to say,
Thi holy chirch ordenyt has
to ber thiis serges as this day
was this, I schal say in this place, 2876
- fforto schew the grete clennes
of Godde moder meke Mary,
as I schal tel 3ow here expresse
verray cause wherfore and whi. 2880
- fforto schowe that clene was ho,
neuer none so clene ny so schynynȝ,
therfore the pope segh hit to do
serges to bere at hir rising, 2884

whom the
god of hell
had carried
off.

The people
would not
abandon the
feast;

so Pope
Sergius
changed it
to honour
Mary

at her
purification.

(2) Candles
are borne at
this feast

to show the
purity of
Mary,

2875 MS. *second i of this interlined.*

2879 MS. *schal corrected from schat.*

as the church
sings :

Right as Holy Chirche wold say,
alle men at ones in meke maner,
to our lady with hert verray
these wordes written in Latyn her :

2888

*Virgo beata purificatione non indiges set tota rutilas
tota splendes.*

' Thou
needest no
purifica-
tion.'

' Blesset virgin, moder and may,
the nedes no purification,
but al thow schynes soth to say,
in the nys no coruptioun.'

[fol. 45 a.]

2892

And vche mon knowes this soth ys,
that purificacioun nedet hir none,
for bout sede of mon i-wys
ho bare Crist, 3e witten vchone.

2896

She was
blessed from
her mother's
womb.

And ho hir-self als blesset was,
hir moder womb when ho was in,
therfore hir nedit no more ne lasse
purificacion for no synne.

2900

She was
blessed by
God's Spirit.

Als blessed ho was by right
and halowet eke, neuer none so,
when Goddes gost in hir was light
to wyne vs wele and wayue our wo.

2904

And ther-of ho hade such grace
that to synne was ho [neuer] bowyng,
ny neuer mon on hir temptet was,
3ette was neuer none so fayre lyuyng.

2908

The Jews
say that
Mary was
beautiful,

Therfore alle Iewes affermen this
and wondren þat hyt so myght be,
that fairest floure ho was i-wys
that any mon in world might se,

2912

but the sight
of her made
men chaste.

3ette had neuer moð fleshely sturyng
to hir by spech ny by syghȝ,
but thagh moð temptet wer any thing
Byfore, and loke oñ hir he myȝt,

2916

All maner wrang temptacioun
 anon in hym shuld slekenet be,
 7 wille haue with deuocioun
 to continence 7 chastite.

2920

therfore oure lade lykenet is
 to the cedre in gode faye,
 that nedders slees by kynde iwys
 with sauour of hit soth to say.

[fol. 45 b.]

She is like
 the cedar
 that slays
 adders;

2924

So hir grete holy lyuyng
 to [ot]hir sauourt in the sight
 that al vnskyful fleschly sturyng
 ho slogh in hom thurgh Goddis myzt.

2928

To myrre lyknet ho is eke,
 for myrre slees wormes kyndly,
 so slees pat moder 7 maiden meke
 Al maner wormus of lechchery,

like myrrh
 she slays the
 worms of
 lechery.

2932

And this prerogatif hade ho
 Imong alle virgyns pat euer weȝ,
 to oȝer hor holynes wold noȝt do,
 but serue hom-selfe in gode maner,

Unlike all
 other
 women, the
 sight of her
 made men
 pure.

2936

But hir holynes was so grette
 that alle men pat hir myzt se
 to chastite haden hor hert sette
 with lokyng on pat lady fre.

2940

Tercio propter representandam hodiernam processionem.

The thrid cause is, in gode fay,
 To represent in gode maner
 processioun that was made pis day
 Azayn Crist, as 3e shyn heȝ.

(3) Proces-
 sion with
 candles at
 this feast
 represents
 Jesus' pre-
 sentation in
 the temple.

2944

ffor his moder hym thider broȝt,
 Symeon 7 Anne come hom azayne
 And presentide hym that al has wroȝt
 In temple to quich he was bayn.

2948

Jesus is like
a candle :

So make we now processioun
with serges list deuoutly,
to quych serge by gode resoun
likken I may Ihesu skilfully.

2952

ffor in a serge thre thingys bene,
wax 7 weke 7 fuyr also,
to quych thre, with-uten wene,
Crist liknet is to alle tho.

2956

the wax is
his pure
flesh,

ffor wax is Cristes flesch 7 blode,
that taken was of a clene may,
bout corrupcioun 7 alle gode,
bout wēm of syn, als soth to say.

[fol. 46 a.]

2960

ffor rȳt as bees of herbes clene
worchyng wax bout engendryng,
so broȳt Mary forth, as I mene,
Ihesu Crist our heuen kyng.

2964

the wick is
his soul,

The weke, pat in þe wax hid is,
to Cristes saule may liknet be
In flesch 7 blode hid wel i-wys,
that God toke of a maiden fre.

2968

the fire is
his godhead.

The fuyr also or ellis list
tokenys godhede bout lesyng,
for, as þe boke sais, God almyȳt
is a fuyr al swolowyng.

Deus noster ignis est consumens. 2972

Quidam metricus de cereo sic ait :
Hanc in honore pie candelam porto Marie,
Accipe per ceram carnem de virgine veram.
Per lumen numen maiestatisque cocumen.

*Quarto propter nostram instruccionem candele accense in
manibus isto die portantur.*

(4) We bear
candles at
this feast to
make us
steadfast in
the faith.

The furth cause is couenable
Tqvy we condels beȳ this day,
that is to wit to make vs able
to pat lif pat lastes ay,

2976

And also more stif 7 stable
And noȝt faynt in Goddes fay,
And tokenyng fulle with-outen fable
of serges beryng I wil now say. 2980

Thre thinges we most kepe oryght
in vs for saule saluacioun,
fulle faith, 7 to gode vs diȝt,
the thrid riȝtwis entencioun. 2984

Faith, good
works, and
righteous
intention
are needful
to salvation.

And thes vertues wel I fynde
In the condel quē it is liȝt,
for wax is clene 7 fair of kynde, [fol. 46 b.]
And liȝt may token God al-mȝȝt, 2988

In the candle
wax and fire
together
mean faith
and works ;

And quē tho two to-geder bene,
wax 7 fuyr as I nowe say,
verray faith, as wel is sene,
And gode dede wel mete may. 2992

ffor as a candel þat fu[yr]les es
Is dede 7 no comfort þer-iȝn,
And liȝt bout candel is non i-wys,
so faren þes vertues forto twȳn, 2996

as neither
the fire nor
the candle is
useful alone,

ffaith verray from worthy dede
or worthy dede from faith verray
twynnet, ben noȝt to help at nede,
but both to-gedir wel serue þai may. 3000

faith and
works may
not be
separated.

The weke, þat in þe condel is,
riȝtwys entencioun may wel be,
for monnus thoȝt as weke i-wys
Is hud þat hit may no mon se. 3004

The wick is
righteous
intention,
for, like the
wick, man's
thought is
hidden.

For thus techis sayn Gregory,
ouȝ open dedes forth to shawe,
that the entencioun priuely
be hyd þat hit no mon may knawe. 3008

Sic sit opus in publico, ut tamen intencio maneat in occulto. Gregorius.

Thus verray faith, gode dede also,
And eke rígtwys entencioun
to serge moun be liknet so
for monnus edificacioun. 3012

These three
virtues are
needful for
salvation.

ther ȝif we wil clene be
bifore God at our last day
we most haue þes vertues thre,
that I to serge wel likken may. 3016

** Miraculum beate Marie.*

Now a miracle of Mary † *Miraculum beate Marie*
that bifel rígt as þis day *in purificatione.*
I wil telle apertely,
herkenes to me I ȝou pray. 3020

A lady built
a chapel by
her house,

A worthi woman ones wasse [fol. 47 a.]
that hade ful grete deuocioun
to owre lady ful of grace,
and aye to worship hir was boun. 3024

So bult ho beside hir place
A chapel of ful grete renoun,
And vche day a masse ho has
for any ocupacioun. 3028

where the
mass of Our
Lady was
said.

Of oure lady þat mas schuld be,
for hir wold ho no waye forȝete,
and spend much gode in charite
ffor hir loue, of þat ho might gete. 3032

At Candle-
mas the
priest had
gone away.

So neght þis fest [of] condelmasse,
hir prest had ȝeten him leue to go
oñ serten nedes what-seuer hit was,
that to þat fest come he not tho. 3036

* *Written in margin.* † *Written in left margin by different hand.*
3027 MS. amasse. 3033 MS. was.

So bote masse nede most ho be
 suche meschef shope as þat day,
 for this maner, leue þe me,
 this woman hade þat I schal saye.

3040

Who-seuer wold aske hir any gode
 for the loue of ouȝ lady,
 ȝiuen hit was wit mild mode,
 what were in hond anone in hye.

3044

She was so
 charitable
 that she had
 given away
 her mantle,

so hade ho ȝiuen a litte before
 hir mantel for ouȝ lady sake,
 And wold haue ȝiuen mich more
 for hir to alle þat euer wold take.

[fol. 47 b.]

3048

So sithen that ho was mantilles,
 to þe chirch miȝt ho not pas,
 qverfore ho was in gret tristes
 that ho that day was bout a mas.

3052

and without
 a mantle she
 could not go
 to church.

Qven ho segh no bote wold be
 In-to hir chapel sone ho went,
 And bfore ouȝ lady fre
 ho kneles doun with gode entent.

3056

She fell
 asleep pray-
 ing in her
 chapel,

And sone as sho lay þer prayng,
 ho fel on slepe 7 mette onon
 that ho was in a chirche knelyng,
 the fairest ho euer segh any one,

3060

And loket about in ich plas,
 then segh ho virgyns in comyng,
 gret novmber of hom hir thuȝt þer was,
 that ho hade neuer so gret likyng.

3064

and dreamed
 of virgins
 and a queen
 entering the
 choir.

Bfore hom, as boke mynde mas,
 A qvene þer come with croun shynyng,
 to þe qver an esy pas
 ho gos, þe remenaunt hir suyng.

3068

3045 MS. alittel.

Candles were
given to all.

Quēn þe qvene had sett hir doun
And ichon after hor degre,
comus one in with burthen boun
of serges wonder gret plente,

3072

And takes þe qvene a serge in hie,
And after alle þat weŕ þer-in.
quēn þai weŕ seruēt by 7 by
opon þe matroun ho con mȳn,

3076

The lady
decided to
keep hers.

And takes hir a serge onone,
of þe quych ho was ful fayn,
And thoȝt from hir shuld it not gone,
ny hit wold ho not ȝyue aȝayn.

3080

Then came
angels as
candle-
bearers,
Saint Law-
rence and
Saint Vin-
cent as
deacon and
sub-deacon,

Quēn þis was don, ho segh comyng
serge-berers solempnely,
deken, southdeken hom suyng,
And prest reuescht ful rially.

[fol. 48 a.]

3084

The serge-berers angels weŕ,
And hir thught in hir entent
deken, southdeken to God deŕ
weŕ seynt Laurence 7 saynt Vincent.

3088

and Jesus
Christ, who
sang the
mass.

The prest þat song þe mas i-wys
was Ihesu Crist ful of gras,
that fully as þe vsage is
Confiteor saide riȝt in þat plas.

3092

Sone two Angels clerly þeŕ
bigunnen þe offys of þe mas,
so swete song herd ho neuer eŕ
As hir thught that songen was.

3096

The queen
and the
others
offered their
candles,

So passede þai forth bi proces
til þat time was of offryng.
then went the whene, as maner wes,
And offrid hir serge doun knelyng,

3100

And alle þe oþer ful deuoutly
vchone after hor degre,
but thys wommon witerly
wold not remewe from hir se.

but the lady
would not.

3104

So abode þe prest ful long
fforto abide hir offryng,
And thai thoȝten hit a wrong
that hir come was so taryng.

The priest
waited for
her,

3108

Thēn sent þe qvene of virgyns sone
to þis matroun a messageȝ,
And saide hit was riȝt wrongly done
to tarie þe prest in þat maner.

and a mes-
senger from
the queen
hade her
hurry,

3112

And ho sende worde sone agayn
And bad þe prest syng forth mas,
for of þat serge ho was so fayn
that siker from hir shuld hit not pas,

but she
refused to
give up the
candle.

3116

That was ȝyuen hir, ho wold hold,
And from hir shuld hit not away.
the messenger the whene so tolde,
thenne semet ho wroth, the soth to say,

[fol. 48 b.]

3120

And sent aȝayne the messenger,
and bad reue hir that serge in hy,
but ho wold offer in gode maner
as thay deden al the company.

The mes-
senger tried
to wrest it
from her,

3124

The messenger doos the whene bidding
and eft comes to this matroun,
but leue hit wold ho for nothing
for suche was hir deuocioun.

3128

The messenger segh ho was stout
and sone lays honde on hir right ther
and of hir hond wold pull[e] hit out
and that fare might hir not fer.

3132

3107 MS. awrong.

3122 MS. hyr *deleted before* reue.

3131 MS. pullut.

and in the
struggle the
candle was
broken in
two.

Grete beker was betwene hom two,
whether schuld haue the more maistri,
for that on end ho held tho
and ho that other wel and stifly.

3136

so stryuen thay long in this maner
that at the last broken hit was,
that one half had the messenger,
that other halfe the wommon has,

3140

When she
awoke she
still held the
half-candle.

And right so in this serge breking
the wommon woke, and in hir honde
as ho mette byfore sleping
fonde halfe the serge thurgh Goddes sonde.

3144

Then hade ho wonder wytterly
and of hir sweuen ho hir by-thoȝt,
and thonket God and our lady
that so wel had for hir wroght,

3148

And such masse gete hir that day
and such condul forto breñ,
al-though ho lufde our lady ay
Moñ ho onouret our lady thene.

3152

This she
preserved

When this matroun told this cas
ȝ schewet that seurge from heuen sent,
aȝ meñ thonket God of his grace
and oure lady with gode entent.

[fol. 49 a.]

3156

as a relic
which healed
the sick.

And that seurge anon don was
among relykes most reuerent,
ȝ who-sere touchet hit hele has
in what langour sere he be lent.

3160

Thus halp oure lady this matroun
as ho dos aȝ meñ sicurly
that in hir hañ deuocioun
and worshipoñ hir deuoutly.

3164

3160 MS. be written in left-hand margin.

De occisione Innocencium 7 de Herode Ascalonica
7 eius vxore.

Now speke we of the Innocentz, that for Crist martert were with-outen defaut of any offence vnder Eroud, as 3e shin here.	de innocentibus. 3168	The innocents were slain under Herod.
Thre Erodes I fynd there were i-wis that grete nome haden, that is no nay, In vr[ec]hedenesse and doying mysse, hor nomes here I shal 3ow say.	3172	There were three wicked Herods :
The furst As-calonita was, that regnet when that Crist was borne 7 slogh the Innocentz bout trespas, for whech dede his saule was lorne.	3176	Herod Ascalonita slew the innocents;
The secund Erode slogh saint Iohn, that baptizet Crist omnipotent In the water of flem Iordan 7 for to preche byfore him went,	[fol. 49 b.] 3180	Herod Antipas killed John the Baptist
Antipas that Erod hy3t 7 he regnet in Iude that tyme that Ihesu ful of my3t Deghet opoñ the rode tre.	3184	and ruled in Judaea at the time of Jesus' death;
the thrid Erod Agrippa was that slogh seint Iame, as rede we, 7 prisonet Petur also has, as be thes verse3 moñ may se:	3188	Herod Agrippa slew James and imprisoned Peter.

As-calonuta necat pueros, Antipa Iohannem,
Agrippa Iacobum, claudens in carcere Petrum.

but thes two las3t now leue wol I 7 of the first speke now here, as I fynd in trew story how he was kyng now 3e moun lere.	3192	I will speak of the first Herod.
--	-------------	---

3171 MS. vrthedenesse.

3177 MS. *errorr deleted before Erode.*

3191 MS. fyndin.

Petrus in Historiis Scolasticis.

- Duke Anti-
pater of
Idumaea A duke Antipater Ydumee,
that was a mon̄ gret 7 worthy,
Weddet, in boke as rede we,
the kynges doȝtur of Araby, 3196
- had a son
Herod called
Ascalonita. 7 on̄ hir a son̄ thēr gete he
7 callet hym Erod witerly,
that Ascalonica, leue 3e me,
was callet aftur, as rede I. 3200
- The Emperor
of Rome
gave him the
land of
Judaea. 7 to this Erod ȝiuen̄ was
Be the emperour of Rome
the lond of Iude, 7 hit has
byfore that Crist our kyng nome. 3204
- He was the
first alien
king; Then was scheptre first put away [fol. 50 a.]
from̄ Iudas kynd, Iacob son̄,
thirgh whom̄, as I byfore coñ say,
the Iues nome com̄ first in wone. 3208
- according to
Jacob's
prophecy, Whech profecy, to myñ aw on̄,
gode is I reherse here
In Latyn̄ wordus, as I coñ,
that Iacob said, is gode to lere: 3212
- Non auferetur sceptrum de Iuda 7 dux de femore eius,
donec veniat qui mittendus est, 7 ipse erit expectacio
gencium.*
- at Christ's
coming, the
sceptre de-
parted from
Judas' r Now was fulfyllet this proficie
whēn that Erod was mad kyng
and sceptre from̄ Iudas rote therby
put away, Crist negh comyng. 3216
- Herod had
six sons:
Antipater,
Alexander,
Aristobulus, This Erod sex sons hās
that were worthe meñ 7 noble,
Antipater the first was,
Alysandre and Aristoble, 3220

3194 MS. amon̄. 3199 MS. Ascalonica *corrected from ascalonita.*3201 MS. hi *deleted after to.* 3213 MS. as *deleted after Now.*3220 MS. archelaus *deleted after Aristoble.*

Archelaus the furth hyȝt,
the fyft Erodes Antipas,
the last Fylyp, thus in ouȝ syȝt
aȝ six arȝ reconeȝ in this place.

Archelaus,
Herod Anti-
pas, and
Philip.

3224

But Alexander and Aristoble,
that both of oȝ modur were,
to Rome he send, for thai were noble
ȝ scharpe of witte letteuȝ to lere.

Alexander
and Aristobulus
were educated at
Rome.

3228

Long aftur thai comȝ homȝ agayȝ,
wele lernet ȝ ryȝt conyng,
And stryuen more þen did hom gayȝ
After hor fadir to haue ben kyng.

[fol. 50 b.]

They quar-
relled as to
which
should be
the next
king.

3232

ffor both two of on modir weȝ
And hor moder was a Iewes,
therfore þai helden so in feȝ
And putten hor fadir to destres

Their mother
was a
Jewess,

3236

Auther of hom forto haue ȝyuen
the successioun of his londe,
And for this cause with hym thai stryuen
that broght hom after in gret bonde.

3240

Also thai thoȝten hom-self conyng
And more worthy þen oþer weȝ,
quȝȝ they weȝ comyng fro studying
thai hopiden to haue ben more deȝ.

and they
were proud
of their
learning.

3244

But Heravde segh thay wroȝten so,
his aldest sone he put bi-fore,
And supplantid hom both two
of his heritage las ȝ more.

Herod in
wrath
named his
eldest son
his heir,

3248

Thay seghen this ȝ casten in hie
to haue slayȝ hym ȝif þai myȝt,
the kyng knew hor kest priuely
And exilede both in hyȝt.

and exiled
these two
for plotting
their
brother's
murder.

3252

They complained to
the Em-
peror, and
Herod was
sent for.

When þai both þus exilet weȝ,
to þe emperoure thai went
to pleyn on hor fadir in feȝ,
that sone Heraude was after sent.

3256

Meanwhile
the three
kings made
him afraid

But qvil þis strif was enduryng,
Ihesu Crist was born i-wis
And thre kynges thider comyng,
As ȝe knowen wel al þis.

3260

And quē þai asket a kyng
that born was of þe Iewes kynde,
Heravde was of hor come dredyng
thurgh double ferdship as I fynde.

3264

lest a true
king should
cast him out.

One cause lest a kyng verray
of Iewes blode þēn born had be
to haue supplauntid hym, soth to say,
for verray commlyng þēn was he,

[fol. 51 a.]

3268

And supposide ȝif Crist miȝt spryng,
that þēn was born þer in þat londe,
hym-self weȝ shent in time comyng
And thrust hym out that child wold fonde.

3272

But he dis-
sembled, and
asked them
to bring him
news of the
child.

But neuer-þe-later in þat myschef
Heraude plesede þe kynges thre,
And let as hor word had ben lef,
Al-thaȝe in hert ful wroth was he,

3276

And bad hom sech qver þat he weȝ
And come 7 warn hym hou hyt stode,
that he myȝt honour that child deȝ,
but in-ward wille of hym was wode.

3280

When they
did not re-
turn, he
thought they
had been
deceyved by
the star.

Quē Heravde seȝe þai come noȝt
Azayn to hym as þai bihiȝt,
he supposide 7 fully thoȝt
thai weȝ bigilet of sterre lyȝt,

3284

and failide so pat child to fynde
 As men weȝ lad with fantasy.
 thus kest Heroude in his mynde,
 for they come noȝt agayn hym by, 3288

But turnet oȝer ways for shame,
 sithen ȝai failede foul so,
 lest ȝai hade lest ȝer-by hor name
 hor londe so folily to com fro. 3292

And thus from slaght of innocens
 A quile he put away his tene,
 til sheperdis prechiden in his presens
 And tolden quat siȝt thai hade sene. 3296

But when
 the shep-
 herds and
 Simeon and
 Anna told of
 Christ,

Simeon 7 Anne also
 of Crist als beren gode witnes.
 thēn was Heravde wonder wo,
 And for thes tithynges had tristes 3300

that kinges were so foule a-goo, [fol. 51 b.]
 and in his hert he kest expresse
 to sle alle childer anoon tho
 aboute Bedleme pat born wesse. 3304

he decided
 to slay all
 the young
 children in
 Bethlehem.

thenne come an naungel from heuen adoun
 to Ieseph as he lay sleping,
 and bad him make him sone boun
 in-to Egipt to be hying. 3308

An angel
 warned
 Joseph to
 take Mary
 and Jesus to
 Egypt.

thenne token Ieseph 7 Mary
 the child and to Egipt went,
 and seuen ȝere afture sicurly
 in that lond ȝere thai were lent, 3312

There they
 lived seven
 years

ay til king Heroude was deide,
 in a cite pat callet was
 Hermepolym, and pere we[r] lede
 as trwe story mynde mase. 3316

in a city
 called Her-
 mepolin.

þen was fulfillet the prophcey
that I in Latyn sone schal saye,
that spak þe prophete Ysaye
a twousand þere befor in faye. 3320

At Jesus'
coming
images fell
before him.

for maumetes, as book minde mas,
fellen down at his comynge
In temples and in vche plas,
In tokenynge þat he was heuen king. 3324

*Ecce dominus ascendit super nubem leuem, 7 ingreditur
Egiptum, 7 mouebuntur simulacra Egipti a facie
domini exercituum.*

The healing
tree Persidis

Cassiodor beres witnesse
that in Ermopel þat cite
was a tre of grete suetnyssse,
persidis callet was, leue 3e me,

* Nota bene.

[fol. 52 a.] 3328

The whiche tre suche vertu hade,
mony men thurgh hit helet were
and of meschef releuet radde
wit fruyt, lef, bark, þat hit bere. 3332

bowed before
him.

Whenne Crist to Egipt come anone
taward that tre of grete vertu,
hit bowet down to the erthe opoñ
for to honour oure lord Ihesu, 3336

And roos huppe afture, as wold a moñ
that men by sight fully knewe,
and merueilden þerof vchone,
for þat sight was o the nwe. 3340

Hec Cassiodorus, item Petrus Comestor vt inferius.

Herod was
summoned
to Rome.

Whil Heroud was so conietting
the childer deth bi his entent,
sodaynly felle letting,
for to Rome he was afture sent 3344

* Written in margin at left.

3337 MS. amon.

By letturs fro the emperoure
at sewte of his sones two.
so steret he was in þat stowȝ,
that alle his thoght was oñ hit tho,

3348

And taret to sle the innocentȝ
til þat processe hade an ende.
so for ferde of more offense
to Rome radle he con winde,

He delayed
slaying the
innocents,

3352

And as he toward Rome went
be Tharse lond was his goyngȝ,
all the chippes of Tharse he brent
in despite of Tharse kengȝ,

but he
burned the
ships at
Tarshish

3356

And for the chippes, as he herȝ saye,
baden broght hom the kenges thre,
alle he brend hom in his waye,
his foule wille so fullet he.

in spite
against the
three kings;

3360

Then was endet that prophecy
that Dauid sais in his sauter:
'with wode spirit he con destrey
the shippes of Tarse in foule maner.'

[fol. 52 b.]

thus fulfil-
ling David's
prophecy.

3364

In spiritu vehementi conteres naues Tharsis.

Qveñ Heravde come to Rome tho,
grete altercacioun 7 debate
bitwene hym 7 his sones two
raiset was for his astate.

At Rome
he strove
with his
sons for his
office.

3368

fior outhir of hom his aiȝ wold be
bi-cause hor moder a Iewes was,
therfore hom thught þat in Iude
to regne best skil hir child has.

3372

Also fro lettrure þai weȝ kent,
thai thoȝt hom-self þe more worthy,
fior Alexandir was ful excellent
And wondir conyng in clergy.

3376

3369 MS. of *interlined*.

The Em-
peror gave
him full
power,

But after grete altercacioun
bitwene Heroud and hom two
bifore lordes of grete renoun,
this moot thus was endit tho,

3380

That Heroud schuld haue ful power
bi the emperoure decre,
whiche sone so his wille wer
to make his heyr as wilnet he,

3384

and bade his
sons be
obedient.

And that hys sones in al thing
to hym schulden be obedient,
thus lordly at al his liking
to his londe aȝayn he went.

3388

Herod slew
the male
children of
two years
old in
Bethlehem.

When he was comen home a-ȝayne
more harde thenne he was bifore,
he kest the childer schulden be slayn
for Cristes burthe that greuet hym sore,

3392

And anoon his men he sent
and slogh knaue childer of tow ȝer
that werne about Bedlem lent,
and als withinne that eld that wer.

3396

Exponitur a bymatu, vt in Historiis Scolasticis. [fol. 53 a.]

In-as-miche as the ewangely
spekes of tow ȝer and withinne
of childer eldes to destruy,
one trew story I wol ou mynne,

3400

Children
from one
day to two
years were
slain,

As by the trewest opinioun
from childer that weren of one night
to tow ȝer ful, ȝe leue moun,
Heroud maad sle vche wight,

3404

for a year
had passed
since Christ
was born.

ffor by the kenges lernet he
that Crist was born that ilk day
that thay the sterre furst con se,
as the aungel to hym con say,

3408

3379 MS. r of lordes inserted. 3383 MS. i of whiche inserted; wille
corrected from welle. 3401 MS. One letter deleted before opinioun.

And for a 3er was gone fulle
 wil that he to Rome went,
 he kest tyme of burthe ther-by,
 as he was by the kenges kent,

3412

One 3er forto haue by-fore,
 an other after-ward comyng,
 that skilfully he most be bore
 withinne that tyme for anythyng.

3416

And als in hert Heroud kest this
 syn sterres serueden hy[m] o-right,
 that transforme* hym wel i-wys
 to more elde other lasse he might

As Christ
 might be
 able to
 change his
 age, Herod
 decided on
 two years for
 certainty.

3420

As in semyng, sothe to say,
 ther-fore Heroud wold seker be,
 and of two 3er fully in fay
 to one night borne thenne slogh he.

3424

*Alia opinio super hoc verbum a bimatu. Iohannes
 Crisostomus sic exponit et infra.*

Iohan with the guylden mouthe iwys
 expounes hit in other maner,
 and says by his opinion this,—
 bitwene two 3ere 7 fyue 3ai weŕ,

3428

John Chry-
 sostom says
 they were
 two to five
 years old,

But inwith two 3eŕ slayn was non, [fol. 53 b.]
 for bifore fully a 3eŕ
 Er Crist was born, as sais this Ion,
 the sterre to kynges con apere.

3432

for the star
 appeared a
 year before
 Christ's
 birth.

Therfore knaue childer two 3eŕ olde
 he sl[o]gh, but noght 3unger then thay,
 bitwene to and fyue, as I tolde,
 of elde thay wer, as Iohan con say.

3436

3418 MS. hyn ori right. 3419 MS. transformet. 3427 MS. expo
 deleted after his. 3430 MS. a3eŕ. 3434 MS. 3o deleted after but.

The bones of
the inno-
cents are
longer than
those of
two-year-old
children,
but people
were bigger
in those
days.

As by this euvidence, as says he,
hyt semes wel for to be so,
ffor bones of hom that men moun se
Arm longer thenne childer of ȝeres two.

3440

But ther-aȝayn moñ vnsuar may
that tyme men and childer were
wel more thenne thay ben this day
and in vch eld more of power,

3444

So that the first opinionð
clerkes hoden most verray,
that in-with tow ȝe[r] be reson
the childer slayne wer, in gode fay.

3448

*Macrobius in * Saturnalibus: qualiter Herodes iuste
fuerat punitus.*

Herod was
punished,

But Heroud in hys wykkedenesse
was pinischet resonabuly,
as Macrobius beres wutenysse,
one wengeance to him felle ȝer-bi,

3452

for one of
his own
children was
slain with
the inno-
cents,

For one sone of his there was slayn
that was ȝiuen to kepinge,
of whiche was Heroud no-thing fayn,
but in gre[t] sorow and misliking,

3456

So pat God lord of rightwisnesse
nold not vnuenget pat hit weȝ,
his wrongful dedes of wickettenesse,
but punischet bothe in heuen and heȝ,

3460

God wold that he lost his lykyng
and chastiset weȝ in that maner, †
that maade so mony moñ syking
and moderes for hor childer dere.

[fol. 54 a.]

3464

3441 final es deleted from aȝayn.
of clerkes.

* MS. ȝ.

3461 MS. no deleted after wold.

3446 MS. curl inserted above r
3460 MS. erthe deleted after and.

3462 MS. maneneð

thenne was fulfillet the prophecy
that I in Latyn thenke to say,
for lettert men that sitten by
to conferme this in gode faye:

and the pro-
phesy was
fulfilled.

3468

*Vox ploratus 7 vlulatus audita est in Rama, id est
excelsis.*

But ȝette God wold' not leue hym so,
but more meschef send' him opoñ,
for alder sones other two
he sloght, as ȝe schun her anone.

His sons
Alexander
and Aristo-
bulus also
he slew,

3472

Alisaunder, Aristoble tho,
that striuen whit him a littul before,
he hade suspect of gyltes moo,
the greuet him vyle sore.

3476

For one þat was wit hom priue,
the whiche thai tristes in al thing,
had disc[reue]t, leue ȝe me,
hor covnseil holle to the keng,

They had
tried to
poison him

3480

And told' how thai haden hym bihight
grete ȝiftes and eke richesse
to poyson Heroud, ȝif he myght,
and þis to hym was told' expresse.

3484

His barbour confesset eke al-so
that him was heght a grete wyning
of tho sones bothe two
to kutte his throte in berd' shauyn,

and bribed
his barber
to kill him.

3488

For Alisaunder to hym con say
that in a nold' moñ was no tryst
thagħ he kempt day for day
his hore lokkes, when þat him lust,

3492

3479 MS. discomfort corrected, see note.

3489 Following line is
deleted, viz.: ther fauð he sayde þat hit whas gode.

For to make him seme ȝungly,
 ther-fore he sayde pat hit was gode
 for to deliuer him hastely,
 that al his lif hade ben so wode.

[fol. 54 b.] 3496

Herod put
 them to
 death.

Qveñ that Heravde herd this thing,
 greuet he was gretly tho
 And onon bout taryng
 made to sle hom both two,

3500

Antipater
 was envious
 of his
 nephews,

And made his aldest son his air,
 Antipater that callide was,
 but he cast Heraude to appair
 sone after, as boke mynde mas.

3504

ffor Heraude pleside in alle thing
 his sones childir that he hade slayn,
 Antipater hade no likyng
 ne of pat dede was he not fayn,

3508

and plotted
 against
 Herod.

And lest he hade chaunget his wille
 And deseride hym any way,
 with venym he cast hym to spille,
 that was told Heraude soth to say.

3512

He was
 imprisoned.

Queñ pat Heraude herd of pis thyng,
 Anon he put hym in prisoun,
 til he myȝt for his trespassyng
 punysch hym as was resoun.

3516

The Em-
 peror said :
 ' Better be
 Herod's
 swine than
 his chil-
 dren.'

Queñ þe emperour herde say
 that kyng Heraude has thus done,
 he saide hym hade leuer, in gode fay
 be Heraudes swyn þeñ Heraude sone,

3520

ffor sithen that he conuertet was
 to Iewes faith 7 hor lyuyng,
 to sle swyne he sparet has
 And slayn his sones olde 7 ȝyng.

3524

- Qven Heraude of gret elde wes,
 sixti ȝeȝ 7 therto ten,
 for veniaunce of his wrecchidnes
 he swal 7 stank both feet 7 knen, 3528
- And a strong feuer eke hade he
 And al his body in sich swellyng
 that for gret stench, leue ȝe me, [fol. 55 a.]
 negh hym miȝt no mon be dwellyng. 3532
- Qven Iewes herden þat he ferd so,
 liȝt 7 likyng þeñ pai weȝ
 that pai shuld be delyueret þo
 of þat tiraunt in sich maneȝ. 3536
- Qveñ this was told Heraude onon
 that Iewes enioiet of his wo,
 gret lordes sonus euerichone
 he putt in prisoun sone tho, 3540
- And praiet his suster Salome
 that ho shuld, quēñ þat he weȝ dede,
 sle hom aȝ 7 lett non fle,
 And ho grauntide to do his rede, 3544
- ffor he wilnet soueraynly
 that meñ shuld reme 7 sorewe make
 quēñ he weȝ dede, þo men for-thy
 gyltlesly he made to take, 3548
- That ȝif Iewes nold not þeñ
 reme for hym qveñ he weȝ gone,
 thay myȝt reme for þes oþer meñ
 that he bad so sle euerichone, 3552
- ffor he desyrīȝ at his deȝyng
 that ich mon shuld make dele,
 And for his deth ne his partyng
 wold no mon reme he wist wele. 3556

Herod tried
to kill
himself,

Then [h]ad Heraude þis maner
quen he hade eten 7 wold wende
to par an appul, 3if any wer,
And ete þat atte last ende.

3560

So toke he a knyf in hy
As thagh he tho3t nothing amys,
And waitet þer was no mon by
for styke hym-self he wold i-wys.

3564

and his
death was
reported.

But on frend þer was negh stondyn3
And toke þe knyf out of his honde,
And for this dede was told tithing
that Heraude was dede al þe londe.

[fol. 55 b.]

3568

At this
news Anti-
pater re-
joiced,

When Antipater herd of this,
his sone that so in prisoun wasse,
muche myrthe forsothe iwisse
for his fader det3 he maas.

3572

and Herod
had him
beheaded.

When Heroud herd þat he did so,
anone he made gurd of his hede,
and Archelaus him leuyn3 tho
he maad his heir when he wer dede.

3576

Five days
later Herod
died, and
Salome
released the
prisoners.

Thenne after-ward the fift daye
degheþ Heroud wrecchetly,
and his suster, soth to saye,
deliueret the prisoners in hye,

3580

The whiche Heroud hade beden before
schulden be slayn, when he wer deed,
ho thought ho schulde see hym no mor
and took hir to a better rede.

3584

Thus endet Heroud, as rede we,
but what tyme and also 3er,
her-after anone 3e schun see
datat the tyme fulle enter.

3588

Petrus in Histore capitulo xlv^o.

This 3er was born the gode saint Iohan,
Euangelist that callet his,
Imong the aposteles euerichone
wit Crist none louet was so wel i-wis.

John the
Evangelist
was born the
year Herod
died.

3592

And also in this selue 3er
deghe Heroud pat cruel keng,
that regnet in Iude bonte wer
seuen and thritte 3er during.

3596

Eusebius libro primo capitulo vij^o.

Now 3e schun here a wikketyusse
that Heroud did at his degging,
he commavndet his men expresse
go to the tempel for any-thing,

[fol. 56 a.]

Herod
ordered the
books in the
temple to be
burned

3600

And brenne al bokes thai mighten finde
of Iewes store and begynnynge,
that no moð schuld haue after mynde
that before him was any keng,

3604

for he supposet in that maner
a grete nome to wyn him i-wis,
3if mynde of other forzetten were
and his nome so brozt huppe amys,

to increase
the fame of
his own
reign.

3608

but 3ette haden Iewes in trosory
at hoome tho bokes euerichone,
so Heroudes wiles witerly
aftur his deght ther seruet him none.

But the
Jews had
the books at
home.

3612

*Anno Augusti xlvii^o 7 gracia vij^o. Item Petrus in
Histore capitulo li^o.*

This 3er at aungeles forwarning
come Ihesu azayn to Iude,
after sex 3er duelling
in Egipt, as sone rede we.

Jesus re-
turned from
Egypt,

3616

and the prophecy was fulfilled.

thenne was fulfillet, as knowen trwe,
that Ysay told before leuyng,
that God wold calle his sone Ihesu
from Egipt, as I schal ou myng.

3620

*Ex Egipto vocavi filium meum 13.
Anno Augusti liij^o 7 gracia xii^o.*

Jesus disputed with the doctors in the temple.

this ȝer Ihesu funde was
In tempel wit doctours sputyng,
that alle men wonderten of the grace
that he had thenne in forthe-shoyng.

3624

Anno Augusti liij^o 7 gracia xv^o.

Octavian was poisoned by his wife.

This ȝer degheet Octauiain
the worthy emperour of Rome,
puysnet as mony before hauen,
and of his wif pat wenym come.

3628

He was beloved of all men;

This lord so wel beloued was
wiht al naciouns, nys no nay,
that was neuer noon had such grace
with stroonge and couthe, al in gode fay.

[fol. 56 b.]

3632

men from India brought him tribute;

flor men of Inde fer in the est
that know neuer route ther before,
senden hym tribut most and lest,
so deden thay to no nother ȝore.

3636

kings kept his bridle.

Summe kenges from hor remmes went
and habit of Rome token hom opon
to kepe hys bridul wiht gode entent
in worscip of that worthy mon.

3640

He was eager for men's love.

To senatoures he was benigne,
to tho tha[t] louet studfast ay,
to cacche loue ful straunge and digne,
ther-as loued he went neuer away.

3644

3635 MS. hym interlined.

3638 MS. of interlined.

3639 MS. kede; the d has been altered.

In lettrur he was excellent,
for al the seuen ars cuthe he,
of speche was none in londe lent
that hade suche schow yng, leue 3e me,

He knew all
the seven
arts,

3648

Was neuer day from hom schuld pass
that he nold rede or elles write
or elles occupiet he was
of grete materes forto dispuyte.

and every
day he either
read or wrote
or discussed
great
matters.

3652

Ysidorus libro primo: de x. litera.

This emperour fonde furst i-wys
x. lettre, as well rede I,
in stude of whiche bifor amys
C.s. men taken wyterly.

He invented
the letter x

3656

And that tyme right wel founden hit was
schap of the croice to represent,
for verray schap of croyce hit has
for Crist that tyme in lond was lent,

in the shape
of a cross.

3660

The wyche on croice wold by vs alle
like that lettre thenne new made,
ther-fore hyt wolde best by-falle
that tyme in boke for to be hade.

[fol. 57 a.]

3664

*De septuagesima 7 eius institucione.**

Of Septuagesme speke we,
the which for lewet de-clare wol I
what worde septuegesme may be
and whi hit maad was wyterly.

Septuagesima
begins on
the day
Alleluia
stops, and
lasts till the
Saturday
after
Easter,

3668

Septuagesme bygynnes that day
that *alleluya* closet is,
and lastes to the Setter-day
in the Ester weke i-wis.

3672

3658 MS. o of croice *interlined*; hit was has *deleted after* croice.

3663 *At the top of the page in a late hand is written* munara concurrunt
deus est agi tanta maris et.

3664 MS. *Final letter of* be smeared.

* MS. institucione.

70 days. In quych time, soth to say,
 sixty daies 7 ten *per* bene,
 that expositioun is verray
 of septuagesme with-out wene. 3676

Prima causa quare septuagesima instituta est.

Septuagesima was
 ordained for
 three reasons. Ion Beleth, þat a gret clerk was,
 thre skilles showes, as I shal say,
 qvi holi chirch ordeynt has
 septuagesme thus vset ay. 3680

(1) After the
 ascension,
 Thursday
 was hon-
 oured like
 Sunday At holi chirch bigynnyng
 sone after Cristes ascencioun,
 holi fadirs then lyuyng
 maden þis constitucioun, 3684

That in worship of that day
 that Crist from heuen to erth went,
 Thursday shuld be honouret ay
 As Sondag is with gode entent. 3688

ffor sithen ouȝ kynde so honoures was
 And broȝt that day to heuen blis,
 therefore, as boke mynde mas,
 the moȝ thai worshipet hit i-wys, 3692

by pro-
 cession to
 Olivet. And maden open processioun
 Apostles dede to represent,
 that thai did with deuocioun
 to Oliuete quēn þai with hym went. [fol. 57 b.] 3696

Later the
 Church
 honoured
 martyrs
 instead; But afterward ful mony a ȝeȝ,
 quēn martirs weȝ so thik slayn,
 to honour hor festes 7 make hom deȝ
 holi chirch was glad 7 fayn. 3700

And laften þat solemnite
 to honour sayntes 7 hor day,
 for to gret charge hit had be
 forto serue both, soth to say. 3704

ȝet in recompensacioun
of þat solemnite lettide so,
holi chirch bi gode resoun
one weke of fastyng ordeynt tho

but in
recompense
a week of
fasting was
ordered
before Lent.
3708

Bifore lento *n*-forto be,
that al shuld not go out of mynde,
And septuagesme, leue ȝe me,
that weke þai calliden, as I fynde.

3712

And so come this nome on plas,
septuagesme, as er saide I,
And holden that nome sithen it has,
As I fynde in trewe story.

This is Sep-
tuagesima.

3716

Secunda causa quare septuagesima fuerat instituta.

Another cause alegge I may
qvy septuagesme ordeynt was,
In significacioun, soth to say,
As þe same Ion mynde mas,

3720

ffor septuagesme in gode fay
may signifie for ouȝ trespas
time of ouȝ puttyng away
from paradise þat ioyful plas,

(2) It signi-
fies the time
of our exile
from Para-
dise,

3724

ffor ouȝ forme-fadir sȝn
exilet vs from þat same blis,
til þat Crist come forto wȝn
that wele aȝayn forsoth i-wys.

3728

But al-þa[3] Crist vs so for-boȝt
after ouȝ deth, ȝif we gode weȝ,
to come to blis, ȝet wold he noȝt
that Adam sȝn weȝ fully cleȝ,

[fol. 58 a.]

3732

ffor qvo-seȝ lyuen most at lykȝng,
weȝ neuer bout tribulacioun
sithen þe worldes bygȝnyng
quyl body 7 soule to-geder be moun.

a period of
tribulation;

3736

3729 MS. al þat.

Therefore fro time Adam did mys
 til þe day of dome shal be
 I may calle, forsoth i-wys,
 time of trespas, leue 3e me, 3740

And time also of exilyng
 this world is now 7 euer 3et was,
 ffor ay qvil we ben heȝ lyuyng
 trauaile we han for ouȝ trespas. 3744

we shall
 never have
 rest in this
 life. for al-thagh we thurȝe Cristes deth
 when̄ we deȝen comen to blis,
 qvil in þe body is lif or breth
 fulle rest shul we neuer haf i-wis. 3748

Our exile is
 in periods of
 seven. And this time qvil we exilet bene
 bi seuen days is ay turnyng,
 And closet also bout wene
 In seuen thousande 3eȝ rennyng. 3752

The ascen-
 sion was
 6,000 years
 after the
 creation, ffor after clerkes opinioun
 from þe worldes bygynyng
 til Ihesu Cristes ascencioun
 sex thousande 3eȝ weȝ, bout lesyng, 3756

A principio mundi *
 usque ad finem.

and the
 world shall
 end in the
 seventh
 millennium, And from thethen forth i-wys
 til þe world shal endid be,
 the seuen thousande taken is,
 but after þat time witen not we 3760

but just
 when, no
 man knows. Hou long þe world shal last i-wys,
 for þat terme may no mon se
 saue God hym-self, leues wel this,
 by no gode autorite. 3764

In the sixth
 age we were
 restored to
 hope, But in this six eld, as I say, [fol. 58 b.]
 we that vnwisely exilet weȝ,
 to hope of ioy that lastes ay
 restoret we weȝ in gode manere. 3768

After ouȝ doying day for day
And gode lyuying qvil we ben heȝ,
queȝn we ben dede, trist we may
thurȝe Cristes deth to won in feȝ,

if we live
well;

3772

ffor thurȝe fulloght in gode fay
of Adams gylt we wesch vs cleȝ,
then gostly exil went away
And we restoret to first power.

for baptism
washes the
stain of
Adam's sin.

3776

Therefore iche ȝeȝ noȝt amys
vside is and alway has,
qveȝn septuagesme bigunneȝ is,
time of exilyng 7 trespas,

In Septua-
gesima we
stop singing
Alleluia,

3780

We bigynnen to wayue i-wis
song of ioȝ 7 of solas,
Alleluia, nothing amys,
til time come representyng gras.

3784

On pasch euen, ȝe sene wel pis,
Alleluia aȝayn mon tas,
And theȝn bygynnes a newe blis
quȝn holi chirch þat mynde mas,

till Easter
Eve;

3788 only one
Alleluia is
sung then,

But one *alleluia* bout mo
we syngen þeȝn, to represent
that in þe sext eld thurȝe Crist tho
hope of fulle ioȝ we han hent.

3792

A tracte þeȝn is after suyng,
the quych wel may signifie
that gret trauail heȝ lyuyng
suffre we most continuely

and a tract
afterward to
signify
travail.

3796

To fulfille Goddis biddyng
til we moun com to his mercy,
ffor in þe seuenth eld, bout lesyng,
dede bitides vs bodily.

Death is
the seventh
age,

[fol. 59 a.] 3800

the eighth is
resurrection.

theñ in þe eȝt eld, bout lesyng,
from deth to lif, as rede I,
er theñ no rest is ne lykyng
to no mon lyuyng fullily.

3804

Septima etas est moriencium, octaua resurgencium.

So the sixt elde wonnen is
the wele from quich we wayuet weȝ,
the seuent eld þat is deth i-wys,
that bodily we most haue heȝ.

3808

theñ afterward shal we not mys
the ioy þat is in heuen cler,
Ihesu bryng vs to þat blys,
that Mary of hir body beȝ!

3812

At the end
of Septua-
gesima we
sing two
Alleluias

Therefore that selue Seterday
that septuagesme shal endet be,
two *alleluyas*, in gode fay,
both to-gedir syngen we,

3816

as a sign of
the double
merit of a
good life.

In significacioun
that double merit shul we haue,
ȝif we godely lif moun,
ouȝ saule from sȝn forto saue.

3820

Then septuagesme, as saide I,
that tokenys monkynde exilyng,
makes an ende al fullily
And we in ioy euer-lastyng.

3824

[T]e[rti]a * causa quare septuagesima est instituta. .

The thrid cause assigne I may,
As ȝe fully leue moun,
qvy hit was ordeynt in gode fay,
was for representacioun.

3828

3804 MS. nomon.

3818 MS. haue *deleted after* merit.

3823 MS. anende.

* MS. Septia.

for septuagesme, with-uten weŕ, representes subiectioun that Iewes ten 7 sixty ȝeŕ hade in Babuloyne in bandoun.		(3) Septuagesima be- tokens the 70 years' captivity of the Jews.
And right as thay in that daunger layden doun murthes, so in prusoun als song of murthe we lyueng her layn doun this tyme by gode resoun.	[fol. 59 b.]	They laid aside all rejoicing.
ffor as the Byble mynde mas, Nabugodononosor the keng took Ierusalem that holy place And made in Babiloyne hor wonny[n]g,		Nebucha- nezzar carried them to Babylon,
And al was for hor owen trespasse that thay ne deden Goddes biddynge, thenne laft thay song and al solace And sayden whil that was enduryng:		because they had forsaken God.
<i>Quomodo cantabimus canticum in terra aliena.</i>		
'Goddes song how schuld we syng, thus lengyng in a straunge londe? more mater we han of mournyng whil we ben hoden thus in bonde.'		'How shall we sing God's song in a strange land?'
But after in the sexte ȝere leue thay haden to go aȝayne, thenne maden thay murthe in hor maner, and wer at Goddes byddyng bayn.		After 60 years they rejoiced in leave to go home:
therfore on pasche euen i-wys one alleluy wel syngen we to represent hor grete blys, that in the sixty ȝere schuld be.		so we on Easter Even sing one Alleluia.
But foor-as-muche as thay tho trauaileden ten ȝere tenderly fforto twynne Babiloyne fro whit hor goddes that dyd hom ny,		As they toiled 10 years in getting home,

3833 MS. as corrected from an, ad deleted after that. 3834 MS
murthes corrected from mutthes. 3835 MS. lyueng corrected from
lyuyng. 3836 MS. tyme corrected from tyne. 3837 MS. mas deleted
after byble. 3842 MS. Goddes corrected from godes.

- In caryage from place to place
so hoom flyttyng that foolk in fere,
ther-fore holy chirche maas
a mynd ther-of in thys maneŕ, 3864
- so we sing a tract after the Alleluia. And one pasche euen solempnely
singyn a tracte no thyng amys [fol. 60 a.]
anone after the *alleluy*,
that tokenes trauayl wel i-wys. 3868
- But at the end of Septuagesima we sing two Alleluias to signify their rejoicing. But thenne Setu[r]day nextte suyng
when septuagesme an ende maas,
two *alleluyes* boutte lesyng
holy chirche togeder taas, 3872
- That ful ioy may singnyfy
when thay wer in hor londe in reste,
thenne might thay sing solempnely
this canticuler wel of the best: 3876
- * *Laudate dominum omnes gentes &c.*
- Their captivity be-tokens our life of toil. this time of takyng & exil
of Iewes that in thraldom weŕ,
tokens trauail 7 peril
whil we in world bene lyuyng heŕ. 3880
- As they were delivered after 60 years, so Christ redeemed us in the sixth age. ffor riȝt as thay from that any
In þe sixty ȝeŕ weŕ broȝt,
so in þe sext elde witerly
Crist of bitter bale vs boȝt. 3884
- As they toiled to get home, so must we do good deeds. And as thay trauailet day by day
to flitte hor goddes home agayn,
so most we in this elde ay
In gode dedes to make vs fayn. 3888
- We must come to death and then to the period of perfect rest. Thēn to þe seuent eld that deth is
nedelynges we most come to,
And theñ to *perfitte* rest i-wys
ȝif we bifore woln godely do, 3892
- 3864 MS. amynd. 3866 MS. tracte interlined and trete deleted.
3876 MS. wel interlined. * Written in margin. 3882 MS.
boȝt deleted after weŕ.

And sing *per double Alleluy*
 euer-more with-oute ende,
 To quych thurȝe his mercy
 he make vs worthy forto wende !

and ever-
 more sing
 a double
 Alleluia.

3896

De sexagesima 7 eius institucione.

Sexagesme is bygynyng
 S^opon þat selue Sononday
 that we this offys con syng,
Exurge domine, in gode fay,

Sexagesima
 begins the
 Sunday that
 we sing
 'Exurge
 Domine',

3900

next after septuagesme suyng,
 And in pasch weke endes ay
 on Wednesday, by acountyng,
 As I shal ful sone say.

[fol. 60 b.]

and ends the
 Wednesday
 after Easter.

3904

*Instituta est sexagesima propter recompensacionem, signifi-
 cacionem 7 representacionem, vt patet inferius.*

Sexagesme wel ordeynt was
 first in recompensacioun
 of fastyng þat popes conen whace
 by gode deliberacioun,

Sexagesima
 was or-
 dained (1) as
 a compensa-
 tion for
 fasting,

3908

And also as boke mynd mas
 In representacioun
 of ouȝ forbyng to þat plas
 that we so lost aȝeyn resoun.

(2) as a re-
 presentation
 of our re-
 demption,

3912

The thrid cause was in tokenyng,
 As I shal ful sone telle,
 of wydowhode, with-out lesyng,
 that holi chirch in con dwelle.

(3) as a sign
 of the
 widowhood
 of the
 Church,

3916

Holi chirche wydohode
 I may calle, as thinkes me,
 time that apostles bode
 the holi gost with hert fre

when the
 apostles
 waited for
 the Holy
 Ghost after
 the ascen-
 sion,

3920

3895 MS. thurgh *deleted before quych*; and *To inserted*.

After Cristes ascencioun
 quyl thay weȝ in hor praier,
 that widohode we calle moun
 of holi chirch, as ȝe shyn heȝ. 3924

or, as some
 say, the
 widowhood
 extends from
 the ascen-
 sion to the
 Last Judge-
 ment.

But ȝet by sum opinioun
 holi chirch widohode
 Mich larger may be tane
 theȝ that time that pai so abode, 3928

That is from þe ascencioun
 euen into þe worlde's ende,
 qveȝ Crist shal deme vs by resoun
 And all þat gode ben with hym wende. 3932

Theȝ Crist 7 holy chirch also
 shyn be feghet both in feȝ,
 As I shal er þat I go [fol. 61a.]
 sone declar owe more cleȝ. 3936

* *Quod instituta est propter recompensacionem.*

(1) Sexa-
 gesima was
 ordained for
 compensa-
 tion.

As to þe first cause i-wys,
 that is recompensacioun, nota.
 hit was ordeynt not amys,
 As I shal preue by gode resoun. 3940

Pope Mel-
 chizedek and
 Pope Sil-
 vester
 ordered that
 after the
 fast of
 Friday

Two popes godely ordeynt þis,
 Melchisedech, Siluestre also,
 sithen Seterday after Friday ys
 next day suyng onon tho, 3944

And on Friday skilfully
 In penaunce ich mon most be
 of fastyng, prayer specialy,
 for God þeȝ deghet on rode tre, 3948

men should
 eat twice on
 Saturday,

Therefore thay ordeynt Seterday
 iche mon forto ete twye,
 that to gret fastyng in gode fay
 hor kynde to mych shuld not destruy. 3952

* *Written in margin.*

Theñ in recompensacioun
of þis fastyng laide down so,
one weke bifore þe lentoun
thai ordeynt time of fastyng tho,

and in com
pensation
fast one
week before
Lent;

3956

And sexagesme calden hitt,
this weke þat so ordeynt was,
And this nome thus by my witt
of se[x]agesme com first on plas.

this week is
Sexagesima.

3960

* *ijº propter [signific]acionem.*

Anoper cause I may showe
Aqvi se[x]agesme was ordeynt so,
In tokenyng fully 3e shul knowe
of widohode, as I saide tho.

(2) Sexagesima was
ordained as
a sign of the
widowhood
of the
Church.

3964

Qveñ Crist to heuen blis went,
Apostles destitute þen weř,
And that was widohode verrayment
of holi church, as I say heř.

When Christ
went to
heaven, the
Church was
widowed.

3968

And sexagesme may signifie
wydohode wel leue 3e me,
As bifore declaret I
the time, as 3e moun sothly se.

[fol. 61 b.] 3972

But in fulle reconselyng
of holy kirk þat widow was
to Ihesu Crist ouř heuen kyng
that so stegh to heuen plas,

But the
Church was
left two
wings to
fly to her
spouse
Christ :

3976

therfore to church in his absence
was left two wynges witerly
to fli3e with to his presence
And come to Crist hir spouse þerby.

3980

3960, 3962 MS. septuagesme.
in margin.

* MS. recompensacionem, Written
3967 MS. that corrected from thas.

*Due ale sunt sex opera misericordie 7 decem precepta
decalogi.*

one is the
six works
of mercy,
the other is
the ten com-
mandments.

That one wyng I may wel call
the sex wercus of mercy,
that oper wyng, as wel wyl falle,
the ten comaundementes don duly.

3984

So Sexa-
gesima is
six times
ten.

therfore sexagesme i-wis
on Englisch is as mich to say,
As sex sith ten nothing amys,
or ten sith six, preue hit I may.

3988

By sex I may wel vnderstonde
the sex wercus of mercy,
by ten lagh ȝyuen of Goddus honde,
the ten comaundementes truly.

3992

And the two wynges so laft he
In erth that we with hom shuld fle
to blis, ȝif we about be
to fulfulle hom fullylie.

3996

** iij^a ratio propter representacionem.*

(3) Sexa-
gesima was
ordained as
representa-
tion of our
redemption.

The thrid cause, ȝe mot be kent,
why sexagesme ordeynt was,
myȝt be wel to represent
that God forboȝt vs thurgh his gras.

4000

Man was
redeemed to
fill the place
of Lucifer

To fulfulle, as was resoun,
bi long processe pat ilk plas
pat Lucifer, quē he fel down,
thurȝe pride so foule lost has.

4004

and the 10th
order of
angels, who
fell with
him.

By ten I vnderstonde heȝ
mon pat was made to ful aȝayn
An order lost by Lucifer
of angels that to hym weȝ bayn.

[fol. 62 a.] 4008

* Written in margin.

Thēn to fulfille þat tent plas
mon was made, as cler^{cus} sayn,
that Lucifer for his trespas
thurȝe pride lost, nys not to layn.

4012

But quēn that plas fulfillet is
that so was lorn for Lucifēr,
thēn shal be domus-day i-wys
And general risyng, bout weṛ.

This place
will be filled
at the Last
Judgement.

4016

ffor þat plas, leue wel pis,
may wel be-token, as I say heṛ,
the tent order þat diden omys
of angels þat weṛ most cleṛ.

4020

Also bi six I vnderstonde
the sex dedis of charite,
þat forto bryng vs out of bonde
God shewide sone, as ȝe shyn se.

- Six repre-
sents the
acts by
which Christ
redeemed us:

4024

Quich dedis I wil not wonde
to reherce, riȝt as did he
that with his frelie flesch wold fonde
of thraldom forto make vs fre.

4028

The first was þe incarnacioun,
the secunde his natiuite,
the thrid his gret passioun,
the furth quēn to helle went he,

incarnation,
nativity,
passion,
descent into
hell,

4032

The fift his resurreccioun,
the sext time worshipt weṛ we
quēn ouṛ kynde atte Asscencioun
Abuf alle heuens havcet he.

resurrection,
and ascen-
sion.

4036

Then sexagesme as I con say
endures, qvo-so wel wil seke,
riȝt into þe Wednesday
þat is in þe Aster weke,

Sexagesima
lasts till the
Wednesday
after Easter,

4040

when we
sing :

On quich Wedenesday songen is
At þe bygnyng of þe mas
this ilke selue offys [fol. 62 b.]
that I shal specifie er I pas :

4044

Venite benedicti patris mei ⁊c, expositio in
lingua materna.*

'Come, ye
blessed of
my fater,
take your
joy.

'My fadir blesside, comus to me,
takes þe ioy that ordeynt is
to owe, er made was stone or tre,
In heuen þer-as is endles blis,' 4048

Well done.
Welcome to
my fater.'

So that, 'wel done,' þis shul þai heȝ
And vsen þes wercus of mercy,
'welcum to my fadir dere,'
As in Latyn now saide I. 4052

Heaven's
gates will
open.

Thēn heuen ȝates shul openyd be
that spouse to spouse may com þat way,
holi chirche, as er saide we,
to Crist as hit was wilnet ay. 4056

The epistle
says to be
stiff in tribu-
lation,

Therefore we reden ȝe moun se
In þe epistle of þis Sonday,
in tribulacioun stif to be
And suffre as Paule did, soth to say : 4060

Ad Corinthios Paulus: Libenter suffertis insipientes ⁊c.

and the
gospel coun-
sels us to
good deeds.

And in the gospel eke also
to gode dedis we counseiled bene,
worthy to God that we be tho
And make þis saide, as may be sene : 4064

The Church,
which was in
tribulation
the first
Sunday,

venite benedicti patris mei.
thēn holi chirche þat saide bfore
the first Sonday at mas
this offys, dredyng wonder sore
As ho in tribulacioun was : 4068

4944 MS. s *deleted after I.*

* MS. I *deleted after patris.*

4064 MS. may *corrected from man.*

Circumdederunt me gemitus mortis.

this secunde Sonday comfortid is,		now prays
And praies to Crist in this manere,		Christ to
that he wil rise þat kyng of blis		rise as king.
weret fro wo* þen þat þai weŕ:	4072	of bliss.

Officium: Exurge, quare obdormis domine.

But in thre maners, as I fynde,	[fol. 63 a.]	This prayer
And for thre thinges, in gode fay,		is threefold :
holy chirch vs to vnbynde		
by this offys wel moun pray:	† Exurge 10.	4076

ffor sum in holi chirch þer bene		those never
that han gret tribulacioun		overcome by
And neuer ouer-comen, as wel is sene,		tribulation
ffor no maner temptacioun.		4080

And for alle sich as moun do so		are com-
this offys songen is oright		forted ;
to comfort hom in sich wo		
And make hor langouŕ more lizt.		4084

Other ther ben als, in gode fay,		those caught
that gret tribulacioun han,		in trouble
but suffre hit moun þai by no way,		
but in hit cast 7 sone tan.		4088

And for alle sich it nedis i-wys		are en-
to syng þis offys exurge,		couraged to
to make hom rise þat don omys		rise ;
In fondyng sone so faynt to be.		4092

The thrid þer ben, as rede I,		those not
that ben not fondet with no wo,		in trouble
ne ffallen not in no maner ny		
but perseueraunt ay ben so.		4096

4072 MS. wo wo þen þat þai in weŕ.

† Written in margin.

4079 MS. of *deleted* after neuer.

are en-
couraged to
persevere.

And for alle sich pis ilke offys
Exurge songen is oright,
to haue perseueraunce, as best is,
In gode purpos þat þai ben piȝt.

4100

The gospel
also refers to
these three
kinds of
people.

And to þes degres thre
Acordes þe gospel of þis day,
that Crist expovnes, ȝe moun se,
hym-self expresly, soth to say.

4104

De quinquagesima 7 eius institucione.

Quinqua-
gesima lasts
from the
Sunday
whenwesing
'*Esto mihi*
to Easter:
Day.

Quinquagesme is enduryng
from pat ilk Sononday
that we thys office conun syng
that her wreton is verray:

[fol. 63 b.]

4108

Esto michi in deum protectorem

And be trw of-cowntyng
hit endes opon Ester day.
whi hyt was ordenyt and what thyng,
now expressele wol I say.

4112

*Instituta est quinquagesima propter supplecionem,
significacionem 7 representacionem.*

Quinqua-
gesima was
instituted
(1) as com-
pensation in
fasting, (2)
as a sign of
forgiveness,
and (3) as a
representa-
tion.

Ordenyt hyt was in fulfylling
on Sonundayes when we mounot faste,
And also in bytocunny[n]g
of for-ȝyfns at the last,

4116

The thrid in representyng
of serten thyngws don by-fore,
as I wol sone to our lykyng
de-clar the mater las and mor.

4120

Primo propter supplecionem.

(1) This fast
was ordained
as compensa-
tion for
fasting.

The first cause wher-for and whi
quinquagesme ordynet was,
for forty dayes contynwely
Crist fast, as gospel mynd mas,

4124

4110 MS. hit inserted.

4116 MS. *This verse is written in the margin.*

Whiche fastyng fullily
we schulde fulfyl whit hert fre,
and teche our fles so truly
on vrthe wonnyng as dyd he.

We should
complete the
40 days of
Christ's fast.

4128

And in al lentun securly
but syx and threfte dayes ben
for-to fast [o]n conablee,
exceptyng Sonundayes, wel 3e senne.

We fast 36
days in Lent,

4132

ffor of Sonundayes fast not we
ffor dyuerse cause, 3e whyt moun.
on ys for reuerens, leue 3e me,
of Cristes resurection,

but not on
Sundays,
because we
reverence
the resur-
rection,

4136

And sethyn twyes Crist ete that day,
as wyttenes the ewangly,—
ones when he come in fay,
the 3ates stoken wel and styfley,

[fol. 64 a.]

and because
Christ ate
twice on
Sunday
(once with
his disciples
when the
gates were
shut

4140

To hys desypulles, sothe to say,
when thay profreden hert-ly
rostyt fysche in gode aray,
and oney, also as rede I,

4144

The second tyme that day ete he
toward Emaus as he went,—
ther-fore on Sonunday fast not we
ensawmpul of Crist thas so ws kent.

and again at
Emmaus).

4148

Ther-fore to fulfille by reson
fawrty dayes of fastyng,
fawr dayes byfore clene lenton
we fastun in dayes fultefullyng,

So we fast
four days
before Lent

4152

And in recompensacion
of Sonundayes in that tyme comyng,
In the whiche we eten moun
twye lefully whyt-out synnyng.

in compen-
sation for
the Sundays
when we
may eat
twice.

4156

4131 MS. wnconablee corrected from wnconablye.
deleted before ys. 4144 MS. only corrected to oney.
interlined. 4149 MS. fawrty deleted after reson.

4135 MS. 1
4146 MS. he

But the
clergy fast
two days
before Ash
Wednesday

But ȝet men of religion
two dayes by-for askewedenysday
by gode consyderacioñ
fastun in maner I schal say,

4160

to surpass
the people.

For sythyn hor ordir and degre
passes the popul in on maner,
hor perfeccioun, leue ȝe me,
most be schwes more cler.

4164

thws one weke by-for lenton
Of fastyng fully ordenyt is,
and quinquagesme by gode reson
cald hyt is nothyng amys.

4168

*Secundo institucia est quinquagesna propter
significacionem.*

(2) Quin-
quagesma
was ordained
as a sign of
forgiveness.

On* anothyr cause I myn
whi quinquagesme ordenyt was,
in tokenyng of our synne
was playn remission and grace,

[fol. 64 b.] 4172

The 50th
year was
the Jubilee,

ffor al-way the fyfty ȝere
has ben ȝer of iubile,
that al men bounden in daunger
weren releschet and maad fre,

4176

when debtors
and prison-
ers were
released.

Also who-ser in dette wer
for-ȝiuen thenne was he,
or taken as for prisoner
deliueret wel in vch degre,

4180

If we are
clean of sin,
we shall be
redeemed
from the
devil.

So that of synne if we be cler
thurgh schrift and in ful charite,
from the deuēl and his power
thys tyme forboght that we schun be.

4184

4163 MS. *This verse is written in the margin.* 4169 MS. Oon.
4182 MS. *in interlined.* 4183 MS. *from corrected from form.*

Qualiter annus iubeleus primo fuerat introductus.

Petrus in Historiis Scolasticis.

Now er that I fur go
I wyl tel what ys iubile,
as Ierom and Petre both two
witnessen, as rede we.

The meaning
of Jubilee is
found in
Jerome and
Peter.

4188

when Abraham, as I sayd bifore,
hade slayne faur kenges graciously
And deliueret las and more
Loth and al hys company,

When
Abraham
delivered
Lot from the
four kings,

4192

By-cause of that deliuerance
Iubile toke a bygynyng,
whain Habraham felle that happy chaunce
his brother out of bale to bryng.

he began the
Jubilee.

4196

Iobel enim dicatur remissio vel initium.

Iubile is as miche to say
as remissioun or bygynyng,
for grete remission felle that day
as Lothes so azayn comyng.

It means
remission or
beginning.

4200

Alia causa quare annus iubeleus fuerat introductus.

And als Loth that taken was
and broght azayn in this maner
was thenne, as boke mynde mas,
of elde fully fyfte 3er.

Lot was 50
years old.

[fol. 65 a.] 4204

Alia causa.

Or elles one cause wel migh be
for fyfty 3er ful passes wer
after that God spake, leue 3e me,
whit Habraham hys derlyng der,

50 years had
passed since
God called
Abraham.

4208

And bad hym go out of hys contre
to a lond he couth hy[m] lere,
in whiche reches he had gret plente,
and also childer both in fer.

4212

4203 MS. a *deleted before mynde.*
passet.

4206 MS. *passes corrected from*

Vnde habetur Genesis xijº: Egrederere de terra tua, 7
de cognacione tua, 7 veni in terram, quam monstrabo
tibi.

Abraham
knew that
the stars
were favour-
able every
50th year.

And other cause assingnes is
Whi thay worschypet iubile,
By-cause Abraham couthe wys
of sterres cource grete sotilte,

4216

And by-cause that he segh this,
that elamentes so distempre
in fyfty 3er nothyng amys
to esy cource schuld turnet be,

4220

Ther-fore in the fyfty 3er
he wold schulde be a 3er of grace,
and euer sythyne whyt-outen wer
contynuely mon vset has.

4224

*Tercia ratio est quare quinquagesima est instituta
propter representationem.*

(3) Quin-
quagesima
was ordained
as a repre-
sentation of
early events:

The thryde cause by myn entent
whi quinquagesme ordeynet was
as wel was forto represent
thyng done byfore as tyme of grace.

4228

the Jubilee,
in the 50th
year,

for as I sayd right now byfore,
bonde-men in the fyfty 3er
wer made fre, as was vset 3ore,
And that tyme put out of daunger.

4232

the giving of
the Law to
Moses, which
was the 50th
day after
the sacrifice
of the lamb

Also in the fyfty day
after the lombe sacret was,
the lawe to Moyses, leue 3e may,
was 3iuen thenne thurght Goddes grace.

[fol. 65 b.]

4236

(the third
book tells
this story),

But more expresse this story
of the lombes offering
the thryde book rede he, rede I,
And ther shal he fynde thys thyng,

4240

4213 MS. s of assingnes corrected from t. 4215 MS. cl deleted before
couthe. 4232 MS. d deleted before of. 4233 MS. 3er deleted before day.

Wo-ser wol fynde fullily
 hys purpos to gode ligkyng,
 [loke wele 7 certaynly due linee absunt.
 And in þat boke he shal fynde þat þynge.] 4244

Al-so the fyfty day i-wys
 from Cristes resurrection,
 the Holy Gost from heuen blysse
 to erthe for mon was sent doun, 4248

and the
 coming of
 the Holy
 Ghost on
 the 50th day
 after the
 resurrection.

Therefore thys noumbur of fyfty
 blesset dedes may represent,
 As I bifore con specify
 And thaght ow her be myn entent. 4252

*Nota quod tria sunt necessaria que proponuntur in
 epistola 7 in euangelio huius diei.*

Thre nedeful thyngus, takes in mynde,
 that in the epistel bene to-day
 and in the gospel, as I fynde,
 that preuen penaunce nedeful ay. 4256

The epistle
 and the
 gospel give
 three rea-
 sons why
 penance is
 needed.

The furst of hom is charite,
 that in the epistel expreset is,
 and thus bygynnes, 3e moun se,
 as her is written wel i-wys. 4260

Charity is
 expressed in
 the epistle :

*Si linguis hominum loquar, 7 angilorum, caritatem
 autem non habeam, factus sum velut es 7c.*

Paule says thagh he had that grace
 to speke as aungel and as moñ,
 and charite faillet in that caas,
 vertu fynd he ne con, 4264

Paul said if
 he could
 speak like
 an angel and
 lacked
 charity, he
 had no
 virtue,

Saue as metal that wer sounyng
 that turnet no more p[ro]fytt to,
 or as a chymbe began to tyng,
 no more gode ther-whit might he do ; 4268

save as
 sounding
 metal or a
 tinkling
 cymbal ;

4243-4 lacking in MS., supplied from Add. 38666. 4253 MS.
 inmynde. 4266 MS. p[ro]fytt. 4267 MS. chymbe corrected from chynbe.

if he had the
grace of prop-
hecy and
faith to move
hills and
lacked
charity, he
was worth
nothing.

And þat he had grace of prophecy,
and couth al maner wordly wyt,
and bileuet stidfastly
that he mighe make hules to flytte,

[fol. 66 a.]
4272

And failet that vertu of charite,
he says that no-thin[g] worth he wer,
and mo suche poyntes puttes he
in his epistel, as 3e moun ler.

4276

*Secundum est memoria passionis, ut * in principio
euangelii huius diei.*

Remem-
brance of the
passion told
in the gospel
incites man
to penance
and con-
trition :

In the gospel eke al-so
Whit mynnes on Cristes passioun
to excite monnes wille tho
to penaunce and contricion,

4280

And ys sette at bigyn[n]yng
in the selue ewangely,
as I in Latyn schal ou myng,
how Ihesu spake in prophecy:—

4284

Ecce ascendimus Ierosolima 7c.†

going to
Jerusalem
Christ said :
'All pro-
phesies shall
be fulfilled';

Criste sayde to Ierusalem goynng,
'lo now we gone to that cite,
fulfyllet sal be althing
of prophetes spoken bifor of me.'

4288

he should
be taken,
abused and
slain,

Whit folk he sayd he schuld be hent,
scornet, scourget, sputte opou,
and when he wer schamely schent,
after slayne bothe God and mon ;

4292

but the third
day he would
rise.

But rise he wolde the thrydde day,
as he tolde hym-selfe byfore,
so by thys gospel, I may say,
mynde of hys passion meues more

4296

4269 MS. þat written above the line. * MS. it. 4279 MS. t of
excite written over a smudge. 4281 MS. bigynmyng.

† Written in margin.

A mon to penaunce and to pray
for-ȝiuenesse that he s[ynn]et sore
and after by contrite verray,
thenne any lesen other lore.

4300

*Tercium est fydes que intelligitur per illuminationem
ceci, vt in euangelio huius diei.*

The thridde thing that nedeful ys [fol. 66 b.]
to make ouȝ penaunce acceptable
ys werrai faithe forsothe i-wisse,
for bouthe hit moun we noght be able.

Faith, which
makes our
penance
acceptable,

4304

And that may vnderstonden be
by the gospel of this day,
and that blind moȝ pat God maad se,
for sad faithe he hade and werray,

may be
learned from
the gospel
story of the
blind man
who was
healed;

4308

And that wisesse God almight
by his awne worde i-wisse,
that Crist sayde when he gaf him sight,
as heȝ in Latyn wreten his:

4312

Respice, fides tua saluum te fecit.

'Se,' quod Crist, and thenne segh he,
that long tyme was blind before,
'thi beleue has saueth the
Of penaunce thow has tholet tho.'

Christ said:
'Thy faith
has cured
thee.'

4316

So may I preue tho werkes thre
that in epistel and gospel ys,
faithe, mynd and ful charite
bien ful nedeful all i-wis.

Faith, re-
membrance,
and charity
are all
needful;

4320

for sad faithe maad our werkes be
acceptable to God almight,
For impossible, leue ȝe me,
bouthe faithe to plesse God oright.

for faith
makes our
works ac-
ceptable;

4324

4298 MS. semet, s deleted before he and set after.

Sine fide impossibile est placere deo.*

remem-
brance of
the passion
lightens
penance, as
Gregory
says :

Mind, as in Cristes passioun,
makes our penaunce more light,
as Gregori witnesse by resoun,
and I to telle now haue i-tight :

[fol. 67 a.] 4328

*Gregorius: Si passio Christi ad memoriam reducitur,
nichil est, quod non equo animo toleretur.*

'If we think
on Christ's
passion, all
pain is
light'

'3if Cristes passioun be in mynde,
no pyne for him we thole may
that [n]is light, 3if we be kynd,
and better suffer hit we mone aye.'

4332

and charity
makes for
steadfast-
ness,

The thridde vertu of charite
mas tho other studfast aye,
for ther-as thing may louet be,
mon nys not werry be no waye,

4336

as Gregory
says :
'Where love
fails in
deeds, it is
of no worth.'

And witnesse saynt Gregore,
As I to specify am in-tent,
that loue is noght wurth witerlye,
Ther loue in dede ys negligent.

4340

*Gregorius: Amor dei non potest esse ociosus, operatur enim
magna, si est, si autem operari negligitur, amor non
est.*

The mass
grows in
grace on
each of these
three Sun-
days :

Also be good skil preue I may
that the office of the masse
these thre weeks vche Sonunday
grouing to grace all-waye was.

4344

'Circum-
dederunt'
indicates
doubt of
grace ;

for atte furst begynnyng,
Circumdederunt singun we,
As holi chirch weȝ mysleuyng
pat any grace of syȝn shuld be ;

4348

* MS. palacere.
deleted after witnesse.

4327 MS. grory, in margin gregori ; beres o
4331 MS. reads his for nis. Vv. 4347-

4348 written in the margin.

but the next Sonnenday comming
comfortet more sum-what weſ we,
and i[n] hope of grace praynȝ
wit this office, *Exurge*,

on the next
Sunday
'Exurge'
prays for
help;

4352

In whiche we prayn to God, rise
and noght for-sake vs in grete nede,
and we als waxen more wyse
that misbileueden in ouſ dede;

4356

but now this thridde Sonnodaye
as men that comfortet ben oright
[For he ys ouſ governour ever 7 ay
As hit ys in þe office dyght.]

[fol. 67 b.]

on the third
Sunday we
are com-
forted,

4360

Officium misse: Esse michi domine in deum protectorem.*

In whiche office, sothe to say,
holy chirche to God almight
four thinges special con pray,
as I to telle now haue i-tight.

and we pray
to God for
four things :

4364

Protection and confermyng,
of four thes arn the furst two,
helpe also and good ledyng,
We prayen aftere eke also.

protection,
strengthen-
ing, help,
and guid-
dance.

4368

for alle men in erthe leuyng,
outher pai bien wele other wo,
grace or gult, wit-oute lesing,
one of the fauſ gos no moſ fro.

Every man
needs one of
these four :

4372

Thenne for suche as ben in grace
he praes of confirmacioun
for to kepe hym fro trespas
and falling by temptacioun.

those in
grace need
strengthen-
ing;

4376

*Vv. 4359-4360 lacking in MS., supplied from Add. 38666. * MS.
michi corrected from miche. 4367 MS. second o of good inserted.*

Officio misse huius diei: Quoniam firmamentum.

those guilty of sin need help to rise; To hom that bien in gult of synne
 he prayes of helpe to rise in hye
 and of the deueles bond to twinne,
 as this office con specifye. 4380

Vt patet in officio: Et in locum ref[u]gi vt saluum
 me facias.*

those in ad- versity need protection; To hom that tholen aduersite
 he prayes afture protectioun,
 that God bring hom into prosperite
 oute of hor persecucioun. 4384

Vnde in officio: Esto michi in deum protectorem.

those in prosperity need guidance, ffor mony men so wel [pa]y bien
 that hom-self ne know thai noght,
 ny that ioy conen tha[i] not sen
 ho[w] godely God for hom has wroght; 4388

Therefore to pray aftur ledyng
 to hom that bene in suche blysse,
 I holde hit a ful nedeful thing, [fol. 68 a.]
 lest thai gout of the waye amysse. 4392

Quinquagesima ends on Easter Day. then quinquagesme, as I [s]a[i]de heȝ,
 endes opoun Aster-daye,
 for then we risen clene and cler
 thurgh penaunce done befor in faye. 4396

De quadragesima 7 eius institucione.†

Quadragesima is called Lent. Of quadragesme now speke we,
 that clene lentoun callet ys,
 and diuerse causes 3e schun se
 whi we worschipen hit i-wis. 4400

It begins the Sunday on which we sing: 'Inuocauit me'. Quadragesme, as knouen 3e,
 begynnes that Sondag, not amys,
 that at masse *Inuocauit me*
 Ys sungun welle for the office, 4404

* MS. refugii. † MS. institucōe. 4387 MS. that.
 4388 MS. hor. 4393 MS. hade.

and taken hit his ful skilfully,
as I thenke now for to saye,
for by hit semes that mercy
grauntet is fully in fay.

4408

For holy chirche at begynnynge
opon the furst Sonndeday
Circumdederunt conen synge
In tribulacioun and afraye,

On the first
Sunday
'Circum-
dederunt' is
sung,

4412

The secounde Sonndeday vppe risinge
Exurge ful welle songen thai,
the thridde whit ful hope praynge
Esto michi to Goddes paye.

on the next
'Exurge',
on the third
'Esto
michi',

4416

now holy chirche showes expresse
graciously that herd is he
and broght of wo and grete tr[is]t[e]sse
be this songe, *Inuocauit me*.

and now
'Inuocauit'
shows that
God has
brought us
out of woe.

4420

Now wol I that ȝe knowen this,
that in lentoun sicurly
two and fourty dayes ther is
whit the Sonndedayes, as say I,

Lent has
42 days;

4424

Of whiche novmber to take away
Sixe Sonndedayes hit enduringe,
sixe and thritte dayes in fay
Leuen that tyme of fastinge,

[fol. 68 b.]

counting out
six Sundays,
we have 36
days of fast-
ing, one

4428

the whiche sexe and thritte dayes
arn teythe dayes of all the ȝere,
good accompt who-seuer arayes
schal finde hit so wit-outen weȝ.

tenth of the
days of the
year.

4432

For thre hundred dayes i-wis
and therto fiue and sixtye
in a ȝere fulle ther is,
and teythe of tho, sixe and therty.

4436

4414 MS. urg of Exurge inserted.

4418 MS. is inserted.

4419 MS. tretisse.

But since
Christ fasted
40 days, we
fast on Ash
Wednesday
and the
three days
following.

But bycause that God al-might
fast fourte dayes fullilye,
therfore four̃ be-iiij oright
we fasten to make ful fourty,

4440

That is oñ Askewednesdaye
and the thre dayes aftur̃ hit,
to folowe Cristes fasting̃ aye
in novmbur of dayes thurgh̃ our witte.

4444

*Quare in hoc numero quadragenario ieiunium
obseruamus, triplex ratio assignatur.*

(1) The first
reason why
we fast 40
days is from
Augustine :

Now wol I telle wherfore and whi
fourty dayes fasten we,
th[r]e causes here apertelye
I finde be good autorite.

4448

the furst cause says saint Austyn
whi fourte dayes fasten we
ny no mo ny ther-withynne,
But euen fourty, 3e schun se.

4452

Matthew
names 40
generations
between
Adam and
Christ ;

Matheu in his euangely
from Abraham til Crist comen was
Generacions euen fourty
He settes, as book, mynd maas,

4456

as Christ
suffered in
the 40th
generation,

And fro Crist light in-to mon-kynde
in fourty generacioun
vs of bale to vnbynde
And to blis make vs boun,

[fol. 69 a.]

4460

Right as he that tyme doun light
vs to deliuer in-to lee
out of pyne [we] weȝ in pyght
Thurgh̃ dethe opoñ the rode tre,

4464

4445 MS. itelle.

4464 MS. pyne *deleted* after Thurgh̃.

So that tyme we shul us dyght
thurght good life wit him to be,
and azayn oure foo to fight,
that maad us bonde that furst weŕ fre.

so we must
prepare our-
selves to
fight our foe.

4468

*Secunda causa quare in hoc quadragenario ieiunium
obseruamus.*

The secounde cause is, as says he,
for in this generacioun
that fourtit is, trauail most we,
Her we come to perfectioun,

(2) We fast
40 days
because we
must toil to
repay our
salvation in
the 40th
generation.

4472

and alle ouŕ lif in penaunce be
in this tyme of redempcioun,
that gos be fourte, 3e mone se,
in whiche felle ouŕ saluacioun.

4476

ffor al-thagh God vs so forboght
in this tyme goyng be fourty,
he wol not pat we haue for noght
that blis that he con for vs bye,

4480

But we trauail in dede and thoght
for to serue hym princepally,
that suche wele so for vs wroght
and so ouercome oure enemy.

4484

Also Ihesu heuen kenge
afture his resurrectioun
was fourty dayes her dwelling
er he to blisse maad hym boun,

Jesus stayed
on earth 40
days after
his resur-
rection,

[fol. 69 b.] 4488

Whiche dwellyng [b]e-liken I may
to the fourty generacion,
in whiche forboght we ben for ay
to sekernesse of saluacioun.

which may
be likened to
the 40th
generation.

4492

*Terciam causam assignat magister Prepositivus
in Summa.*

(3) We fast
40 days
because

The thridde cause, I wol how say,
but I pray ow takes entent,
whi this tyme is in penaunce ay
fourty dayes, 3e schun be kent.

4496

*Quatuor partes hominum.**

both the
world and
the year are
in four parts,

The worlde, [3]e witten, dalt hit ys
in four parties, leue 3e me,
and a 3er also i-wys
in four parties, 3e moun se.

4500

man is made
of four
elements,

And mon of four element; maad;
fuyr and aire, water and stone,
for stone of erthe bygynnyng hade,
stone and erthe I holde bothe one.

4504

man has
four com-
plexions,

And mon also made ys oright
of four complexiones couenable,
of sanguine, colre, ys vche wight,
flum, or elles malencoly.

4508

the new law
is in four
gospels,

The new lawe also ys sette
in four ewangilistes lore,
so bi four withouten lette
gone alle the thinges sayde bifore.

4512

the old law
was given
in 10 com-
mandments,

Also by ten comōdement;
the olde lawe wel ordeynet was,
and to bothe lawes with grete offense
oft tyme we doon trespasse.

4516

and we must
obey both.

Ther-fore to bothe amende most be,
3if we to blisse woln be worthy,
bi ten sithe four, as 3e schun se,
and four sithe ten, as telle wol I.

4520

4496 MS. s deleted before 3e.

* Written in margin.

4497 MS. 3s for 3e.

4507 MS. four deleted after of.

Takes hede now, I ow pray,
to vnderstond this thing origh^t,
by noumbre of teñ, as I 3ow say,
the olde lawe to vs was dy3t,

[fol. 70 a.]

4524

The newe lawe god 7 verray
by faur ewangeliste3 lore,
so by faure 7 teñ ou3 fay
ys schewet frely vs byfore.

4528

faur sith teñ that is faurdy,
7 teñ sith faur faurdy also,
so noumbre of teñ to multiplie
faur is set to, may not be fro.

Four times
10 is 40;

4532

And so by noumbre of teñ i-wis
the olde lawe 3iuen to vs was,
7 now confermet wel hit is
By noumbre of faur in tyme of *grace*.

so the old
law of 10 is
confirmed by
the new law
of four.

4536

Therefore sithen that we don amys
again both lawe3 to trespasse,
skilful thing is, me thinkes this,
to both amend vs in this cas,

Since we
transgress
both laws,

4540

And by noumbre of faur and teñ,
syñ faur syth teñ makes faurdy,
amend vs knelyng on ou3 kneñ
faurdy dayes to aske *mercy*.

we must do
penance 40
days.

4544

Also, as I said byfore,
of faur elements made is monð,
wheche faure by clerkes lore
hañ places in him to leng opoñ.

Man is made
of four ele-
ments,

4548

For in oure eghen fuyr ther is,
in tong and eres aire wol fall,
in priue membres water i-wis,
erthe in hondes 7 limmes all.

fire, air,
water, and
earth;

4552

fire brings
with it
uneasiness,
air misery,

In eghen̄ therefore is bysenes,
for fayr ther most abundaunt is; [fol. 70 b.]
in tong and eres wrecchednesse,
ther-as aire maisters vs amys;

4556

water
lechery, and
earth
cruelty.

In priue membres lechery,
ther-as water has wonyng;
in hondes and alle lymmes by
crueschip of erthe comyng.

4560

Man should
be punished
for these
sins by four
times 10.

Therefore sithen̄ we of such mater
byn̄ mad, in which synne is regnyng,
and goñ by faur̄, 3e sene wel here,
me thing that hit is skilful thing

4564

By faur̄ sith ten we punischet be
of thing that we hañ don̄ amys,
syn̄ old lawe 7 newe, 3e moun se,
by ten̄ 7 faur̄ fulfillet is.

4568

Gregorius in omelia ponit alias tres rationes.

Gregory
gives three
other rea-
sons for a
40-day fast.

Sayñ Gregory in his omely
schowes thes skilles that I shal say,
whi faurty daies continuely
we fasten̄ byfore Pasche daie.

4572

(1) The 10
command-
ments must
be completed
by the four
books of the
gospel.

For the ten̄ commandements
7 the vertue of hoñ commynge
shuld be fulfillet bout offence
by newe lawe in añ thing.

4576

Faur̄ bokes of the ewangely
confirmen̄ añ thing don̄ bfore
in the old lawe, as say I,
that laft was vs by Moise; lore.

4580

ffor nouther lawe ne profecye
vset in the old testament
was neuer fulfillet fullily
til Crist com̄ and hit vs kent.

4584

4564 MS. skilfulthing. 4578 MS. confirmen̄ corrected from confermen̄.

Now sithen in flesche that dedely is our soule lenges, as wetten 3e, the whiche fleschely body i-wys of four elamentes made ys he,	[fol. 71 a.]	(2) The fleshy body made of four elementes should be punished;	4588
And by that fleschely wyfulnesse Goddess byddyng breken we, ther-fore that flesche for to distresse gode resoun ys, as thinkes me.			4592
Sithen old lawe gos by ten the new by four, as wreten ys hit, by faur sithe ten to punische men me think hit wel done by my wyt,		so we fast 40 days.	4596
And faurdy dayes for to fast, syn four sythe ten euen forty ys, thus four and ten by my cast ys sette togeder wel i-wys.			4600
And from this day to Pasche day six wikes ther bene 7 no mo, 7 in the six wikes ay euen faurdy daies and two,		(3) In six weeks are 42 days;	4604
Of the whech take away six Sonnendayes, at comptyng so, in abstinence ther leues, I lay, six 7 thritte daies tho.		counting out six Sundays, 36 days remain,	4608
Then contenes all the 3ere thre hundred daies fyue 7 sixte, 7 teithe of th[o], withouten were, is sixt 7 thritte, as said I.		one-tenth of the whole year;	4612
Thus teith we our flesche in fer to God be dayes deuoutely, as witnesse Goddess derlyng der, the holi pope said Gregori.		so we give a tithe of our flesh to God.	4616

4594 MS. t *deleted after wreten.*
fourty.

4598 MS. four *corrected from*
4611 MS. the.

*Quare non obseruamus ieiunium eo tempore quo
Christus ieiunauit . Magister Iohannes Beleth.*

Our fasting
is not at the
time of
Christ's;

Now is to knowe a nedefull thing [fol. 71 b.]
to which I rede ow take gode hede,
whi we hold not oure fastyng
that tyme that Crist did, as was nede.

4620

his fast
followed
Twelfth Day
in his 30th
year.

For Crist, as I haue told by-fore,
was folowet opon the twolft daie,
whē he of elde was bout more
bygynning thritte ȝer in fai,

4624

Then his fasting begaṇ he
of faurty daies, as I fynd,
faur skilles whi so doṇ not we
schowe I wil whil I haue mynde.

4628

Prima causa. Magister Iohannes Beleth.

John Beleth
gives four
reasons for
this;

Agret clerk, that callet is
Iohṇ Beleth, as rede I,
thes causes schewes not amys,
is gode to haue in memorie.

4632

(1) If we
wish to rise
with Christ,

‘ȝif we wilne,’ he sais, ‘to rise
with Ihesu Crist at his rising,
fonde we for to make vs hise
with holi dedes of fasting.

4636

since he
suffered
before resur-
rection, we
must suffer
before
Easter.

‘For sithen Crist suffret passioun
er he rose the thrid daie,
skil hit is ȝ gode raisoun
we souffre so before in faye,

4640

‘That we to rise moun be bovn
with him that tyme worthily ay,
clene bout any corrupcioun
ȝ wemme of synne clene put away.’

4644

Secunda causa. Item Iohannes Beleth.

The secund cause, as says he, for Iues agayn hom broȝt were from Egipt lond in-to Iude this selfe tyme 7 all in fere	[fol. 72 a.]	(2) At this time when the Jews were brought out of Egypt into Judaea	4648
Be Moiseȝ seruand Iosue, as in Exodi ȝe moun lere, this ilk chapetre that wol se that is titlet holly here.	Exodi xiiij ^o .	by Joshua, as we read in Exodus,	4652
Also eft when thai were taȝd 7 in Babiloin broȝt in bond, this tyme turnet azain thai haȝd with grete ioye to hor awne lond,		and again when they were delivered out of Babylon,	4656
7 that schewus apertely by euidence gode and expresse, for riȝt when thai were comen in hie, Pasche day with hom worshiȝt was.		they cele- brated the Passover in their own land.	4660
Therefore to do as dyden thai, the clerk sais, skilful thing hit is this tyme to fasȝt, in gode fay, 7 mend that we haȝd doȝd amys,		So we should fast	4664
That we moun opoȝd Astur-day from Egipt, Babiloin both i-wis, be deliueret faire away o bondaghe in-to mych blys,		that we may be delivered on Easter Day from Egypt and Babylon,	4668
That is to wit, from worldus woo 7 the dewlus knot of synne to that ioy that lasteȝ oo, of heuen blys that neuer shal blyȝd.		that is, the world's woe; and the devil's knot of sin.	4672
Who-seuer this story all wold see of the Iewes azayne-comyng from Babiloyne to hor cuntre, in Ester he schal fynd this thyng.	[fol. 72 b.]	This story is found in Esther.	4676

After v. 4646 this line is deleted: From Egipt iues azayn hom broȝt were.

Tercia causa. Item Magister Iohannes Beleth.

(3) As lechery
is most
troublesome
in the
spring,

'The thrid cause,' says Maister Iohan,

'gos sumwat by way of kynde,

for lechery thys tyme in mon

most feruent regnys, as I fynd,

4680

'And mon has more temptacioun

al-way this tyme of the 3er

thenne any other, leue 3e moun,

groing hete ymong vs her.

4684

we must
fast then to
withstand it.

'Ther-fore that fondyng to wiht-stond,

that we han so flesche likyng,

to fast and pray we mosten fonde

this tyme to be in gode tempryng.

4688

'That suche fleschely temptacion

bring vs in no mor tene,

to suffer assay we this sesoun

leste synne on vs to muche be sene.'

4692

*Quarta causa, statym post ieiunium debemus
corpus domini accipere.*

(4) We
should re-
ceive the
sacrament
after abstin-
ence,

The furthe cause, in gode fay,

Topon reson foundet ys,

ffor Goddes body we schulden ay

receyue clene and not amys,

4696

And w[ith] abstinence verray

of mete and drinke whit-out fayntys

m[e]ke hym-self a mon wel may,

and wildeschip so wel wayue i-wys;

4700

Ther-fore after suche fastyng,

hit semes clene that we schuld be

And eke worthi in al thyng

to receyue his body fre.

4704

4685 MS. wihtstond *corrected from* wihit-tond.

deleted after gode, *in inserted.*

4697 MS. whiche.

4688 MS. lykyng

4699 MS. make.

And ensaumpul we moun take,
as our faderes han vs kent,
and as book mynd conen make
in the Olde Testament,

[fol. 73 a.]

as our
fathers did
in the Old
Testament,

4708

ffor er thay maken sacrifice
of the lompe on Pasche day,
thay th[o]ghten, as men that wer wyse
pleysaunt be to Goddes pay,

4712

And eten erbes þat bytter wer
and honysokles as I say,
the wiche abaten in gode maner
fleschely lust by al way,

for the Jews
ate bitter
herbs before
the Pass-
over.

4716

That thay might elene and worthi be
to sacre that lombe after hor lawe;
ensampel of wiche sewen now we,
And after hor doying for to draw,

4720

And this tyme pyne vs whit fastyng
forto receyue worthily
the lombe of lyfe to his liking,
that whit his blode so con vs by.

4724

De ieiunio quatuor temporum.

*De ieiunio quatuor
temporum.*

Now of fastyng speke we
of four tymes of the 3er,
that lewet callen, as witten 3e,
vmbring dayes and fasting der,

The fasting
four times a
year is called
Ember Days.

4728

whiche dayes by autorite
of Pope Calixt ordenes wer,
four tymes four sithe dayes thre,
for sertayn cause, as schun her.

It was in-
stituted by
Pope Calix-
tus for four
three-day
periods.

4732

4707 MS. *co deleted before mynd.*
w deleted before now.

4719 MS. *The beginning of a*

(1) We fast
in each of
the four
seasons.

The furst cause, God hit wotte,
for Marche is hote and moyste i-wys,
And somer is dry and hote,
heruest colde and dry ay is,

4736

Wynter colde and moiste also,
Hyt ys ay by way of kynde,
ther-fore we fasten these tymes oo
For these causes, as I fynde.

4740

In March
we restrain
lechery,

In Marche moyste and hote, say I,
We fasten to restreyne oright
hote sturing of lechorye,
that in that mone as most might.

[fol. 73 b.]

4744

in summer
we wish to
conquer
avarice,

In somer that is dry and hote,
We fasten to wayue auerice
that thenne ys regnyng, God hyt woote,
and men a-bundaunt to that vice.

4748

in autumn
we lessen
our pride,
in winter
we fight
malice and
envy;

In heruest that is cold and drye,
we fasten to a-bate pruyde;
in wynter regnes malice, enuye,
ther-for we fasten that ilke tyde.

4752

as every man
is troubled
with some
of these sins,

ffor vche mon that is lyuyng
has part of sum complexion
to these tymes acordyng,
ther-fore me thynke hit gode resoun

4756

every man
ought to fast
these four
times.

To fast tho tymes of the 3er,
and from these flesly wylls fle,
that of meschef ben grete mater
by way of kynde, as 3e moun se.

4760

Secunda causa quare quater in anno ieiunamus.

The secunde cause qwy fast we
these four tymes of the 3er,
schillfully may this be,
that I thenke to schew her.

4764

4735 MS. iw *deleted after hote.*
4763 MS. this be *deleted before may.*

4736 MS. d *deleted before colde.*

- In Marche ys the forme fastyng
 In the furst weke of lenton,
 that holy tyme bygynnyng
 vices in vs degh moun, 4768
 (2) In March
 the vices
 springing up
 should die
 down ;
- ffor sythen that lechery ys spryngyng,
 that tyme gode ys we make vs boun
 stifly to be with-standyng
 suche fleschely temptacion. 4772
 as plants
 grow, so
 should we
 rise to virtue
 from sin.
- Sithen that herbe and eke tre
 by-gynnes thenne to spryng and sprede,
 in vertues ther-fore spryng we
 from syn rising, as I rede. fol. 74 a. 4776
- In somer in the witsone weke
 we fasten eft with gode entent
 to receyue w[i]th hert meke
 the Holy Gost that thenne is sent. 4780
 In summer
 we fast in
 Whitsun-
 week to
 receive the
 Holy Ghost ;
- And riȝt as þat Gost from aboue
 In fourme of fuyr to vs is sent,
 so shyn ouȝ hertes in gret luf
 thurȝe sich fastyng be feruent. 4784
 as the Holy
 Ghost came
 in fire, so
 from fasting
 should our
 hearts glow
 with love.
- In Septembre þe thrid time is
 that we fasten in this maner,
 for theȝ fruytes, ȝe knowen þis,
 gederide ar for al þe ȝer, 4788
 In Septem-
 ber we fast
 when the
 fruits are
 gathered in,
- þerfore þat time to fast 7 pray
 that fruytes sauely moun com iȝn,
 skilful thing it is in say
 that God that time on vs wil mȝn, 4792
 so that God
 may yield us
 fruits of
 good works.
- And fruytes of gode wercus tho
 moun ȝeld to God alwedyng,
 that sustinaunce sendis for vs so
 Aȝayn wynter theȝ comyng. 4796
- 4770 MS. *di deleted after that.* After 4773 this line is deleted : by-
 gynnes then to sprede and spryng sprede ; the then is inserted, the first
 sprede is marked b, and spryng a. 4776 MS. *syn corrected from sym.*
 4779 MS. *gode entent deleted after wth.*

In December
when the
plants die,

In December also fasten we
the ferth time with deuocioun,
quēn herbes deȝen 7 lef of tre
fades 7 theñ falles down,

4800

we fast that
we may die
unto sin
before
Christmas.

As to þe world so shulden we
deȝe of vices, 7 make vs boun
Aȝaynus his natiuite,
that worthily welcum hym we moun.

4804

*Tercia causa quare quater in anno ieiunamus
ad imitandum iudeos in veteri testamento.*

(3) Our four
fasts corre-
spond with
the four
fasts of the
Old Testa-
ment :

The thrid cause of þis fastyng
is forto sewe with gode entent
ouȝ fadirs dede, as in that thyng
of þe Olde Testament.

4808

before the
Passover,
Whit-
sunday,

ffor as we fynden so fastide thay
fflouȝ times of þe ȝer;
bifore pasches þe first was ay,
And bifore qvitsunday in fere,

[fol. 74 b.]

4812

Seenopegin,
and En-
cennia.

bifore the fest of cenophegy,
And þe fest of encenny eke;
quat ben þes festes telle wyl I,
that ow nede no firre to seke.

4816

*Pascha, id est transitus, quia tunc Christus transiuit de
morte ad vitam, vel Iudei de Egipto per Mare
Rubrum ad patriam redierunt.*

Passover
means re-
turn, as
Christ re-
turned from
the dead,

Pasche is as mich to say
As goyng aȝayn, as preues this,
for Crist from deth on Pasch day
to lif turnet with gret blis.

4820

and the Jews
returned
from Egypt
into Judea.

Also in boke rede we
of þe Olde Testament,
that Iewes aȝayn into Iude
form Egipt theñ weȝ sent.

4824

De ingressu Israel in Egiptum 7 exitu de Egipto.

But how to Egipt comen thay
 And thai broȝt weȝ hom azayn,
 er I go firre I wol say,
 the gret of hit wol do ȝou gayn.

How the
 Jews went
 to Egypt is
 told in
 Genesis.

4828

In the first boke reden we,
 that is cald Genesis,
 that Ioseph sold was for monee
 Into Egipt al omys,

Joseph was
 sold into
 Egypt.

4832

In quich londe rocoueret he
 thurgh God so mych blis,
 that thurgh þere kyng of his meyne
 most maister he was i-wys.

He became a
 ruler.

4836

So felle of hunger seuen ȝeȝ
 thurȝe-out that londe continuely,
 that Iosephes breþer comen in feȝ
 At hym lifode forto by.

In the
 seven years
 of famine
 Joseph's
 brethren
 came to buy
 food,

4840

And so, shortly forto telle,
 Iacob þe fadir was after sent
 In time of hunger þer to dwelle,
 And meyne that with hym weȝ lent.

[fol. 75 a.]

and with
 Jacob many
 others
 came too.

4844

So lenget thai child after child
 ful mony ȝeȝ, þat greuet hom sore
 In daunger, 7 þer men weȝ wilde,
 and alway daunger more 7 more.

They dwelt
 there for
 generations
 in subjec-
 tion.

4848

Quat maner sorow soffride thay
 the text of holi writt wil telle,
 for ȝif I shuld al tell in fay
 al to long heȝ shuld I dwelle.

4852

But atte last, shortly to showe,
 quē mony veniaunces fallen weȝ
 to Kyng Pharao mony way,
 that gryȝt to shutt hom of daungerȝ,

At last whon
 many
 sorrows had
 fallen on
 Pharaoh,

4856

- they went
home. With mych blys hom comen thay
Into hor cuntre alle in feȝ,
thurȝe Goddis myȝt a wonder way
takes hede 7 ȝe shyn heȝ, 4860
- The Red
Sea let God's
people
through and
drowned the
Egyptians. ffor the Rede Se hym with-drogh,
Goddes peple hom comyng,
And men of Egypt drovnet 7 slogh,
that after hom wrangly weȝ suyng. 4864
- The people
sang for joy. Thēn Goddes folk was fayn inogh,
And this song thai couthen syng,
for Egipt louret 7 thay logh
restoret so to hor likyng. 4868
- Cantemus domino, gloriose enim magnificatus est.*
- They cele-
brated the
Passover at
this time of
the year. And quēn pai home thus comen weȝ,
Anon thai maden pasch day
euen this selue time of þe ȝeȝ,
And we worshipen hit now ay. 4872
- Passover
means going. Therefore, as I tolde now heȝ,
pasch as mych is to say
As goyng auther fer or neȝ,
As that time so diden thay. 4876
- a reminder
of their
home-
coming. And ther pasches hade bygynnyng, [fol. 75 b.]
quych fest neuer was made bifore,
And in mynde of hor hoom-comyng
so honuret thai hit euer more. 4880
- They offered
a lamb in
token of
Christ. And in that fest to hor offryng
A lomb thai toke thurȝe Goddes lore,
that well myȝt be in tokenyng
of Crist, þat suffrid paynus sore; 4884
- who is the
lamb of life. ffor he is verray lomb of lif
that offrid hym-self on rode tre
forto stynt the deules strif,
And that weȝ thral to make hom fre, 4888

ffrom deth also to lif he went,
therefore this fest may callid be
goyng, as I haue nowe ow kent,
for fro deth to lif 3ode he.

As he went
from death
to life, so
this fast may
be called the
going.

4892

*De festo pentecostes 7 quare fuit sic vocatum a Iudeis
7 primo celebratum. Pentecostes dicitur a penta,
quod est quinque, 7 coste, quod est decem, quia
quingies decem * dies erant a die agni immolati
vsque ad legem datam, 7 a resurrectione Christi
vsque ad missionem spiritus sancti.*

Now of þe secunde solemnite
that Iewes maden, as I saide her,
And quat pentecost may be,
declaṛ I wil in gode maner.

Pentecost is
the second
fast of the
Jews.

4896

Pentecost is as mich to say
As fyfe sith ten, for so preue I,
for from pasches into þat day
ar fifty daies witerly.

It means
5 times 10,
for it is 50
days after
the Pass-
over;

4900

And als in þe Olde Testament
from pasch day, as I saide bifore,
that þe lomb with gode entent
was offrid of ouṛ faders 3ore,

from the
offering of
the lamb

4904

Into þat day of pentecoste,
In quych þe lagh 3yuen was
to Moyses that God louede moste,
fifty daies fully thow has.

to the giving
of the law to
Moses is 50
days.

4908

ffor the old lagh witerly.
to hym in fuyṛ was 3yuen tho,
And in fuyṛ thurze his mercy
the Holi Gost to vs also.

[fol. 76 a.]

The old law
was given in
fire, and the
Holy Ghost
came in fire,

4912

And the fifty day i-wys
from pasch day þe laze 3yuen was,
And the fifty day with blys
the Holi Gost was sent thurze gras.

the one 50
days after
Passover,
the other 50
days after
the resur-
rection.

4916

* MS decem is inserted.

- To har-
monize the
old law with
the new, on
the 50th day
Therefore to make wel acordyng
the old laze 7 þe newe in feŕ,
the fifty day, with-out lesyng,
And þe self time of þe 3eŕ 4920
- Jesus sent
his spirit in
fire
Ihesu Crist ouŕ heuen kyng
sende his gost down to his heŕ
In fourme of fuyŕ on hym to myng,
As to Moyses in al maneŕ. 4924
- on Mount
Sinai, where
the law had
been given
to Moses.
Thus in þe mount of Synay
was 3yuen the laze to Moyses tho,
the Holi Gost als, nys no nay,
In mount Synay eke also. 4928
- The Holy
Ghost is the
confirmation
of both laws.
This preues that þe Holi Gost
is verray confirmacioun
of both lazes mater most,
In quych lys al perfeccioun, 4932
- The Jews
honour both
feasts;
So þat þe Iewes 3et þis day,
In quat place þai ben dwellyng,
honouren þes two festis ay
this selue time in alle thing. 4936
- they cele-
brate their
return from
Egypt,
But one entencioun han thay
And we anoþer in ouŕ doying,
ffor thei so honouren pasch day
bi-cause of hor a3ayn-comyng, 4940
- we celebrate
Christ's
resurrection;
And this fest worshipen we
ffor Cristes resurreccioun,
ffor from deth þeñ turnet he
to life for ouŕ saluacioun. 4944
- they cele-
brate Whit-
sunday for
the giving of
the law, we
for the
coming of
the Holy
Ghost.
Witsontide als worship þai,
for hor laze was 3yuen hom tho,
And we worshipen þat ilk day
for sendyng of his gost also. 4948

[fol. 76 b.]

*De festo Scenofegie 7 qualiter fuerat introductum. Quare
apparet Senophegia festum tabernaculorum in me-
moriā quadraginta Annorum quibus fuerant in
deserto.*

The thrid fest I speke of heŕ
that Iewes fastediden so bifore,
scenophegy with-outen weŕ
callide it was, is callid ful ȝore,

The third
Jewish fast,
called Sceno-
pegia, lasts
one week
after Sep-
tember 15.

4952

And honourede þe fiftene day
of Septembre monyth ich ȝeŕ,
And al a seuenyȝt, nys no nay,
thai mensket hit in gode maner.

4956

And cause now I shal ȝou say,
for sumtime Iewes weŕ dwellyng
fourty ȝeŕ from toun away
In desert at gret likyng,

The Jews
dwelt 40
years in
tents in the
desert;

4960

And thē in tentis dwellid thay
And with manna fed i-wys,
therefore in mynde of this thing ay
this fest was honouret with gret blys;

as a memo-
rial they
celebrate the
feast of
tents.

4964

And fest of tentis callide it was,
for certeyn wonyng hade thei non,
but tentis piȝten in diuerse plas,
As men that ay weŕ boun to gone.

4968

De quarto festo vocato encennia niorum.

The furth fest thei fast bifore,
Encennia hit callide was,
ffor temple halowyng 7 no more
this name skilfully hit has.

The fourth
Jewish feast,
Encennia, is
for the con-
secration of
the temple.

4972

And, as Ierom makes mynde,
the Iewes temple was halowet thrye,
enes in Septembre, as I fynde,
by Salomon kyng solempnely.

In Septem-
ber Solomon
blessed it;

4976

in March the Eft quēn þe Lewes comen weſ [fol. 77 a.]
 Jews, who from Babyloyn out of bandoun,
 had come from halowide it was, as I say heſ,
 from Babylon, blessed it ; In March with gret deuocioun. 4980

in December, the thrid time halowet was hit,
 when Antiochus had quēn Antiochus þe grete kyng
 defiled it, defoulide hit 7 lewis flitt
 Judas Mac- defoulide hit 7 lewis flitt
 cabaeus with mavmetry per-iñ dwellyng. 4984
 blessed it,

Iudas Machabeus tho
 halowide theñ hit, as I 3ou say,
 In Decembre, after sich wo
 euen þe fyue 7 thritty day, 4988

and this was And that halowyng vset was
 the blessing In Cristes time, as rede we,
 honoured in and as sayn Ion heſ mynde mas
 Jesus' time. by this clause, as 3e moun se: 4992

*Iohannes x: ffacta sunt Encennia in Ierusalimis,
 7 yemps erat.*

As our therefore to sewe ouſ faders dede
 fathers did, that four sith fasten in this maner,
 we fast four times. therefore four sith hit is nede
 we fasten, that now lyuen heſ. 4996

*Quinta ratio quare quatuor in anno ieiunamus.
 Ieronimus 7 Iohannes Damascenus.*

(5) We fast The fift cause qvy fasten we
 four times in four times of þe 3er,
 the year wel 7 skilfully may be
 because for pis skil, þat 3e shyn [heſ]. 5000

man is of ffor mon, as I saide now ri3t,
 four com- of four complexions made is,
 plexions: of sanguine, colrie, is iche wight,
 malencolie or fleme i-wys. 5004

4986 MS. theñ marked for deletion.

5000 MS. 88.

sanguine in March has most myzt
to meue mon to do amys,
Colre in somer day 7 nyzt
maistres theñ qvēr-so he is,

sanguine has
power in
March,
choler in
the summer,

5008

In heruest malencoly regnyng,
In wynter fleme, I saide bifore,
And of alle thes ich mon lyuyng
has sumquat, ouper las oper more.

melancholy
in the
autumn,
phlegm in
winter.

[fol. 77 b.]

5012

Therfore in Marche fasten we
sanguine stifly to with-stonde
And fleschly wille, for cause is he
of leccherie in iche londe,

In March we
fast to with-
stand
lechery;

5016

ffor qvo-so most is made of hit,
lecchourous 7 liztsum is,
therfore to wayfe that be ouȑ wit
this time we fasten wel i-wys.

5020

In somer we fasten forto qvace
colre that theñ aboundaunt is,
for qvo-so most of hit has,
wrawes 7 treccherous is i-wys;

in summer
we try to
quell wrath;

5024

Therfore in somer fasten we
queñ that colre is regnyng,
sich mys-mater, leue 3e me,
stifly to be with-stondyng.

5028

In heruest fast we, as þe wise,
forto ouer-come skilfully
Malencoly 7 couetise,
that in that time has maistry,

in autumn
we strive to
overcome
melancholy
and covet-
ousness;

5032

ffor qvo-so most of hit has,
coueytous he is kyndly,
And mournyng, as boke mynde mas,
that Isidre writes witerly.

5036

In wynter fleme, as I fynde,
is aboundaunt most kene,
ffor theñ water 7 eke wynde
is most violent, bout wene,

in winter we
fight phlegm
and sloth.

5040

And thai þat most han of þat kynde,
 slawe þai ben, as oft is sene,
 And maset also in hor mynde,
 of þat complexioun þat bene. 5044

Therefore þat mater forto qvace,
 we fasten þat time of þe 3eṛ, [fol. 78 a.]
 thus fouṛ complexiouns þow has
 forto with-stonde in gode maneṛ. 5048

*Sexta ratio, quoniam ver comparatur aeri, estas igni,
 autumpnus terre, hiemps aque.*

(6) We fast
 four times
 in the year
 because
 March is
 likened to
 air, summer
 to fire,
 The sext cause may wel be
 for March time liknet is
 to þe aiṛ, as reden we,
 somer to fuyr, nothing amys, 5052

autumn to
 earth, and
 winter to
 water.
 heruest to þe erth heṛ,
 wynter to water witerly,
 And to þes times of þe 3eṛ
 fouṛ complexiouns lykken I. 5056

In March we
 fast to over-
 come the air
 of pride,
 Therefore in Marche we fasten ay
 that in March may ouer-comen be
 Aire of pride to Goddis pay,
 sithen þat in vs so maistres he. 5060

in summer
 to overcome
 fire and heat
 of covetous-
 ness,
 In somer fasten we also
 that fuyṛ 7 hete 7 couetise
 may be exteynt, 7 sich wo
 wayuet wel to make vs wise. 5064

in autumn
 to put away
 the earth
 and cold of
 hidden
 malice,
 In heruest is þe thrid fastyng,
 erth 7 cold to put away,
 of priuey malice in hert dwellyng
 to þat complexioun acordyng ay. 5068

and in win-
 ter to get
 rid of the
 water of
 instability.
 In wynter fastyng ordeynt wes
 to putt liztship out of mynde,
 And water of vnstidfastnes
 Acordyng to þat, as I fynde. 5072

*Septima ratio, quoniam ver refertur Ad puericiam, estas
ad adolescenciam, Autumpnus ad maturitatem, yems
ad senectutem.*

The seuent cause, as cler^{us} sayn,
qvy we thus fasten may wel be,
for March is liknet, is noȝt to layn,
to childhede wel, as reden we.

(7) We fast
four times
in the year
becauso
March is
likened to
childhood,
5076

Somer to ȝouth liknet is,
that groȝyng time is cald expres,
heruest to monnes eld i-wys,
in whiche is kyndle soburnes,

[fol. 78 b.]

summer to
youth,
autumn to
the age of
sobriety,
5080

Winter to elde wihthouten wer
is likenet to wel and skilfully,
wen mon is passit sixty ȝer,
in four our lif thus diuise I.

and winter
to the years
after 60.
5084

In Marche therfore fasten we ay
that we moun verray childer be
by innocentschip, as I say,
and clannes of lyf, leue ȝe me.

In March we
fast that we
may be inno-
cent like
children,
5088

In somer faste we, in gode fay,
that w[e] moun ȝong be of pouste,
alle vices to putte away
thurgh studfastenesse in that degre.

in summer
that we may
be young in
power to put
away sin,
5092

In heruest fast we witterly
to be sober and meke also,
as to moñ falles couenable
when ȝouth and wildschip* is ago.

in autum
that we may
be sober in
age,
5096

In winter fasten we bonte faynyng,
to be old and wise i-wys
by holy dedes and gode lyuyng,
as that clerkes leues this,

and in win-
ter that we
may be old
and wise in
holy deeds
5100

Or to amende by suche fastyng
that we han done byfore amys,
in tho eldees God despising
so to amende vs gode hit is.

or that we
may make
amends for
our sins.
5104

5075 MS. k *deleted after first is.*

5090 MS. wo.

5081 MS. i *of wihthouten inserted.*

5096 MS. ȝwildschip.

*Octaua racio. Magister Willelmus Altissiodorensis
7 Ieronimus.*

(8) We fast
four times in
the year to
amend our
guilt.

The eght cause schowes expresse
tho clerkes in Latyn alleget her.
for to amende by suche gode-nesse
our gultyng four tyme[s] of the 3er,

5108

We fast on
Wednesday
because
Christ was
then sold to
the Jews,

And our fasting dayes thre,
Wednesday, Fryday, and Setterday,
ffor Wednesse-day solde was, reden we,
Crist to the Iewes, in gode fay,

5112

on Friday
for his death,
and on
Saturday for
his lying in
the tomb.

On Friday deghet he on the tre;
Setter-day in sepulture lay,
for sorowe of moder and his meisne
that day we fasten, sothe to say.

[fol. 79 a.]

5116

*De imperatoribus. Martinus. Anno gracie xvj^o, Tiberius
erectus est in imperatorem post mortem Octouiani.*

Tiberius suc-
ceeded Octa-
vian and
ruled 18
years before
Christ's
death

Tiberius was made this 3er
Temperour after Octouian,
and eghten 3er, withouten wer,
regnet er that Crist was tane,

5120

and five
years after-
ward.

And after Cristes passion
fyue 3er fully regnet he,
thas mas in alle, 3e knowe moun,
euen twenty 3er and thre.

5124

He was
Octavian's
stepson,

Octouianes wyues sone he was
by a husbond ho hade bifore,
wise in armes in vche place,
and to world happy euermore.

5128

learned and
cunning.

In lettrur he was ful cunningyng
and wonder slegh als, as I rede,
other then wille schop of-scho-wyng,
and his wille noght schowe til nede.

5132

5131 MS. i or in inserted after schop.

Mon that he louet, hit was semyng
alway wrotht whit as he wer,
and to hem that he louet no-thing,
made glad contennaunce and gode cher.

He dis-
sembled his
likes and
dislikes;

5136

In al his werkes wel abydyng
he was, as Iosephus witenesse her,
And as schowde by hys doying
in w[or]lde lyuyng, as 3e moun ler.

he was stead-
fast at his
work.

5140

ffor in what lond, whitoute lesing,
that he made any officer,
he suffert hom alway so lenging
And neuermore chaunget in no maner.

He never
changed his
officers in
the pro-
vinces,

5144

And cause whi that so did he,
hit was the peple forto spare,
men asket what the cause might be,
And this was al-way his vnsware :

[fol. 79 b.]

because he
wished to
spare the
people ;

5148

*Nam procuratores, inquit, tanto dominantur grauius,
quanto breuius.*

'ffor procuratoures and officeres,
the lasse wille thay han maistry,
the more greuouse bene of maneres
hor sugetes forto do any.'

'The shorter
the term of
office the
more trou-
blesome the
officer.'

5152

And this ensaumple shewet he
to make hyt sothe that he con say,
of a mon that he con se
lay ones woundet in the way,

This is
shown by
the reply of
a wounded
man

5156

Was bytten with fleghes bitterly,
come by a frende and for the best
steret these fleghes that diden hym ny
for to gete hym better rest.

bitten by
flies, which
a friend
waved away :

5160

Thenne sayde the seke mon to hym tho,
'frende, thow dos me now grete wogh,
the fleghes that thow puttes me fro
now thay haden eten inogh,

'Thou dost
me great
harm ; these
flies had
eaten their
fill ;

5164

5140 MS. woelde.

5160 MS. for in margin.

the new
ones will
grieve me
more.'

'And lasse thay greuet whil thay wer ful;
now wol thay, when thow art away,
hongrily take sadder pul,
and greue more then bifore in fay.'

5168

And right so in the selue maner
hit fares by officeres i-wys,
that hopen to stonde but one ȝer
nuyen the more and done amys.

5172

*De nouo vitri temperamento. Ysidorus libro xvj^o
capitulo.*

A man found
a way to
make glass
malleable
like gold.

We reden in Rome a mon̄ ther was
this emperoures tyme lyuyng,
that a temprur founden has
to make glas big and eke bowing,

5176

As stif as siluer or golde is
Or other metal to be wroght;
when the emperour herd of this,
that mon̄ was sone bi-for hym broght.

[fol 80 a.] 5180

The emperor
asked
whether any
other man
knew the
process.

Whenne he bifore hym come i-wys,
the emperour sone at hym soght,
whether a[n]y monnes wyt saue hys
of that temprur knew oght.

5184

The man
said: 'No.'

And he vnswaret and sayd nay,
ther was no mon knewe hy[t] saue he,
hym-selfe furst fonde hit in gode fay
by fe[r] seching and sotilte.

5188

The emperor
had hini
slain to pre-
serve the
value of gold.

When the emp[er]our knewe thys thing,
bad sle hym sone in al maner,
for ȝif that ilke crafte sulde spring,
siluer ne gold noght worthy wer.

5192

Anno gracie xix^o, Tiberii iij^o.

T his 3er deghet that c[uo]ynt clerke, Ouide, that exilet was out of Rome for wikket werke in one boke that he mad thenne has,	Ovid died, who was exiled for a wicked book	
The whiche book was of paramur, al forto teche men for to wow, and broght mony in grete langou ^r for kokewald wer mo thenne i-nowe,	on love,	5196
And mony ladyes of that cite defoulet thurght hys token tho, the emperesse als defoulet he, and thurgh his token mony mo.	which had caused much corruption.	5200
Ther-fore from Rome he was exilet in-to the yle of Pounce i-wys, for by hym wymmen wer bigilet and mony made to do amys.	He went from Rome to the isle of Pontus,	5204
Ther-fore an-other book he made was callet of suche loue remedy, to amonde that he done hade and teche wymmen to wayue that ny,	where he wrote a book to amend the wrong he had caused by the first,	5208
In whiche book these verses sette he, that by-ny[t]h[e] arn writen her in Latyn, as 3e wel moun se, that semet he ruet his doying der :	and to record his repen- tance.	5212
	[fol. 80 b.]	5216

*Naso minus prudens artem dum tradit amandi,
doctrine pretium triste magister habet.*

Anno gracie xxvij^o, Tiberii xij^o.

T his 3er Pilate was after sent and made hegh iustice in Iude, vnder whom toke iuggemynt Ihesu Crist to deth on tre.	Pilate was sent to Judea.	
		5220

5193 MS. couynt. 5194 MS. exlet; *in margin* exilet. 5199
MS. langou^r *corrected from* langourus, *and langour written in margin.*
5203 MS. *de deleted before* als. 5214 MS. by-nyght.

His birth
and death
are told in
the Passion;

But of his burthe and byggynyng
loke her-after and knowe þe moun,
and also wayte of his endyng
in Ihesu Cristes passion.

5224

also the
story of
Judas, and
how Jeru-
salem was
destroyed.

Of Iudas also, sothe [to] say,
thowe sal fynde in the selue place,
and how Ierusalem rede thow may
thurgh vengeaunce after destruet was.

5228

Anno gracie mccc 7 Tiberii xvij^o.*

John the
Baptist
began to
preach and
baptize in
Judea; he
baptized
Jesus

Iohan the Baptist this selue 3er
bigan to preche al in Iude,
baptizet also fer and neȝ,
and tolde that forgoer was he

5232

to Ihesu Crist, pat Marie beȝ,
And baptist hym, as reden we,
the eȝt Ide of Ianueȝ,
twelve daies from his natiuite,

5236

on Sunday,
and on Mon-
day Jesus
began his 40
days of
fasting,

that fel peȝ as a Sononday,
And Monday after next suyng
lad to desert, pat nys no nay,
Of fourty daies bigan fastyng.

5240

led by the
Holy Ghost
into the
desert.

With þe Holi Gost lad was he
Into desert, as sais Gregory
In his 5 Omelie, leue þe me,
And with non eul gost witerly.

5244

The devil
tempted
him,

When he had fourty daies fast
After þe time he baptist was,
the deul temptide hym atte last,
As the gospelle mynde mas.

5248

and was
overcome.

but Crist for alle þe deulis cast
ouer-come hym wel tho in þat cas,
for he supplauntide long time past
ouȝ forme fadir out of his plas.

[fol. 81 a.]

5252

* This line written in the margin.

5240 MS. Am deleted before Of.

But thagh Adam ouer-comen weŕ
7 laſt þe ioy of Paradice
thurȝe þe deul 7 his poweŕ,
that ſo ouer-come hym by coyntiſe,

Though the
devil drove
Adam out of
Paradiſe

5256

He that was God 7 mon in feŕ
reſtoreſt hym that was warre 7 wys
I ſhal ȝou teſſ in quat maneŕ,
As Gregory ſais with-out fayntiſ.

Jeſus re-
ſtoreſt him,
as Gregory
teſſ.

5260

The deul temptide vntrewly
ouŕ forme fadir al amys
with thre synnus, ſais Gregory,
forto bryng hym out of bliſ.

The devil
tempted
Adam with
three ſins,

5264

The firſt of hom was glotery,
the ſecunde vaynglorie i-wys,
the thrid auariſe, as ſay I,
thurȝe quych þe deul then made hym hiſ.

gluttony,
vainglory,
and avarice :

5268

With glotery he bigilet hym tho
quēn þat he ſhewide hym the tre
And the fruyt of hit alſo
that ſwete 7 fair was forto ſe,

with glut-
tony in
ſhowing him
the fruit of
the tree ;

5272

With vayn-glorie he did hym wo
quēn he hiȝt hom both to be
like goddeſ, þeſ-as weŕ no mo
but one God 7 perſouns thre.

with vain-
glory in
promiſing
them to
be like godſ ;

5276

*Eritis ſicut dii. Genesis.**

In auariſe thay temptide weŕ
quēn þat he het hom forto knawe
gode 7 eul both in feŕ
by thiſ word, þat I ſhal ſhowe :

with avarice
in promiſing
them know-
ledge of good
and evil

5280

Genesis, eodem capitulo : Scientes bonum 7 malum.

‘Auariſe,’ ſais ſayn Gregory,
‘ſovneſ not onely in monee,
but in heȝeneſ witerly
And couetiſe of gret degre ;’

(for avarice
iſ the deſire
not only for
money but
for high
poſition).

5284

* MS. Genesis written in the margin.

ffor [qven] mōn wilnes gret maistry [fol. 81 b.]
 of heʒenes oʀ of dignite,
 Gregory in his omely
 sais that couetouse is he. 5288

Satan hoped
 to overcome
 Christ with
 the same
 three sins. Thus gilet Sathan sotily
 Adam foul by synnus thre,
 And supposide wel þer-by
 haf combride Crist, so leue ʒe me, 5292

1. Gluttony: And tho wiles euerychone
 Assaide on Crist pat ilk day,
 thurʒe glotery first to be his fone
 this ilke worde quēn he con say: 5296

Si filius dei es, dic ut lapides isti fiant.

‘If thou be
 God’s son,
 make these
 stones
 bread.’ ‘ʒif þou be Goddis sone,’ saide he,
 ‘make of thes stones brede in hie.’
 ther temptid he hym, ʒe may wel se,
 riʒt as Adam in glotery. 5300

Christ said
 that man
 lives not
 only by
 bread but by
 God’s word. But Crist knewe wel his sotiltie,
 And saide that mon lifd not only
 by brede, but Goddes word most be
 saule sustinauns sikerly. 5304

*Non in solo pane uiuit homo set in omni verbo
 quod procedit de ore dei.*

The devil
 feared at
 being over-
 come in the
 first trial. Then was the deul adred ful sore,
 ffor atte forme ouer-comen was he,
 but ʒet he thoʒt to fonde hym more
 the secunde time, as ʒe shyn se. 5308

2. Vain-
 glory: ‘If
 thou be
 God’s son,
 come down
 and appear
 in this
 place.’ And temptid hym bi vayn-glory
 qvēn he þis word saide writen heʀ,
 ‘ʒif þow be Goddes son almyʒty,
 come down 7 in þis plus apper.’ 5312

After 5285 this line deleted: of couetise or gret degre.

Si filius dei es, mitte te deorsum.

Thēn Crist concludet hym with cumfort
and holi writt alegget þeṛ,
'writen hit is þat God thi lord
thow shalt not fonde but honour 7 heṛ.'

'Thou shalt
not tempt
but honor
God.'

5316

Non temptabis dominum deum tuum. [fol. 82 a.]

the thrid time he temptid wes
by auarise, 7 thēn was thrie
quēn he showide hym expres
al þe world þer oponlye,

3. Avarice:

5320

And saide, 'al this I wil 3if þe,
3if þow wilt mekly knele adoun
And with gode wille worship me,
thou shalt hafe al this tour 7 toun.'

'All the
world will I
give thee, if
thou wilt
worship me.'

5324

Hec omnia dabo tibi, si cadens adoraueris me.

thēn [t]o the deul onsuaride he
with a fulle conclusioun,
'God thi lord byhoues the
to honour 7 serue, be alway boun.'

'Thou shalt
serve the
lord thy
God.'

5328

Dominum deum tuum adorabis, 7 illi soli seruias.

Al thus in þis selue maner,
And bi þes sleghtes alle thre
that Adam broȝt was in daunger,
Crist ouercome Sathan, 3e moun se.

5332

De miraculo Christi 7 apostolorum vocacione.

After þat Crist thus fulghet was
þe ert Ide of Ianuē,
And fulfillid his fastyng has
ffourty dais, as I saide heṛ,

After
Christ's fast-
ing,

5336

The next pasches after þēn suyng
to þe temple come he in hye,
And men þer sellyng 7 bying
putt hom out apertly,

on the next
Passover he
cast the
buyers and
sellers out of
the temple.

5340

5325 MS. ty for to.

5326 MS. afulle.

- He chose as
disciples And saide his fadir wonyng
shuld not be hous of marchandye.
the self 3er, bout lesyng,
Crist cald to hym this company, 5344
- Peter,
Andrew,
Philip, and
Nathanael. Peter 7 Andrewe eke also,
Philip 7 Natanaele,
that he ches with hym forto go
from worldes woo to saule hele. 5348
- He turned
water into
wine. The next 3er after, as rede I,
Crist turnet water into wyne [fol. 82 b.]
the self day of epiphany,
As in his cronicles sais Martyn. 5352
- He and his
followers
baptized
many people
in Judaea. And after that sone, as I rede,
Crist 7 his chosen meigne
baptiseden, as witnesses Bede,
mich peple in Iudee. 5356
- The next
Passover
John the
Baptist was
imprisoned
for a year, The next pasch þen suyng
Ion þe baptist prisonet was
ffor his fulghing 7 preching,
And one 3er ful was in pat plas. 5360
- and Jesus
healed a man
sick of the
palsy, And on that selue pasch day
And Iewes saboth sikerly,
helet Ihesu, soth to say,
A mon þat hade þe parlesy 5364
- who had
been sick
38 years. Biside a fisch-pole, nys no nay,
As specifies þe euangely,
that aght 7 thritty 3er so lay
In that seknes with gret any. 5368
- He chose his
12 apostles. And after that þe selue 3er,
Crist into a hulle he went,
And theȝ he ches men to hym deȝ,
his twelue apostlis, 7 hom kent. 5372

5343 MS. s deleted after self.

5364 MS. Amon.

5370 MS. ahulle.

And Luk witnes bout weȝ
Bertilmewe 7 Thomas of Inde
weȝ that time chosen both in feȝ,
And to preche sent, as I fynde.

Luke says
that Bar-
tholomew
and Thomas
of India were
then sent to
preach.
5376

Then̄ after þe thrid pasch day
Ion þe baptist hedet was,
after a fulle ȝeȝ, in gode fay,
þat he was prisonet in that plas.

After the
third Pass-
over, John
the Baptist
was be-
headed.
5380

In þe epiphany nex tho
God showide a miracle ful apert,
quēn with fīue loues 7 fīshes two
he fed fyue thousande in desert.

At the next
Epiphany
Jesus fed
5,000 with
five loaves
and two
small fishes.
5384

Queȝ þat ȝeȝ fully was gone,
bifore þe ferth pasch day,
Crist suffrid deth for vs ichone
on rode tre, that nys no nay.

[fol. 83 a.]

Before the
next Pass-
over, Jesus
died on the
cross
5388

De passione Christi. Anno gracie xxx^o, Tiberii xvij^o.

This ȝeȝ deȝet ouȝ heuen kyng
the eght kalende of Auerylle,
to wȝn mon-kynde hor wonyng
that lost was bi þe deulis wille.

He died on
the eighth
Kalend of
April.
5392

As Cassidre beris witnes,
At none quēn he was deed þat day
bifel so gret a thesternes
was neuer non sich bifore in fay,

Darkness
fell at noon-
day;
5396

ffor sterres þeȝ weȝ seen expres
At hegh none, that nys no nay,
As thik as euer bifore wes
About mydnyȝt, and as verray.

and the
stars were
seen as at
midnight.
5400

And erth-qvake was so violent
that cites mony weȝ shaken down,
And roches also al to-rent,
As writen is in þe passioun.

An earth-
quake shook
down cities
and rent
rocks.
5404

*Petre scisse sunt ið. Ex quinque vt patet passio
Christi fuit ex dolore amar[a]*, ex illusione despecta,
7 vtilitate multiplici fructuosa, et dolor causabatur.*

Christ's
passion was
(1) bitter,
(2) insulting,

Cristes passioun, heuen kyng,
Of sorow bitter was 7 breme,
dispitouse also bi scornynge,
to deth quēn thai hym so con deme,

5408

(3) fruitful of
good to man.

but yet hit was for mony a thing
nedful, fruytful vs to wheme,
for his langour wan vs likyng,
And forto lagh þat er con reme.

5412

(1) Christ's
passion was
bitter in five
ways.

ffyue causes I fynde, in gode fay,
qvi Cristes sorowe more shuld be
thēn euer was any, soth to say,
the first of hom now 3e shyn se.

5416

Prima causa doloris, quia ignominiosa.

His passion
was shame-
ful, for Cal-
vary was
the place to
punish the
guilty,

ffor his passioun shameful was,
for shameful stid hit was don iñ,
At Caluarie, þer-as was plas
to punysch gulty for hor syn.

[fol. 83 b.]

5420

and the
cross was a
punishment
for thieves.

Also his deth was shameful eke
And sclauderouse in cite 7 shire,
for hym þai dampnet that was so meke
to foulst deth thay miȝt conspir.

5424

Quia morte turpissima condemnatus est.

ffor the croys was ordeynt theñ
to heng on thef 7 trespasouȝ,
thaze hit to now be knelide on kneñ
And worshipide with so gret honouȝ.

5428

*Vnde Augustinus: Crux, que erat supplicium latronum,
nunc transit ad frontes imperatorum.*

'The cross
once woe for
thieves, is
now set on
emperors'
heads.'

Therefore Austyn witnes þis,
'the croys that eȝ was theues wo
on emperoures hedes sette is,
And in world now worshipide so.'

5432

* MS. amaro.

5409 MS. athing.

Sithen God ordeynt so perfore
 sich honour for he henget *per-on*,
 hit semus he ordeynt mich more
 In heuen of ioy 7 blis for mon,

Greater bliss
 is ordained
 for man.

5436

As he did for hym that was wys,
 that thef pat leuet on his lore,
 that he se[n]de first to Paradys
 bifore alle sayntes pat weȝ bifore.

as for the
 thief on the
 cross who
 went to
 Paradise.

5440

therfore sais þe prophecy
 with wiccut men wo suffrid he,
 And theues that didn gret any
 honget by hym on rode tre.

By the pro-
 phecy Christ
 suffered with
 wicked men.

5444

Et cum iniquis deputatus est.

But ȝet þat one *per* sauet was
 for his bileue 7 repentaunce,
 that oȝer of hom hade no gras
 to ask mercy in his penaunce.

The one thief
 was saved,
 the other
 was not.

5448

Therefore sais Austyn openly
 quat testament made Crist on croys,
 qvich word now reherce wil I,
 that spoken weȝ with delful voys.

[fol. 84 a.]

Augustine
 gives the
 testament of
 Christ.

5452

*Testamentum Christi in cruce, Augustinus: Auctor ipse
 pietatis in cruce pendens in secularibus negociis
 pietatis officia diuidebat, persecucionem apostolis,
 pacem discipulis, corpus Iudeis, patri spiritum, vir-
 gini paranimphum, latroni paradisum, peccatoribus
 infernum, crucem christianis penitentibus commen-
 dabat.*

Crist, Auctor 7 prince of pite,
 hengyng on croice for monnus sȝn,
 for hor nedis þus ordeynt he
 his testament, queȝ he wold twyȝ.

*Nota bene testa-
 mentum Christi.*

Christ made
 his testa-
 ment for
 man's needs.

5456

Apostles persecucioun,
 disciples pes assignet he,
 his body *per* al redy boun
 to Iewes that nailed hym on tre;

He gave to
 his apostles
 persecution;
 to his dis-
 ciples peace;
 to the Jews
 his body;

5460

5439 MS. seide for sende.

- to his father
his spirit;
to his
mother a
protector;
His gost to his fadir he sent,
And to his moder, swete Mary,
A loker forto take entent
to hir then in that gret any; 5464
- to one thief
Paradise; to
the other
hell;
To þe thef þat þer was lent
That mercy asket mekely
to Paradise he con present,
that oþer to helle went in hy; 5468
- also to sinful
men hell;
And helle to sýnful men 3af he,
that to amende weþ not in wille,
With-out ende þer forto be,
His best for thay wold not fulfille; 5472
- to repentant
Christians
his cross.
To Cristen þat repentaunt weþ
his croys he 3af with gode entent,
thus at his deth diuiset heþ
Ihesu Crist his testament. 5476
- He gave his
cross to
obtain mercy
for men;
But to expoun apertly
qvy he his croys assignet so,
hit was forto gete mon mercy,
And for trespas to suffre wo. 5480
- whatever
restrains sin
is a cross.
For as Bede beres wittenesse, [fol. 84 b.]
a cr[os]ce ys penaunce, leue 3e me,
for what thing that may synne restresse,
a verray croscce may callet be. Crux apte
a cruciatu
dicitur. 5484

Secundo in eo, quod passio eius fuit iniusta.

- His passion
was bitter,
for they
made three
false accusa-
tions:
The secunde cause, I may wel say,
Tqwhi that hys payne more noyuse was,
for of thre poyntes false in faye
thay accuseden hym in that case. 5488
- that he for-
bade tribute;
that he
usurped a
king's
honour;
One was thay sayden that he forbode
3elde tribute to the emperour,
to the secunde thay token hede
that he vsurpet kenges honour, 5492

5482 MS. and crice, *with criste in margin.*

5484 MS. crice, *with croscce in margin.*

The thridde for thay herden hym say
that he was God sone almight,
thus in thre poyntes that ilke day
thay accuset hym whit vnright.

5496

and that he
said he was
God's son.

Therefore agayn þes poyntes thre
that thai accuset hym to be shent,
opon Gode Friday syngen we
thre excusaciouns hym present.

5500

For these
accusations,
on Good
Friday we
sing three
answers,

*Popule meus quid feci tibi aut quis.**

In quich excusaciouns thre
Crist vmbraides hom openly
of thre gode dedis þat don hade he
byfore to hom in gret any.

5504

in which
Christ re-
minds men
of his good
deeds :

The first upbraideng he hom mas,
was how þat he of Egypt londe
deliueret hom from al manas,
ther-as bifore þai weŕ in bonde.

5508

he brought
them out of
Egypt ;

*Vt patet in versibus: Quia eduxi te de terra Egipti,
parasti crucem saluatori tuo.*

The secunde repref hit was
hou þat he fed hom fourti ȝer
In desert 7 vncouth plas
with manna in meruelouse maner,

5512

for 40 years
he fed them
in the desert,
and led them
home ;

And also did hom sich gras
to lede hom out of alle daunger
to hor cuntre, for any cas,
As men that weŕ to hym ful deŕ.

[fol. 85 a.]

5516

*Quia eduxi vos per desertum quadraginta
Annis id.*

The thrid upbraide is hou þat he
plauntide hom for his vineŕ,
'hou miȝt thai theñ so bitter be
to ordeyn croice so for me heŕ ?'

5520

and he
planted them
for his vine-
yard.

* MS. aut quia added by a different hand.

Quid ultra vñ. Ego plantavi te vñ.

Instead of
refusing
tribute, he
gave it;

Therefore first, *per-as* thai sayn
that pay tribut wold he nozt,
he vpbraides hom agayn
of tribute ȝift hou he hom brozt.

5524

as king he
fed them in
the desert;

Ther-as thay sayn he cald hym kyng,
thai shuld haue thonkid hym his gode dede,
that as kyng in myslikyng
In desert fed hom in gret nede.

5528

as God's son
he gave
them Jeru
salem

Als thai repreuet hym that he saide
that verray Goddis son was he,
mich he miȝt better hom vpbraide
that he ȝaf hom londe in gret lee,

5532

and made
them his
vineyard.

And his vineȝerd made hom i-wys,
quich vineȝerd I may vnderstonde
is Ierusalem, that flouȝ is,
I-myddes þe worlde most esy londe.

5536

Tercio quia ab amicis dampnatus est.

His passion
was bitter
because he
was con-
demned by
his friends.

The thrid cause is, sitheñ he was
dampnet of hom þat shuld haue bene
his frendes kyndlie in that cas
And not sich sorowe on hym sene;

5540

Less strange
would be
condemna-
tion by his
enemies

For las wonder had ben i-wys
ȝif he of enmys suffride hade
to quych he done hade er amys,
sich manas thaje he hade made,

5544

or by
strangers.

Or of aliens 7 straungers
that had not knowen hym bifore,
but of his frendes 7 verray feres
he tholet that greuet mich þe more,

[fol. 85 b.]

5548

As the
Paalter says:

And of his frende als suffride he
that of on rote comen weȝ,
therfore þe Sauter ȝe shyn se
to hor dede wel acordes heȝ.

5552

*Amici mei 7 proximi mei, aduersum me appropinqua-
uerunt 7 steterunt. Item Iob xxx^o capitulo: Noti
mei quasi Alieni recesserunt A me.*

'Frendes 7 neghburs in gret nede
A3ayn me stoden ful stifly,'
And frendis flowen, as Iob con rede,
As vncouth meñ in most any.

'Friends and
neighbours
opposed
me'; and
Job said his
friends de-
parted.

5556

Of sich men also suffrid he
that he had don ful mich fore,
As sayn Ion writes, 3e moun se,
the verray gospel ow bifore.

He suffered
from men for
whom he
had done
much.

5560

*Iohannes viij^o: Multa bona opera operatus sum vobis,
propter quod opus vultis me occidere.*

And Bede in is meditacioun
spekes to Crist in this maner
with ful gret deuocioun,
As in Latyn is writen heñ,—

As Bede
says in
Latin

5564

ffor write Latyn may I not spañ
to sich as han vnderstandyng,
but after þe Latyn I wil declañ
In Englisch, lewde to haue likyng.

(I write
Latin for the
learned,
English for
laymen):

5568

*Beda: O bone Ihesu, quam dulciter cum hominibus con-
uersatus es, quam magna 7 abundantissima largitus
es eis, quam dura 7 Aspera pro eis passus es, dura
verba, duriora verbera, durissima crucis tormenta.*

'Swete Ihesu,' sais sayn Bede,
'how swetely to monnus likyng
with mon to help hym in gret nede
thi-self mon was with hom wonyng!

'Sweet
Jesus, how
sweetly thou
hast helped
man,

5572

'Hou mich gode 7 quat plente
3yuen hom graciously þou has,
hard 7 sharp with hert fre
suffret forto gete hom gras,

[fol. 86 a.]

how much
thou hast
given him,
and suffered
for him

5576

hard words,
harder beat-
ing, and
hardest of
all the cross.

'Harde wordes, harder betyng,
And, that hardest of alle was,
gret tourment on croice hongyng
after al this gret manas!'

5580

Quarto ratione teneritudinis corporis.

His passion
was bitter
because of
the delicacy
of his body.

The furth cause is, in gode fay,
Tqvy that his passioun greuet more
thēn any oþer monnus may,—
And I shal say 3ou skil qverfore.

5584

As we read
in the Book
of Kings :

ffor, as we reden in holi writte,
Boke of Kynges pat calde is,
In liknes as to monnus witt
bi Crist to David was saide pis:

5588

*Regum penultimo: Ipse est quasi tenerimus ligni
vermiculus.*

'Most tender
worm
is he.'

'Most tender worm,' he sais, 'is he';
for more tendre thing ther nys
thenne worme that bredes in a tre,
therefore he likenet hym so i-wys.

5592

Christ, as
born of a
woman with-
out man's
seed, must
have been
tender;

And Crist most nedely tendre be
that was not geten by monnes seed,
but of a wommon flesche toke he,
therfor tendre he most be nede.

5596

so Bede says:

The[r]-fore to Iewes whit hert fre
spekes the gode clerk sayn Bede
these Latyn wordes, that 3e schun se,
good ys to hom 3e take hede.

5600

*Beda: O Iudei, lapides estis, set lapidem percutitis mol-
liorem, de quo resonat tynnilus pietatis 7 ebullit oleum
caritatis.*

'Ye Jews
are stones in
your hearts,

'3e Iewes,' says sayn Bede the clerke,
'stones 3e ben, I may wel say,
as wel is sene by our werke,
for harde hertes 3e han to-day,

5604

5591 MS. atre.

5597 MS. Thefi-fore.

'ffor a softer stone thenne 3e
3e beten opon ful bytterly,
of whiche sounes soun of pite
and oyle of charite largely.'

[fol. 86 b.]

for ye beat
on a softer
stone than
ye.'

5608

[*Quint*]o * *ex eo, quod fuit eius penam niuersalis, quia per
omnes partes 7 per omnes sensus, primo per visum.*

The fift maner hit greuet sore,
for his pyne was in vche place
from hede to hele, bihinde, bifore,
and alle his wittes he pynet was.

His passion
was bitter
because the
pain was in
all his five
senses.

5612

ffurst sorow he had as in his sight,
Thurgh teres that of hys eghen went,
and Poule epistel speke oright
to the Ebrues that he sent.

His sight
was pained
by tears, as
Paul says,

5616

Ther-to acordes Bede i-wys,
that teres opon the croice sched he,
for mon, that mucche hade done amys,
might haue compassion hym to se.

and Bede
agrees;

5620

*Beda: Ascendit in altum, vt longius audiretur, fortiter
clamauit, vt nullus excuseretur, clamor lacrimas ad-
didit, vt homo compateretur.*

Bede says that he went on hegh
opon the harde rode tre,
forto be herd bothe fer and neght
wordes that ther-on speke he.

he climbed
the cross
that his cry
might be
heard far
and near;

5624

Stifly he cryet that no mon tho
schuld fynde an excusacion,
wihit crye sched teres bothe two
of hym to haue compassioun.

and he shed
tears.

5628

Other teres I fynde also
he sched twye, as men rede moun,
to Ierusalem pronounceyng wo,
an Layeres resurreccioun.

He also wept
at pro-
nouncing
woe on Jeru-
salem, and
at Lazarus'
resurrection.

5632

* MS. P°.

5616 MS. to corrected from he.

The tears for
Lazarus were
for love,
So that I may wel say that [p]rye
God sched teres her lyuyng;
the furst for loue sched tendre-ly
to se Lazere ther deed lyyng; 5636

the tears
over Jeru-
salem were
for pity,
The secunde teres, leue 3e me, [fol. 87 a.]
wheren sched for grete compasion
that he had for that sayre cite
that he wyste schulde be dr[i]uen don; 5640

and the tears
on the cross
were for
sorrow.
The thriddes teres as this day
for sorow weren sched, men may wel se,
when tha[t] he opon Good Friday
sched teres opon the rode tre. 5644

Of the first
tears men
said: 'He
loved him;'
That the furst teres of loue wer,
I may proue by autorite,
by mennes wordes that wer ner,
and sayden, 'he louet hym, 3e moun se.' 5648

Ecce qualiter amabat eum.

the second
tears were
for pity
The secunde teres, as sayde I,
wheren for grete compasioun
that he had for the muche any
that was comyng toward that touñ; 5652

when he
foretold the
fall of the
city;
ffor he told ther in prophecy
that hyt schuld be driuen down,
for thay kenewe not God al-mighty
and tyme of hor saluacioun. 5656

*Cum aporinquasset Ihesus Ierusalem, fleuit super illam
10. Et infra in eodem capitulo: Non relinquetur
lapis super lapidem, eo quod non cognoueris tempus
visitacionis tue.*

the third
tears were
for the sor-
row and
penance that
he endured.
But teres that he sched thys day
weren for sorowe that had he
and penaunce, no tung telle may,
so henging opon rode tre. 5660

5633 MS. crye for þrye.

5635 MS. s deleted before loue.

*ij^o in auditu, cum ei obprobria 7 blasfemie
irrogate sunt.*

The secunde maner, by hering
pynet he was ful pitously,
when he herd Iewes fast crying
that he wolde Moyses lawe destruye.

Obprobria Christi
7 blasfemie.

His hearing
was pained
by the Jews'
blasphemy.

5664

And als in mony an-other thing
thay fondet to do hym any,
but four prerogatiues had that keng
to maister hom whit, as tel wol I.

As king he
had four
preroga-
tives.

5668

Habuit primo excellentissimam nobilitatem. [fol. 87 b.]

ffirst he hade excellent nobelte,
forto godhede 3if we shyn go,
verray Goddes sone was he,
And he3est heuen he com fro.

He had ex-
cellent no-
bility, for he
was God's
son,

5672

As to pe monhede, I may say
that he was comen of kynges blode,
therfore both God 7 kyng verray
I may preue hym, that was so gode,

and came of
king's blood,

5676

And in-as-mich as he was mon
And comen of kynges kyndly,
kyng in erth I calle hym con,
And keng of heuen als verrayly.

king on
earth and in
heaven,

5680

Thus preue his noblete,
kyng of kenges men may hym calle,
And lord of lordes, non sich as he,
ffor of al wele he is pe walle.

king of kings
and lord of
lords.

5684

Prope est rex regum 7 dominus dominancium.

Agayn quich noblay speken pai
repreuyng vnreasonably
hym, that was Goddes son verray,
smyth sone calde hym hokerly.

In spite of
this nobility,
they called
him smith's
son,

5688

Matheus xiiij^o : Nonne iste est filius fabri ? Nonne mater eius dicitur Maria ? Secundo habuit ineffabilem veritatem.

He had
truth, as he
called him-
self the
way, the
truth, and
the life ;

Sothnes he hade in hym also,
As hym-self saide in erth heȝ
that he was way to wayue our wo,
sothnes, and lif aȝ thre in fer.

569a

Ego sum, via veritas 7 vita.

against
which they
cried :

Aȝayn þat sothnes speken thay,
As writes þe gode sayn Ion i-wys,
repreuyng hym that he shuld say
thing that weȝ fals 7 al amys.

569b

*Iohannes viij^o : Tu de te ipso testimonium perhibes,
testimonium tuum non est verum.*

'He was
false.'

'Lo heȝ,' þai saiden, 'he was fals,'
that was walle of al sothnes,
way 7 lif in hym was als,
As I saide bifore expres.

5700

Such truth
had not
Pilate at
Jesus' judge-
ment,

But sich sothnes had not Pilate,
quē Ihesu Crist bifore hym come,
that of sothnes laȝ þe riȝt gate
And for hym falsly ordeynt dome.

[fol. 88 a.]

5704

for he began
with truth
and departed
from it.

for he bigan his ingement
with sothnes, as I shal ȝou say,
but from þat way ful sone he went
for wordly dede that ilk day.

5708

When he
first ex-
amined
Jesus, he
said :

ffor quē he hade first tenderly
examinet hou þe cause stode,
he fonde gret malys 7 enuy
In hom, 7 in Ihesu but gode,

5712

'I find no
wrong in
him.'
The Jews
threatened
the em-
peror's dis-
pleasure.

And saide, 'in hym cause fynde I none.'
then weȝ þai ferd lest he shuld wende,
And saiden, 'ȝif þou let þis mon gone,
thou nart not þe emperoures frende.'

5716

Si hunc dimittis, non es amicus Cesaris.

Then dred he indignacioun
of þe emperouȝ time comyng,
And delyueret aȝayn resoun
Ihesu to deth bout taryng.

and he in
fear de-
livered Iesus
to death.

5720

Tercio habuit insuperabilem potestatem.

Also Crist hade, leuen we,
So fulle miȝt 7 eke power
that miȝt no way ouer-comen be,
As Ion þe euangelist witnes heȝ:

Jesus had
power not to
be overcome,

5724

*Omnia per ipsum facta sunt 7 sine ipso factum
est nihil.*

‘Alle thing,’ he saide, ‘by hym ben made,
And bout hym is made no thing,’
ȝet aȝayn þis þe Iewes hade
Agayn resoun aȝayn-pittyng.

for all things
were made
by him.

5728

*Mattheus xii^o: Hic non eicit demonia nisi in
Belzebub principe demoniorum.*

Thai saide quēn he hade helide one
that with an eul gost nyet was,
that he by oȝer power none
thēn deulis power wroȝt so has.

The Jews
said that he
worked with
the help of
devils,

5732

*Item Mattheus xxvii^o: Alios saluos fecit, seipsum
non potest v.*

Also pai saide that holpen hade he
mony bifore out of hor tene,
but saue hym-self from rode tre
myȝt he not thēn, as wel was sene.

[fol. 88 b.]

and that
though he
had helped
others, he
could not
save himself.

5736

‘lo heȝ,’ pai saide, ‘he hade no myȝt,’
of quych þe contrary preue I may,
As schowide was ryȝt in hor siȝt
quēn he was taken þe selue day;

But the con-
trary is
proved by
the power of
his voice at
his capture,

5740

For alle that weȝ at his takyng
with his voice he drof hom down,
ffor as thai to hym weȝ comyng
And forto sese hym redy boun,

5744

when they
all fell down
at his first
word.

he asket hom qvo pai soȝt so.
'Ihesu of Nazareth,' saide pay,
And fellen down onon riȝt tho
the first worde that he con say.

5748

*Quem queritis? Ihesum Nazarenum, 7 continuo
ceciderunt in terram.*

Augustine
says:

upon this spekes saynt Austyn,
And sais ful wel 7 witterly
that I shal first say in Latyn
And in Englisch openly:

5752

*Augustinus: Vna vox turbam odiis ferocem, armis ter-
ribilem sine vlllo telo percussit, reppulit, strauit
virtute latentis diuinitatis. Quid iudicaturus faciet,
qui iudicandus hoc fecit? Quid regnaturus poterit,
qui moriturus hoc fecit?*

'One voice
laid all the
people low;

'One voice,' sais Austyn, 'drof al doun
long-strait laide 7 put azayn
wode peple 7 to bataile boun
wel armet 7 of mich mayn;

5756

without
weapon by
his hidden
godhead he
mastered
them.

'With-out weppen, saue voys i-wys
And hudde godhede hym with-in,
so maistride he that diden omys,
on his myȝt that pai shuld myn.

5760

What will
such a king
do in judge-
ment?

'How hope ȝe sich a kyng con do,
qven he shal sitt on iugement,
That so his iugement goyng to
with voice his ennys shamefully shent?

5764

What may
he not do in
his own
realm, when
at his death
he did so
much?

'Quat hope ȝe that he be of myȝt
to do in his revme qven he is,
that to pe deth goyng that nyȝt
so foule feride hom as in this?'

[fol. 89 a.]

5768

5754 MS. longstrait, adoun *deleted after* put.

5761 MS. akynge.

*Quarto habuit singularem bonitatem, quia nemo
bonus nisi solus Deus.*

the furth vertu þat hade he,
to quich þai putten obiectioun,
that was excellent bounte,
As I may preue þow by resoun.

Jesus had
goodness,

5772

ffor, as is writen in holy writt,
nomon is gode with-outen vice,
saue only God, leues wel hit,
to wayue al sȳn may be so wys;

för only God
is without
sin,

5776

ffor seuen sith in one day,
I fynde, a riȝtwis mon shal falle,
but Cristis godnes in gode fay
Appair myȝt not þe Iewes alle.

and a right-
eous man
sinis seven
times in one
day.

5780

Sepcies in die cadit iustus.

ȝet aȝaynus his gret godnes
putten þe Iewes apertly,
And saiden a synful mon he wes,
As sayn Ion mas mynde witerly.

Yet the Jews
said that he
was sinful;

5784

*Iohannes viº: Nos scimus, quia hic homo peccator
est, quia seductor est in sermone.*

‘We knowen,’ saide þe Iewes tho,
‘that this mon ful synful is,
And fondes by worde to do vs wo,
And bigile vs alle omys.’

‘We know
that this
man is try-
ing to de-
ceive us;

5788

*Lucas: Commouit populum docens per vniuersam
Iudeam incipiens a Galilea vsque huc.*

Also pai saiden per þat he
meuet þe peple wonderly
thurȝe-out Iude ȝ Galile
And taght hom so apertely.

he has
aroused the
people
throughout
Judaea and
Galilee;

5792

5786 MS. asynful.

also he tried
to destroy
Moses' law.

Also thai saide with al his myȝt
Moyses laȝe he wold destrye,
As ȝe moun se heȝ in ore sizt,
Ion witnes hit apertly.

5796

*Iohannes ix^o: Non est hic homo a Deo, qui [fol. 89 b.]
Sabbatum non custodit.*

This man is
not of God,
for he keeps
not the holy
day.'

'this mon', þai saide, 'þat is heȝ
nys not on Goddis bihalue i-wys,
that kepis not in gode maner
his hali-day, as þe laȝe is.'

5800

*Tercio fuit eius dolor [in] odoratu.**

Jesus' sense
of smell was
assailed by
an ill savour
from men's
bodies,

the thrid sorow þat he hade
was of sauour al vnsweȝe,
And gret stynk þer was made
with mennus carayns forto mete.

5804

for the
bodies of
criminals
were on
Calvary,

for on that mounȝt of Caluarie .
weȝ meȝ punyscht for hor sȝn,
And stynkyng bodies mony by
And wiccut aiȝ that plas with-iȝ.

5808

which means
bare skulls;

ffor Caluarie is as mich to say
As balletship of hedes baȝ
of meȝ quȝn flesch is al away,
And sich weȝ mony lying thaȝ

5812

headless
bodies were
lying there.

Of meȝ gyrd of þe hede bifore,
And lying þer al opuȝly;
And therefore þat mounȝt thurȝe clerȝus lore
was callide mounȝt of Caluary,

5816

so that in smellyng Crist had gret tene
quȝn he was comen to þat plas,
thus in thre wittes, with-out wene,
wonderly he pynet was.

5820

* Latin written in the margin.

*Quarto in gustu.**

The furth penauns was in tastyng,
for quē he criet, 'I am thirsty,'
Aisel 7 myrre thai con hym bryng
with atter medelide hastily,

His taste
suffered
when they
brought him
vinegar,
myrrh, and
gall,
5824

That he thurȝe aisel drynkyng
to þe deth myȝt soner hy,
And thay that weȝ to hym kepyng
Soner shutt of hor baly.

that he
might die
the quicker ;
5828

ffor hit was Iewes opinioun
Aisel shuld bryng hym sone to deth,
And mirre shuld sone dryue doun
forto suffre of hit þe breth,

for vinegar
and myrrh
and gall were
thought
injurious.
5832

And of atter þe bitternes [fol. 90 a.]
In tastyng hit shuld do hym tene,
And poyson hym sone in that destres,
this was hor thoȝt, as wel was sene.

5836

Quinto in tactu.

The fift sorow was in touchyng,
for al þe places of his body
ffrom hede to hele, bout lesyng,
al was to-torne dispitusly.

His touch
suffered, for
all his body
was torn.
5840

And that alle wittes nyet weȝ,
Bernarde preues apertly,
As I shal rehers ȝou heȝ,
leret 7 lewide to lerne þer-by.

Bernard
shows this :
5844

*Bernardus: Caput angelicis tremebundum spiritibus den-
sitate spinarum pungitur, facies pulcra pre filiis
hominum sputis Iudeorum deturpatur, oculi luci-
diores sole caligantur in morte, aures, que audiunt
angelicos cantus, audiunt peccatorum insultus,
os, quod docet angelos, felle 7 aceto potatur, pedes,
quorum scabellum adoratur, quoniam sanctum est,*

* Latin written in the margin.

*cruci clauo affiguntur, manus, que formauerunt
celos, cruce, sunt extense 7 clauis affixe, corpus ver-
beratur, latus lancea perforatur, et quid plura?
Non remansit in eo nisi lingua, vt pro peccatoribus
exoraret 7 matrem discipulo commendaret.*

his head was
pricked with
thorns;

Sayn Bernard first at Cristes hede

bygynnes forto speke expres,
And al þe body nothing is lede
that he ne tellis ich distres

5848

That he tholet, as was sene,
In body 7 wittes two.
for first hys hede with thornus kene
ful bitterly was stongen tho.

5852

his face was
spit upon;

The fairest face þat euer had mon
that time for vs was shamly shent
with sputyng hokerly þer-on,
for monnus hele sich harm he hent.

5856

his eyes
were dark-
ened in
death;

His eȝen þat weȝ more cleȝ
thē þe soȝe is in his kynde,
wiht delful dethe made thester wer,
that dele hit ys to haue in mynde.

[fol. 90 b.]

5860

his ears
heard the
rejoicings of
sinners:
his mouth
tasted gall
and vinegar;

His eres, that heren angel song,
herden the sinful men gladyng;
that mouthe, that tagh aungeles ymong,
atter and aysel had to drynke.

5864

his feet were
nailed to the
cross,

The fete that so worthy wer
mon cusse the stole thay stonden on
for holines, as he says her,
wilt nayle wer fechet the rode opon.

5868

and his
hands also;

The hondes, that mad heuen blisse,
on croice wer sprad dyspitouesly
and wiht nayles ficchit amys,
to bryng mon-kynd out of anye.

5872

5862 MS. lyking *delded* after men.

5863 MS. *o* of ymong inserted.

His body was beten her and ther,
no place laft on hit vntorne,
hys syde was perset wiht a sper,
to releue that wer forlorne.

his body
was beaten,
his side
pierced with
a spear

5876

So nothing laft saue tong onely,
thas he for synful men might pray,
and to bytake hys moder Mary
to hys disciple to kepe that day.

so only his
tongue was
left to pray
for sinners,
and to give
Mary to
John.

5880

*Secundo fuit eius passio illusione despecta, vt
patet infra.*

The secunde principal poynt is thys
of Ihesu Cristes passioun,
that of scornes hit was iwys
despitouse and azayn resoun.

(2) Christ's
passion was
insulting in
the fourfold
mocking.

5884

Prima illusio in domo Anne.

ffor four sithe foule he scornet was,
As I sale tel apertely,
the furst in byschopes hous Annas
when he was taken anone in hy,

He was
mocked in
the house
of Annas,

5888

Ther tholet he buffetes and spyttyng
and despites mony moo,
and ouer hys eghen also hulyng,
he suld not se thay diden so.

buffeted and
spit upon,
and his eyes
covered.

5892

Ther-fore withe grete deuocioun
Bernarde spekes to Crist expresse,
hauyng of hym compassioun
and thinking how he pynet was:

[fol. 91 a.]

Bernard
says :

Bernardus.

5896

*Wltum tuum, domine bone Ihesu, desiderabilem, in quem
desiderant angeli prosp[er]ere, sputys inquinauerunt,
manibus percusserunt, velo * pro derisione operuerunt,
nec amaris uulneribus pepercerunt.*

'Thi semblaunt,' he says, 'lord Ihesu,
that aungeles wilnen forto se,
harmet was bothe huyde and hew
whit sputtyng that was cast on the,

'Thy face
that angels
long for was
defiled,

5900

5876 MS. 1 relie *deleted after to.*

5878 MS. that *corrected from thas.*

5889 MS. fore *deleted after Ther.*

* MS. volo.

smitten and
hid with a
veil; thou
hast suffered
this for me.

' Wiht hor hondes smytten thi face
and hilden it wit a vaile a-boue,
and bitter woundis þe ȝiuen was,
al þis þou tholid lord for me loue.'

5904

Secundo fuit illusus in domo Herodis.

Jesus was
mocked in
Herod's
house, and
clad in
white;

The secunde hokur þat Ihesu hade
was in Herodes house þo kyng,
þat as a fole 7 madde hym made
to clethe hym so in quite clethyng;

5908

for when
Pilate sent
Jesus to
Herod,

ffor, as þo gospel makus mynde,
quen Pilate send oure lord Ihesu
to Heroude forto bete 7 bynde
and deme after þat he knewe,

5912

Herod re-
turned him
in white
clothes be-
cause he
would not
speak.

Heroude sende hym sone azayn
scornefully in quite clethyng,
ffor to hym wold he nothyng sayn
ne onsware after his wilnyng.

5916

Bernard
says, speak-
ing as
Christ:

Therfore touchyng þis mater
spekus Bernard opunly,
in Cristis nome riȝt as it wer,
To Iheues þat didn þis any:

5920

*Bernardus: Tu homo es 7 habes sertum de floribus 7 ego Deus
habeo coronam spineam. [fol. 91 b.]*

'Thou hast
a garland of
flowers, I a
crown of
thorns;

'Thow mon,' sais he, 'garlond þou has
of flouris faire 7 bryȝt schynyng,
and for me, God, a crowne þou mas
of thornes strong 7 scharp stingyng.

5924

*Item Bernardus in persona Christi: Tu habes cyrotecas
in manibus 7 ego clauos ferreos.*

thou hast
gloves, while
I have nails
in my hands;

Also Bernard in Cristis nome
sais, 'gloues þou hast, mon, on pi honde,
7 I purgh myne with mikul schome
haue nailis driuen wit bittir bonde.

5928

5904 MS. 1 deleted after þou. 5909 MS. mynde deleted after gospel.
5920 MS. Second c of Iheues inserted.

Item Bernardus: Tu in albis vestibus tripudias 7 ego pro te derisus ab Herode fui in veste alba, tu tripudias cum pedibus 7 ego 7 cum pedibus laboravi pro te.

'Thow daunces aboute in quite clethyng,
and I in quite azayn was sent
ffrom Heroude to Pilate in hethyng,
siche harmes for þi hele I hent.

thou dancest
in white,
while I was
sent from
Herod in
white;
5932

'Þou daunces wit fete in gret likyng,
And my feete arn schomely schent
for tene on rode tre trauelyng,
to vntegh þe is myn entent.

thy feet
dance, while
mine are
hurt on the
cross;
5936

Item Bernardus: Tu in choreis brachia extendis in modum crucis in gaudium 7 ego ea in cruce ex tensa habui in obprobrium, ego in cruce dolui 7 tu in cruce exultas.

'Thow in þo ryng of carolyng
spredis þin armes furth from the,
And I on croice have hom spredyng
schamely, as men movn see.

thou spread-
est thy arms
in the ring
of the dance,
I mine on
the cross;
5940

'Þus on croice I was sorowyng
of thraldam, mon, to make þe fre,
And þou in croice gret mirth makyng,
I mynde on þe, þou noon on me.

[fol. 92 a.] 5944

thus I sor-
row for thee,
while thou
makest
mirth;
5944

Item Bernardus: Tu habes latus apertum signum vane glorie 7 ego latus fossum habui pro te. Tamen reuertere ad me 7 ego suscipiam te.

'Thow has side opoñ for vayn-glorie,
And I side stongen, sene it is,
neuer-þe-latter to me þou hie
and I wil take þe to my blis.'

thy side is
bare from
vanity, mine
is pierced.
5948

Tres cause notantur quare Christus tacuit coram Herode, Pilato 7 Iudeis.

Thre causis þer ben quy þat Ihesu
was stille so in examinyng
of Pilate, Heroude, 7 Iewes vntrewe,
þat fondede[n] hym in mony a thyng.

For three
reasons
Jesus was
silent at his
examina-
tion.
5952

because
these men
were un-
worthy to
hear his
answer;
The first cause was witturly
for Cristis onsware forto here
alle þo men were vnworthy
pat te[m]pt hym in þat manere. 5956

because as
Eve sinned
by speche,
he must
make
amends by
silence;
The secunde cause was Eues offense,
for ho in speche synnet sore,
þerfore Ihesu by silence
most mende þat ho so did before. 5960

and because
they mocked
his answers.
Tho thrid cause was witterly,
for alle pyng þat vnswaret he,
þai dispisiden hokurly
And fonden chalange, leue 3e me. 5964

Tercio fuit illusus in domo Pilati.

Jesus was
mocked in
Pilate's
house, where
the soldiers
clad him in
purple,
The thrid dispite þat had Ihesu
was in Pilate house i-wis,
þer in a mantil of purpur hew
þo knyȝtis cladden hym al a-mys, 5968

gave him a
reed and a
crown of
thorns,
And a rede putten in his honde
And thornen crowne opoñ his hede,
ffor, as thay sayden, keng of that londe [fol. 92 b.]
he claymet al aȝayne hor rede; 5972

and hailed
him king of
the Jews.
and thenne thay gretten hym kneling,
as he sat in that aray,
al in hoker and bething,
'hayl keyng of Iewes,' sayden thay. 5976

Aue rex Iudiorum. Nota de corona.

The crown
was of sharp
sea-rushes,
That corouñ of thornes, as leuet is,
of se-rusches maad hit was,
that as scharpe ben, leue wel this,
as thornes and as muche scharp has; 5980

which
pierced him
to the brain,
So scharp thai wirne and so biting
that to the brayne thay ficchit we[r],
as Bernard telles in his teching,
and as in Latyn is writen heȝ: 5984

5980 MS. s deleted after and; scharp repeated.

*Bernardus: Capud illud diuinum multiplici spinarum
densitate vsque ad cerebrum confixum est.*

sayn Bernard sais þat Cristes hede	as Bernard
with thik thornus sharp 7 kene	says,
riȝt to þe brayn til he was dede	
was thraſt thurȝe-out, as wel was sene.	5988

De anima tres sunt opinioniones, vt infra.

now is to wit in qvat plas	His ſoul
his ſaule hade principal wonyng,	dwelt in
ffor in thre ſtides ſoȝt hit was	three parts
In hert 7 hede 7 blode rennyng.	of his body :
	5992

first þat þe ſaule ſhuld haue his ſe	in the heart,
in monnus hert principalȝ,	for the gos-
that preues this autorite,	pel ſays
Goddes word of þe euangely:—	5996

De corde exeunt cogitationes.

God ſais þat thoȝtes ay ben boun	that
out of þe hert to be comyng,	thoughts
þerfore bi ſum opinioun	dwelt in the
ther ſhuld þe ſaule haue his wonyng.	heart ;
	6000

or in þe blode hit may wel be,	[fol. 93 a.]	in the blood,
As wel witnes holi writ		for the ſoul
that monnus 7 beſtes ſoule has ſe		of man and
In þe blode 7 þer is hitt.		beaſt is in
		the blood ;
	6004	

*Vnde habetur in Levitico: Anima omnis carnis in
sanguine est.*

or ellis in the hede it is	or in the
bi force of this autorite,	head, for
for queñ Crist deȝet, ȝe knowen þis,	Chriſt bowed
boȝyng his hede þe goſt ȝeld he.	his head
	when he
	yielded the
	ghost.
	6008

Et inclinato capite emisit spiritum.

but forto preue bi gode assay	The Jews
And dede qveñ þat his ſoule miȝt be,	ſought his
the Iewes ſoȝten as this day	ſoul in three
his ſaule in alle þes places thre,	places :
	6012

his head
they pierced
with the
crown of
thorns;
ffor in þe hede with al hor mayn
thai soȝt his saule, as was wel sene,
with crown of thornus to þe brayn,
to loke þer-in ȝif hit had bene. 6016

his blood
they shed
when they
nailed his
feet and
hands;
In blode pai soȝten hit also
queñ thai openet his vaynus wide,
In fete 7 honde both two
with nailes sharp on ich side. 6020

and his
heart they
pierced with
a spear.
In hert pai soȝten with gret wo
when pai percet hit with a speȝ
so that out nedelyngis hit most go,
thay soȝten hit so wide qveȝ. 6024

For these
insults we
honour him
on Good
Friday
And for thes ilk despites thre
that Crist hade imong oþer wo,
on Gode Friday syngen we
thre honourynges aȝaynes tho; 6028

by thrice
kneeling and
singing
'Hagios'.
Agyos with deuocioun
thrye knelyng deuoutly,
for thrie for ouȝ saluacioun
scornet he was dispitously. 6032

*Tercio fuit eius passio multiplici utilitate
fructuosa.*

[fol. 93 b.]

(3) His pas-
sion was
needful
The thrid principal poynt of alle,
As I saide at bigynnyng,
was that his passioun wold wel falle
to be nedful in mony a thing, 6036

and fruitful
in three
ways:
And frutful also in gode fay
In thre maners ȝe shyn se,
thaze hit [f]ul delful weȝ pat day,
nedful hit was as in thes thre. 6040

6028 MS. aȝaynes has the yn rubbed out. 6033 MS. e of The erased.
6039 MS. suld,

*Triplex utilitas, id est peccatorum remissio, gracie
collacio 7 glorie exhibicio.*

ffor mon-kynde bi his passioun	for remission
of Adam sȳn vnbounden was,	of sin, for
that calle I of sȳn remissioun.	gift of grace,
the secunde poynt was gift of gras,	

6044

The thrid is ioi with-out endyng	and for end-
that by his deth [h]e wonen has,	less joy.
qven̄ that we of this world shul wende	
And mendet be of ouȝ trespass.	

6048

Therefore saynt Austyn wel con say	Augustine
that Ihesu Crist ouȝ saueour	says that
with his deth wesch sȳn away	Jesus
that was 7 is 7 als comyng.	washed
	away past,
	present, and
	future sin :

6052

*Augustinus: Culpam deleuit Christus presentem,
preteritam 7 futuram.*

ffor sȳn that was don bifore	at his death
he forgaf at his dezyng,	he forgave
And sȳn þat theȝ was greuyng sore	past sin, by
he droȝe meȝ fro with his prechyng,	his preach-
	ing he drew
	men from
	present sin,

6056

And grace he grantide to las 7 more	and his
forto wayue sȳn comyng,	grace he
to alle meȝ that in wille wore	granted to
to seche þat gras 7 hyt suyng.	overcome
	future sin.

6060

ffouȝ skilles I fynde, in gode fay,	His passion
that his passioun nedful was,	was needful
As I shal expresly say,	for four
And as saynt Austyn mynde mas.	reasons:

6064

*Augustinus: Modus nostre redemptionis fuit [fol. 94 a.]
acceptissimus ad placandum Deum, congruentissimus
ad curandum morbum, efficacissimus ad extrahendum*

*genus humanum 7 prudentissimus ad expugnandum
generis humani inimicum.*

it was
acceptable to
God, fitted
to heal ill,

ffor to grete God it was i-wys
most acceptable 7 likyng,
And forto hele pat ferd amys
most couenable of any thyng,

6068

powerful to
save men,
and able to
expel the
devil.

And forto bryng into blis
hit was most of power tho,
And most sleze way, leue wel this,
to ouer-come the deul our fo.

6072

His passion
was accept-
able to God,
as Anselm
says ;

ffirst to præue his passioun
to God most acceptable was,
3e shyn se bi gode resoun
As saynt Ancelme mynde mas.

6076

*Anselmus: Nichil asperius 7 difficilius potest homo pati
ad honorem Dei sponte 7 non ex debito quam
mortem.*

'Nothing is
so hard as
for man to
die for God,

'No thing', he sais, 'so bitter is
ne non so heuy to go tille,
As mon for God 7 heuen blis
to suffre deth with gode wille.

6080

and nothing
pleases God
more.'

'Ne more may nomon to God do
to plesse hym with deuoutly,
theñ forto offir his lif hym to
And deth to suffir bodily.'

6084

Paul says
that Jesus
was a
sauoury sa-
crifice to
God.

Therefore Paule sais bi Ihesu,
hym-self to God theñ offrid he
In sacrifice his wille to sewe,
that swetly sauouret, leue 3e me.

6088

*Ad * Ephesios iiij^o: Tradidit semet ipsum oblacionem
7 hostiam Deo in odorem suauitatis.*

But how þat Crist was sacrificse
to make his fader monnus frende,
7 restoret vs to be hys,
I schal declare ow er I wende.

[fol. 94 b.] 6092

He was a
sacrifice to
propitiate
God for men :

*Augustinus de Trinitate: Quid tam grate suscipi posset,
quam caro sacrificii nostri corpus effectum sacerdotis
nostri Christi? Vt qu[oniam] † quatuor considerantur
in omni sacrificio: videlicet cui offeratur 7 quid
offeratur, pro quibus offeratur 7 quis offerat, exponitur
in lingua materna.*

‘what maner thing’, sais saynt Austyne,
‘more derworth may taken be
then Cristis body to suffre pyne,
that verray preste is, leue 3e me?’

6096

‘What more
precious
sacrifice can
there be
than Christ’s
body?’

‘And hauyng consideracioun
to four poyntes þat he con say,
I may preue þat his passioun
vnknytt þe deulis bonde to-day.

6100

Four points
are to be
considered
in any sacri-
fice;

‘ffor mon þat offres he mot se
to qvom he offres, 7 quat thing,
for qvom that offrande eke shal be,
And qvo als makes that offryng.

6104

to whom it
is offered,
the offering,
for whom it
is offered,
and who
offers it.

‘As towchinge offering maad this day,
Ihesu Crist that offering was,
offrer al-so in good faye,
for offering of hym-self he maas.

6108

Jesus was
the offering
and the
offerer;

‘To restore vs as he may
to his fader, that offering taas;
thus offring, offrer, sothe to say,
and offring-taker eke towe has.

6112

he offered
himself to
his father;

* MS. Ad corrected from Ade. † quantum.

6107 MS. ab s deleted after offrer.

he was
offered for
man.'

'the furthe was mon he offret fore
to make in hym as one to be,
to wone wiht hym for euermore
in heuen blisse, right as dose he.'

6116

Augustine
tells how we
are recon-
ciled by
Christ :

Also how and in quat maner
by Crist reconcilet so ben we,
saynt Austyn says, as 3e schun here,
that Crist these four most nedely be.

[fol. 95 a.]

6120

*Augustinus: Christus est sacerdos, sacrificium, Deus 7
templum. Sacerdos, per quem sumus reconciliati,
sacrificium quo sumus reconciliati,* templum, quo
sumus reconciliati.*

he was
priest and
sacrifice,

ffor prest he was, I may wel say,
thurgh whom reconcilet we wer tho,
and sacrafice calle hym I may
that for vs suffert suche wo,

6124

God and
temple,

God also, that nys no nay,
to whom reconselet so wer we,
and temple hit was done in that day
withouten drede also was he.

6128

for a good
man is God's
temple.

For a gode mon of lyuyng
Goddess temple callet is,
therfore to calle hym so, methynke
I may say wel and not amys.

6132

*Secundo passio Christi fuit congruentissima ad
curandum morbum.*

His passion
was fitted to
heal ill,

As to the secund nedeful thing
that come of Cristesse passion,
medicyn moost acordyng
hit was to bring vs of baundoun.

6136

6114 MS. in written above a deletion.

6129 MS. For added in the margin.
of deleted after moost.

* MS. Second i of recon-
ciliati inserted. 6135 MS.

The wichche acording medicyn
had thre poyntes,* 3e schun se,
tyme and place to do hit inne,
and maner of doying, ther ben thre.

for it was a
precious
medicine in
the time, the
place, and
the manner.
6140

Primo ex parte temporis.

As to the tyme, I may wel say
hyt was done resonably,
for Adam made was that ilke day
that Crist deghet vs to for-by,

As to time,
Adam was
made on the
day Christ
died,
6144

On a Fryday, in gode fay,
and Marche mone als, as rede I,
ther-fore our synne to put away
thay wel semet witerly.

on a Friday
in March,
[fol. 95 b.] 6148

And that selue day iwys
conceyuet was he of may Mary,
and that day wanne a3ayne that blisse
that Adam lost vnhappyly.

and Christ
was con-
ceived on
that day.
6152

so that tyme of hys passioun
for these causes rekenet her,
I may preue by gode reson,
was ordenyt in ful gode maner.

6156

Tercio ex parte loci.

as to the place hyt was done inne,
skylful hit was fo[r] causes thre
a3ayne our wele so forto wynne
inmyddes the world, as reden we.

As to the
place, it was
in the midst
of the world,
6160

ffor Ierusalem, clerke[s] sayn,
in-myddes the worlde ys set iwys,
therfore to wynne ther-a3ayne
skilful hit was and not amys

(that is, in
Jerusalem),
6164

6138 MS. poyntes repeated.

6150 MS. he erased before was; ho written for he.

6156 MS. resoun deleted after gode.

- so that his
passion
might pre-
vail on every
side. That vertu of hys passion
on vche syde might bote be,
ffor by Sathanas treson
schent was vche side, leue 3e me. 6168
- Jerusalem
was com-
mon, Cal-
vary special, and þat londe commune I may calle,
Ierusalem, þer-as suffurt he.
Bot þo place was specialle
of Caluary, as 3e schun se. 6172
- and the cross
his alone. The croice he deghet on that day
for hym was ordenyt and no moo,
therfore the croice wel calle I may
Hys one place s[peci]al to hym tho. 6176
- Heed the
explanation
of the three
places, But to de-clare wel to our wit
these thre places apertely,
I pray ow takes hede to hit
and I wol telle ow sone in hye. 6180
- common,
special, and
only. Thre places I haue nomet her,
commune, special, and onely, [fol. 96 a.]
and what in hom bifore done wer
to ow declare now wol I. 6184
- Adam was
made in the
field of
Damascus, a
common
place ; In commune place, lond of Iude,
our forme fader formet was,
in a felde, as reden we,
that felde is calle[t] of Damas. 6188
- he was
buried in a
special place,
where Christ
died ; also buriet was he
in a ful special place
ther-as Crist deghet opon rode tre,
As Grekes story mynde mas, 6192
- though the
tradition of
Joshua
differs. Auttentike thagh hit ne be,
suche opinion that folke has ;
but after the boke of Iosue
in Ebron Adam buriet was. 6196

6176 MS. serueal.

6189 MS. buriet corrected from buries.

Also by place that was onely
Adam bygylet was i-wys,
by a tre that did hym ny
to ete of hit when he did mys;

in loco singulari

By a tree
alone Adam
was beguiled,

6200

And right as he willesfully
by a tre lost suche a blisse,
Crist on a tre thoght skylfully
to forby that er was his.

and Christ
died on a
tree.

6204

*Tercio ex parte modo [cu]randi.**

the thrid was maner of hys doying
that nedet greetly good to be,
forto hele whit suche a thing,
now 3e moun here that wel did he.

As to man-
ner, the
healing was
by similari-
ties and by
contraries.

6208

ffor that harme so forto hele
in tow maner bote he soght,
by lykly thing withe forto dele,
And eke contrarius was his thoght.

per contraria 7 similia.

6212

That he helet by lykly way
wytnesses Austyn witerly,
as her in Latyn ys verray,

Augustine
witnesses to
the similari-
ties :

And Engliche als, as schowe wol I.

[fol. 96 b.] 6216

*Augustinus: Homo homines, mortalis mortales, morte
mo[r]tuos liberavit.*

Saynt Austyn says, as 3e schun her,
that mon forboght men that wer lorn,
that dedely was maad dedely der,
and wiht deth maad fre thral biforn.

man re-
deemed man,
a mortal
freed mortal
men by
death.

6220

*Ambrosius: Ex terra virgine Adam, Christus ex virgine Per
mulierem stulticia, per mulierem sapientia, nudus
Adam, nudus Christus, mors per lingnum, vita per
lingnum, in deserto Adam, in deserto Christus.*

Also saynt Ambrose, 'mon was made
of clene erthe bout corrupcioun,
Criste of a virgine his flesche hade
to make acorde by gode reson.

Ambrose
says: 'Man
was made of
clean earth,
Christ of a
virgin's
flesh;

6224

6199, 6202, 6203 MS. atre.

*MS. generandi.

MS. 6207 athing.

6220 MS. a deleted after deth.

MS. 6222 w deleted after erthe.

woman's
folly began
evil,
woman's son
redeemed
man;

'By wommon foly furst bigan
When al mon-kynde thurgh hyr was lorne,
wommon azayn that wele wel wanne
thurgh Crist al of hiȝ body born.

6228

Adam was
naked after
his sin,
Christ was
naked on
the cross;

'Adam was naket after his synne
and Crist naket on rode tre,
thus worthily our wele to wynne
thing wel acording vset he.

6232

a tree
brought
death and
life; in a
desert Adam
was made
and Christ
fasted.

'By a tre deth was in broght
and by a tre coom lif azayne,
in desert was Adam wroght
and in deserte Criste fast ful fayn.'

6236

We were
healed also
by con-
traries:

Thus by way wel a-cording
for-boght worthily we wer,
and als by medicyn discordyng
helet we wer, as ȝe schun her.

6240

*Per contraria. Gregorius.**

Adam sinned
in pride,
gluttony,
and diso-
bedience;

ffor, as sayn Gregory beres witnesse,
Adam synnet in synnes thre,
pruyde, glotery, vnbuxumnesse,
thurght whiche harmet so was he.

6244

he wished
to be like
God, which
was pride;

ffor to Goddes worthynesse
he coueytet likly forto be
when he willenet that cunnynghesse
that goddes haden in hor degre;

[fol. 97 a.]

6248

for when the deuel hym so bihight
that thay as goddes sulden be slegh,
pruyde was in his hert pight
in hope to be heuen on hegh;

6252

he disobeyed
God in
eating of the
forbidden
tree;

And in vnbuxumnesse also
He synnet, as ȝe schun wel se,
when God bad hym bifore tho
to ete none appul of that tre,

6256

6226 MS. almon.

6230 MS. reads or for on.

6233, 6234 MS. atre.

* Latin written in the margin.

6252 MS. hope corrected from hopen.

Aȝaynes his biddyng willesfully
he fraistet of hyt and did offense,
and so synnet horribly
in this synne in-obedience.

6260

Also he synnet in gloteri
to tast that fruyt so fayr in sight,
whiche th[re] synnes sotily
helet Ihesu ful of might.

gluttony
caused him
to taste the
fruit.

6264

And vset ys most communely
contrarius medicyn forto dight
in fi[s]ik and in surgery,
who-ser wol hele a sore oright.

Medicines
often heal by
contraries :

6268

Contraria contrariis curantur.

And to hele prouyde he toke mekenesse
and schewet hit, as I preue may,
and forto hele vnbuxumnesse
hys fader wille fulfullet ay,

against pride
Christ was
meek : for
disobedience
he fulfilled
God's will ;

6272

and forto hele glotery
fourty days he fast in fere,
thus by contrarius surgery
he helet these thre synnes her.

against
gluttony he
fasted 40
days.

6276

Therto acordes Paule oright
by thys worde that I sal say,
he meket hymself that lorde of might
maad buxum to the deth that day.

As Paul
says,

[fol. 97 b.]

6280

*Ad Philippenses ij^o : Humiliauit semet ipsum, factus obediens,
vsque ad mortem.*

As to the forme worde of the clause,
ther-as he sayes he meket hym so,
the[r] helet he pruyde by skylful cause
contrariouse medicyn taking tho.

he healed
pride by the
contrary
medicine ;

6284

6263 MS. ther.

6267 MS. filik.

6274 MS. fay *deleted after in.*

Humiliauit semel ipsum proprius.

being obe-
dient to his
father he
healed dis-
obedience :

Ther-as he says that Crist was made
obedient as his fader bidding,
aȝaynes unbuxumnesse he hade
buxumnesse medicyn discordyng.

6288

he healed
gluttony by
thirstyng at
his death,

Ther-as he says right to the deth
he helet that tyme glotery,
for when he put out dethes breth
he says, 'me thur[s]tes wonderly.'

Sicio. 6292

and by
abstinence
in his life.

And als I fynde al his lif-day
whil that he on erthe went,
in abstinence he liuet ay
of mete and drynke wher he wer lent.

6296

Thus by medicyn acording
and discording bothe in fere
helet vs thene our heuen keng
Whil that he was erthe her.

6300

*Tertius modus nostre redempcionis fuit efficacissimus ad
attrahendum genus humanum.*

Christ's
passion was
powerful to
save men.

The thrid maner of his doying,
when that Crist vs so for-boght,
was most might-ful in al thing
to drawe mon to hym that he wroght.

6304

He could not
better have
made men
love him.

Better might he not witerly
haue done thenne, as he did that day,
to make mon loue hym tenderly
and turst in hym with hert verray.

6308

Bernard
says :

how he drogh vs to hys loue
Bernarde telles, as ȝe schun se,
speking to hym in heuen aboue,
in grete deuocioun that hade he.

[fol. 98 a.]

6312

6285 MS. as inserted. 6290 MS. glotery deleted after helet.
6292 MS. he repeated after says. 6308 MS. th deleted before turst.

*Bernardus: Super omnia reddit te amabilem, bone Ihesu,
calix, quem bibisti, opus nostre redempcionis. Hoc*
omnino amorem nostrum facile totum sibi vendicat, hoc
est, quod nostram deuocionem et blandius allicit † 7
iustus exigit 7 arcus stringit 7 vehementius afficit.*

‘Ouer al thing, swete Ihesu,
the penaunce that thow toke for me
mas the louet in hert trewe,
for with that wo for-boght wer we.

‘Thy pen-
ance makes
me love thee.

6316

‘And that werke chalenget witerly
vs to loue hym of dewete,
and our deuocioun kyndly
drawes in hert ay to-ward te.

His toil
draws our
devotion
and makes
us good.’

6320

‘also hit chalanges skilfully
and distreyne vs gode to be,
wiht ful hert and feruently
to loue the ay with hert fre.’

6324

And how he drogh vs with his dede
in hym to hawe effectioun,
the appostel, as I rede,
preues hit by good resoun.

As the
apostle
Paul says

6328

*Qui eciam proprio filio suo non Pepercit, set pro nobis
omnibus tradidit illum. Ad Romanos viij^o.*

Paule says, ‘the hegh keng of blisse
his owen sone ne sparet noght,
but for vs alle that deden amys
send hym down and vs forb[o]ght;

‘God did not
spare his
own son,

6332

‘and when he send hym adoun so,
With hym he ȝaf vs al thing;’
therefore to truste hym and nomoo
mater we han at our likyng.

but sent him
down with
all gifts.’

6336

* oo deleted after hoc.

6315 MS. fre deleted after hert.

† allicit corrected from allicist.

6316 MS. whi deleted after for.

6323 MS. t of feruently inserted.

Quarto fuit prudentissimus ad expugnandum generis
humani inimicum. [fol. 98 b.]

His passion
was able to
expel the
devil.

The furthe mater, in gode fay,
that he vs of bale broght,
was bi good sleght he con assay
our enemy forto bryng to noght. 6340

Job says :
' His skill
brought
down our
foe.'

And to that sleght wel acording
spekes Iob these wordes her,
'his wys sleght', he says, 'doun con bring
our foo to make vs to hym der.' 6344

*Job xxvi^o : Prudencia eius percussit superbum. Item
capitulo ultimo : Numquid poterat cap[er]e Leviathan
hamo ? Leviathan est serpens 7 assimilatur diabolo.*

Job asks
whether
Leviathan
can be taken
with a hook.

Also Iob askes a questioun,
whether the nedder Leviathan,
that to the deuel we liken moun,
With a hook may not be tan. 6348

Christ had
concealed his
deity as a
hook to
catch the
devil ;

Thenne says the glose that Criste had sette
a hud hook by his deite
to cacche the deuel in mennes dette,
as to mon bifore did he. 6352

the bait was
manhood
with god-
head added ;

And that mete that he with mette
was Crist al in his humanite,
but mon-hede was to goddehede sette
to priue the deuel of his pouste. 6356

the devil
came for the
bait and was
caught by
the hook.

Thenne come the deul that mete to fette,
whiche mete monnes flesche may be,
And that was thenne, as God byhette,
the deuel with hook that so sette he. 6360

Takyng mete that ther was lede
of mon-kynde, that he made do mys,
with the hook of hys godhede
caght he was right wel iwys. 6364

Of whiche sleght and eke taking
spekes Austyn, the grete doctour,
and says at Cristes don-comyng
ouer-comen was Sathan and our traytour.

[fol. 99 a.]

6368

Augustine
says: 'At
Christ's
coming
Satan was
overcome.'

*Augustinus: Venit redemptor 7 victus est deceptor. Item
Gregorius: Quid fecit redemptor captiuatori nostro?
Tetendit muscipulam cru[c]em* suam, posuit in ea
escam sanguinem suum.*

'what did God', says Gregory,
'to hym that vs in bondage broght,
but dight his engyne to destruy
that azayn mon-kynde had wroght.

6372

Gregory
says: 'God
made a trap
to destroy
man's
enemy;

'The holy croice was his engyne,
the mete his body opon hit pight
to put our eneme into pyne
and make monkyndes languour light.'

6376

the cross
was the
trap, his
body the
bait.'

Criste wold also his blode ther schede
to breke the chartre that Eue made,
as says Austyn, good ys to hede,
wordes that I wol say ful rade.

6380

Christ's
blood was
shed to
break the
charter that
Eve made.

*Cirographum Eue,† Augustinus: Eva peccatum a diabolo
mutuauit, cirographum scripsit, fideiussorem dedit 7
usura posteritati creuit.*

Eue borowet synne at Sathanas
and wrote a chartre to hym of wo,
founden hym a borogh also ho has,
and to hir ospring after tho

6384

Eve took sin
from Satan,
wrote him a
charter, and
gave a
pledge for
herself and
her off-
spring.

Al that meschef laste ho has
that alwa sprong to one and mo,
As I schal, and I may haue grace,
say more clerele er I go.

6388

ffurste I say ho borowet synne
at the deul and schewet in dede,
when that ho wold not hertly mynne
on Goddes bidding that he bede.

6392

She took
sin from the
devil when
she would
not do God's
bidding;

* crusem.

† Eua deleted after Eue.

- but yielded
to the devil's
temptation; But to his foule suggestioun [fol. 99 b.]
enclinet sone and was asent
noght withstanding temptacion,
but breke al hys commaundement. 6396
- she wrote a
charter in
touching the
forbidden
apple; A chartre ho wrote als wyterly
when ho putte hir hond to that tre
to touche that appul willesfully
that God forbede hir done schuld be. 6400
- she gave
pledge for
herself and
her offspring
by making
Adam sin
with her, Borgh ho fonde, als sone in hy,
making Adam to synne assent,
so broght ho al hir progeny
in seruage after and schamely schent, 6404
- till Christ
bought re-
lease with
his blood; Thil Crist coome and with Mary mette
And for synne that ho borowet hade,
sched his blode and whit hir dette
and suche a manumissioun made. 6408
- Manumissio est litera acquietancie quando natiuus
redimitur.*
- he broke the
charter
when he
harrowed
hell; That chartre he breke that ho wrote so
when he to helle zates come,
And took hom oute bothe one and mo
after his dethe by rightwys dome. 6412
- he redeemed
the pledge
when he
rose from
the dead. The borgh h[e] broght als of daunger,
when that he rose the thridde day
and to his brether con apper
and made hom knowe hym God verray. 6416
- As she made
Adam fall,
Christ com-
forts us, And right as one made Adam to falle
by hyr foule excitacioun,
so Crist confortes vs one and alle
at his resurectioun, 6420
- and gave us
the victory. And made vs by that victori
to vayue synne in our entent,
and Eue of borghode to forbye
at bigynnyng when h[o] was blent. 6424

6405 MS. Thil changed from this; second o of coome inserted.

6413 MS. reads ho for he.

6424 MS. he.

Now for wengauunce of that dede
that Iudas did for coueytise,
Pilate also for grete drede,
the Iewes for en[u]y alle vnwise,

[fol. 100 a.]

Vengeance
came on
Judas, on
Pilate, and
on the Jews.

6428

To alle these felle vengauunce i-wys,
as I wol tel er I go away,
but of Pilate that did mys
furst sum-what I wol say.

I will tell
first about
Pilato.

6432

*De natiuetate Pilati.**

Sum tyme I rede ther was a keng,
Tirus was that kenges name,
lay by a wenche was fayr and 3eng,
Pila callet was that dame.

King Tirus
had a son by
Pila, the
miller's
daughter.

6436

A mulwardes doghter ho was,
on whiche the keng so lyyng by
a sone that tyme geten has
in synne of auoutery.

6440

When hit was born this wommon thoght,
for hit was geten of a keng,
hir fader name vp schuld be broght
and hir one to be lestyng;

The boy was
named Pilate
from her
name and
her father's,
Atus.

6444

And of hir faderes name i-wis,
that Atus heght, and hires also
one name ho made, nothing amys,
and Pilate callet that childe tho.

6448

when that child was thre 3er old,
Pila sent hym to the keng,
the keng was glad thenne, [be] 3e bolde,
and receyuet hym at likyng.

At the age
of thre, he
was sent to
the king,

6452

Thenne had the keng a sone ful der,
and by hys wyf geten was he
and born also the selue 3er
that Pilate was, as rede we.

who had a
legitimate
son of the
same age.

6456

6428 MS. enemy. * *Latin written in the margin.* 6442 MS. akeng.
6451 MS. thenne ow bolde; g *deleted before keng.* 6453 MS. sayd
deleted before had; MS. fulder. 6455 MS. born *corrected from borm.*

- The boys
played
together,
These two wer norischet bothe in fere
til thay wer in monnes degre,
and as ȝouthes askes kynde here
preuedyn of maistryes, leue ȝe me. 6460
- but the true
prince
always won.
But ay the trewele geten chylde
in iustynge and in tournament
And other gamenes that wer wylde, [fol. 100 b.]
alway he whit the worschip went. 6464
- Pilate
plotted his
brother's
death.
When that Pilate soght this thing
to his brother he had enuye,
and waytet hym tyme at hys liking
forto sle hym priueli. 6468
- The king
grieved at
his son's
murder.
When the keng herd of this caas,
that one sone that other had slayne,
of wo and sorowe ful he was,
but when he segh hit wold not gayne, 6472
- His counail
decreed
Pilate's
death,
After his conseille sone he sent
to witte what best wer forto do;
alle thay demet by one assent
that Pilate the deth schuld go to. 6476
- but the king,
not wishing
to slay his
own son,
But ȝet the keng tho hym bithoght
euel after euel ful hard hit wer,
double his sorowe wold he noght
to sle his sone in that maner, 6480
- But forto put hym sone away
hym thoght in that cas was the best,
for when he mynnet of that a-fraye
his hert was alway in unrest, 6484
- sent him to
Rome as
hostage for
tribute.
And sent hym to Rome anone
in ostage ther for to be,
for he aght tribut ȝore agone
for to ȝiue to that cite. 6488

One cause was to be gultellesse
of hys sones deth by dome,
and to be schut his cause wes
of tribut he schuld giue to Rome.

6492

Thenne [w]as that tyme in Rome also
in ostage right as Pilate was
the kenges sone of Fraunce tho,
and thay weȝ putte in one place.

The French
king's son
was also in
Rome.

6496

but when that Pilate segh that he
was reuerencet for his worthynesse
and more then Pilate of degre
of maneres and of dughtynesse,

[fol. 101 a.]

Pilate was
jealous of
him,

6500

Pilate sles hym preueley,
as he his brother did byfore.
thenne wer the Romaines in any
and in hertes greuet sore,

and slew
him.

6504

And conseileden what best weȝ
to do with Pilate in that caas,
And thoghten suche a mon was der
to maister schrewes as hymself was.

The Romans
thought
Pilate could
rule rascals;

6508

Thenne was ther an ile negh
Rome myght not maister in no maner,
And for Pilate was schrew and slegh
hom thocht hit best that he ther wer,

an island
that had
troubled
them

6512

That auther by hys wikkettnesse
he might maister hom vchone,
or be slayne in that distresse,
and thus theder thay let hym gone.

they sent
him to
govern.

6516

But Pilate had a ful insight
whi that he was so theder sent,
and thocht to saue al that he might
his lif of hom that he ner schent.

But Pilate
was prudent,

6520

6489 MS. b *deleted before to.*
6507 MS. *amon.*

6493 MS. *reads has for was.*
6510 MS. *nomaner.*

and mas-
tered the
people,

And what whit prayer, ȝiftes eke,
And distresse ther he segh nede,
this cruel folke he mad right meke
And monly maistret, as I rede.

6524

till they
called him
Pilate of
Pontus.

ffor he so maistret wikket men
And of hom gete the victori,
to his nome wel he caght thenne
Pilate of Pounce ful worthily.

6528

Herod
bribed him
to become
judge in
Judaea ;

Thenne herd Heroud keng of Iude
his stoutenesse and his sleght also,
send after hym thenne thoght he
to rule the lawe in his londe tho,

[fol. 101 b.] 6532

And heght hym ȝiftes largeli
to be in Iudee hegh iustice ;
he segh auauntage ther wold ly,
and theder come for couetise.

6536

but when
Pilate had
gathered
much
wealth,

When he had ben ther a gode while
and gederet siluer grete plente,
he thoght Heroud for to bigyle,
And to Rome a-none gose he,

6540

he pur-
chased the
office for life
against
Herod's will.

And purchacet that ilk office
to terme of liue wiht-out letting,
and of Iude to be iustice
azaynes the wille of Heroud keng.

6544

And this is
one reason
why Herod
was angry
with Pilate

And this was one cause witerly
that Heroud was wrothe with Pilate,
to purchase in his lond maistri
azaynes his wille to hawe astate.

6548

till Pilate
sent Jesus
to Herod.

So tho two neuer saght wer
til Ihesu Cristes passion,
when that Pilate in meke maner
sent Ihesu, as ȝe rede moun,

6552

6538 MS. a *deleted after* siluer.

To Heroud in clethyng al white;
 thenne wex thay frendes for that dede,
 for Heroud had ful grete delite
 to se Ihesu Crist, as I rede.

6556

So Pilate, as ȝe knowen alle,
 sat opou Crist in iuggement,
 and demet that lord of wele the walle
 to deth and eke to hard tourment.

Pilate con-
 demned
 Jesus to
 death.

6560

Thenne was hit tolde the emperour
 that he had demet gultlesly
 Ihesu Crist our saueour;
 thenne send Pilate anone in hy

The em-
 peror was
 told of
 Jesus' inno-
 cence,

6564

To excuse hym of that trespas
 that to the emperour was tolde,
 of Crist that thurgh hym dampnet was,
 for ful ferd he was, be ȝe bolde.

[fol. 102 a.]

and Pilate
 tried to
 excuse him-
 self.

6568

So in this tyme felle a sekenesse
 opou the emperour wonderly,
 that to bring hym of destresse
 halp no fi[s]ik ne surgery.

The em-
 peror fell
 sick ;

6572

Then was hit told hym of Ihesu
 that helet mesel, halt and blinde
 onely whit word, that men wel knewe,
 and in Iude mon schud hym fynde.

he was told
 of Jesus'
 healing
 powers,

6576

But he that told had ne knowing
 that Ihesu so bfore was slayne,
 but hopet that he had ben liuing
 and to hawe helit hym in ful mayn.

but not of
 Jesus' death.

6580

Thenne spake the emperour anone
 to Volusian, his priue,
 and bad hym forthe that he schud gone
 to seche that leche al in Iude,

Volusian
 was sent
 to seek
 Jesus,

6584

6554 MS. *sa deleted after thay.* 6569 MS. *fel deleted after tyme.*

6572 MS. *flik.*

- and take
him to Rome. And that he schuld comounde Pilate
to send that leche to hym in hie,
for he wold haue hym algate
to he[l]pe hym oute of hys any. 6588
- He told
Pilate, When Volusian comen was
to Pilate from the emperoure,
his ernde he schewes with manace,
thenne was Pilate in grete langour, 6592
- who asked
14 days to
find Jesus. And asket dayes ful fourtene
to seche Ihesu wer that he wer,
excuset if he might haue bene
by any sleight that he might leȝ. 6596
- Volusian
learned from
Veronica, So hit bifel in-wit this space
of fourte[en]e dayes, as sayde I,
Volusian a speche has
with a gode vommen priualy,— 6600
- a woman
dear to
Jesus, Wiche wommon by-fore was [fol. 102 b.]
louet with Ihesu derworthely,
and in hym fonde godenesse and grace,
Veronica heght ho weterly,— 6604
- that Pilate
had slain
Jesus. And asket hir of swete Ihesu.
thenne criet ho, 'alas! alas!'
and sayd that lord ful wel ho kn[e]w
that Pilate slogh witheouten trespas. 6608
- Volusian
grieved, Wen Volusian herd of this,
that Crist was slayne that he so soht
woo he was forsothe i-wis
and thocht his gate ther seruet of noȝght. Volusian the
mesinger from
the emperor
to Pilate.* 6612
- but Veronica
comforted
him: Thenne sayd Veronica to the knight
and bad hym be of god comfort,
and sayde ho cowthe schew hym a sight
that schuld fully hele his lorde. 6616

6591 MS. s deleted before be.

6596 MS. fourtene.

6599 MS.

aspeche. 6600 MS. priualy corrected from priuala.

6607 MS. know.

* At the left of the text in a much later hand.

'ffor when my lorde,' sayde this wommon,
'swete Ihesu, was her *preching*,
forto loke my lord opon
I hade a wonder grete likyng,

'When Ihesu
was preach-
ing,

6620

'That what tyme so he wer away
that I might haue of hym no sight,
heuy I was that ilke day
and my hert might no-way be light.

I was sad in
his absence,

6624

'So to a payntour forthe I went
hys ymage to paynt apertely,
that wat tyme Ihesu wer absent
I might haue a comfort therbi.

and wished
a painting
of him.

6628

' And as I went so theder-ward
to seche the payntour, sothe to say,
my lorde Ihesu come me to-warde
and asket whider I was in way.

As I went
for the
painter
Ihesu met
me,

6632

' When that I told hym myn entent
that to the payntour I wolde goo,
my keuerchaf of my hede he hent
and layde hit on hys visage tho.

and put my
kerchief on
his face,

[fol. 103 a.]

6636

' Anone his liknesse verrayli
schowet hym on my waile oright,
glad and ioyful thenne was I
and thenket God with al my might.

so that his
face showed
there.

6640

Ther-fore ȝif that thi lord may se
that ymage and that fayre lickenesse,
trowely therto trust may he
to be clene schwt of his sekenesse.'

The sight of
this will
cure thy
lord.'

6644

Thenne was Volusian swithe glad
And asket whether hit might be boght
for any gold the emperour had,
and ho says, 'nay, that might hit noght,

Volusian
could not
buy it;

6648

6625 MS. apayntour.

6640 MS. almy.

'I will go with thee and take it.' 'Saue onely with deuocion
And gode beleue in God al-might,
but to go with the I am boune
that ymage forto schew in sight.' 6652

They went to Rome, So Veronica forthe went Veronica the painter.*
to Rome with that worthi knight
forto schewe with gode entent
that ymage, as ho had bihight. 6656

The knight told of Jesu's death; When thay to Rome comen wer
the knyght went to the emp[er]our
and told his ernde fully enter,
of Ihesu Crist our sauour, 6660

How that Pilate hym had slayne
and the Iewes vnright-wisly,
but ȝet one thyng to make hym fayne
he sayd he had ther al-redy. 6664

'A woman has brought his image to cure you.' 'With me is comen a matroun
that his ymage withe hir has broght,
thurgh seght of wicheche saluacioun
wold falle, ȝif ȝe wer trw of thoght.' 6668

The showing of the image healed the emperor. When the emperour herd of this, [fol. 103 b.]
silken clothis he made to lay
and with grete worschyp eke i-wys
schowet that ymage ther verray. 6672

Anone as he had sight
hole he was of hys sekenesse
and thonket Ihesu ful of might
that so had broght hym of distresse. 6676

(That image, the Veronica, is still in Rome.) And that ymage in-to thys day
in Rome I rede men to se,
and after that wommon, in gode fay,
Veronica callet as rede we. 6680

* In a much later hand.

Then send the emperour in hy
after Pilate in to Iude,
and swere he schuld haue no mercy
but schomful dethe that men schud se.

Pilate was
summoned.

6684

When he to Rome was broght i-wys
the emperour with wonder tene
sayde for that he had done mys
wroken opon hym wold he bene,

He should
be punished
with a foul
death.

6688

ffor he so foule Ihesu had slayne
no deth to hym might ordenyt be
so lodly, nys not forto layne,
as deseruet thenne had he.

6692

But when Pilate forthe was broght
in-to the emperoures sight,
A sotil sleght he had soght
As I to telle now haue i-tight.

Pilate
played a
trick :

6696

ffor opon hym that cote he hade
that Ihesu bifore on hym were,
the wiche Mary hys moder hym made,
and seemles was al weuen entere.

he wore
Jesus' seam-
less coat.

6700

When the emperour had a sight
on Pilate so in that aray,
haue wille to harme hym he ne might,
but al his angur went away,

The em-
peror's
anger was
softened

[fol. 104 a.] 6704

And in his egh had al grace ;
on this ther merueilet mony one
but ffrom hym when he passet was,
wode wrothe withe hym he was anone,

till Pilate
had gone
out.

6708

And swere his othe he schulde be dede,
made eft to calle hym hym byforne,
on liue schuld he not be lede
his othe he has apertyly sworn.

The em-
peror in
wrath had
him recalled,

6712

6688 MS. A second hym deleted before wold.

- but again
favoured
him,
But wen he was comen aȝayn
and the emperour seght hym,
of hys come he was fayne
And grawntet hym bothe lif and lym, 6716
- so that all
marvelled.
And saluet hym al louelily,
on whiche men merweilet mony one,
so did tho emperour witerly
how that his wrathe away was gone. 6720
- Veronica
said:
When he thus was seruit thrye,
come Veronica anone,
that Pilates sleght con wel aspye
on whiche ther was perceyuet none,* 6724
- 'Pilate is
tricking you
by wearing
Jesus' coat,
And sayd, 'sir keng, by hys coyntyse
ȝe bene bighilet sotly,
thys faste thefe that now her ys
weres one clothe vn-worthily, 6728
- 'He has that wede on hym i-wys
that wroght our lady swete Mary
to Ihesu my lord ful of blisse,
hyr sone that he so con destrye. 6732
- which
makes him
look pleas-
ing to us;
'And whil he hit opon hym has,
this thef [þ]of he vnnorthi be,
in our egh he has that grace
that al thing likes ȝow that dos he. 6736
- strip the
coat from
him.
'But wolde ȝe spoile hym of that wede
by wiche that grace ys geten amys,
that grace schuld schamely from hym schede [fol. 104 b.]
and he be knewn as he is.' 6740
- Without the
coat Pilate
looked hate-
ful,
When the emperour herd this thing,
he maad to spoile hym hastily
and after come by-fore the keng,
thenne was he fully his enemy. 6744

6724 MS. was none perceyuet none. 6727 MS. now written in the margin.
6736 MS. ȝe (þ) deleted after that.

Men tolden then the emperour
that merwailet meche in hys maner,
that Mary moder and frely flour
had wroght that wede that he so weȝ.

(Mary had
made that
coat.)

6748

Thenne comondet he in hy
to putte Pilate in presoun
til he had ordenit wittily
bi consel his damnacioun,

Pilate was
put in
prison

6752

fior by doom to hym ȝiuen was
most horrible dethe that might be,
therefore the emperour toke hym space
the worst to ordine, leue ȝe me.

to await a
horrible
death.

6756

When Pilate herd hit schuld be so
that by no way ascape he might,
with his knif in prison tho
he slogh hym-selfe anone in hight.

He slew
himself with
a knife.

6760

When the emperour hym by-thoght
what dethe Pilate deghet on,
he sayd, 'for-sothe his dethe was noght
but clene aȝayne the kynde of mon.

The em-
peror said :
'That death
is wretched,

6764

'fior that mon deghet wrecchedly
that slogh hym-self in that maner,
and sparet not hys one body
that kindly schuld be more deȝ.'

for it is
against
nature.'

6768

Thenne teghet thay to hym a stone
that weȝet muche and wonderly,
and kesten into Tiber anone,
a reuer rennyng Rome by.

They cast
his body into
the Tiber.

6772

Anone as he in Tibur was,
deueles gedereden hym aboute
and raysede tempest in that place
that steret bothe stif and stoute,

[fol. 105 a.]

Devils
gathered
about him,
raised a
tempest,

6776

6751 MS. *he written in margin.*

6757 MS. *do deleted after schuld.*

6763 MS. *o of noght inserted.*

6772 MS. *First e of reuer inserted.*

- and bore
him up
and down,
night and
day. Now vp now down the deueles hym bã,
7 openly þat meñ might se
day and night in foule maner,
that nyet was al that cite. 6780
- He was then
cast into the
Rhone, When men of Rome seghen this
that thay for hym might hawe no rest,
thay droghen hym anone i-wys,
and in-to Rone thay hym kest, 6784
- beside
Vienne, Bysyde Viegne that water ys,
ther thay hopet he schuld be lest,
and for thing he had done amys
to kest hym ther thay thoght hit best; 6788
- which was
supposed to
be the way
to helle. ffor tha hadn this opinioun,
that Viegne was the way to helle;
and a place of malesoun
acording for hym ther forto dwelle. 6792
- Viegna, quasi via Iehenne, quia tunc erat locus male-
dictionis.*
- The same
uproar
resulted. But anoon as he was ther,
deuelis diden as bifore,
and al that cite conen fere
as Rome with mescheues, and wel more. 6796
- He was
taken to
Lausanne, When that men of that cite
seghen that vengauce was for hym,
thay beren hym thethen, leue 3e me,
to cite of Losan vche lym, 6800
- where the
same dis-
turbance
arose. And ther thay buryet hy[s] body.
then ferden deueles as by-fore,
rayseden tempestes horibly,
that greut al that cite sore, 6804

v. 6778 MS. *written in the margin.* 6784 MS. *Rone corrected from Rome.* 6799 MS. *hym corrected from hyme.* 6800 MS. *Losan corrected from losans.* 6803 MS. *tempestes corrected from tempestegs.*

And beren hym thethen to a pitte,
ther bulles wer on vche syde,
of that scherwe so wer thay schutte
for ther he might best a-byde.

[fol. 105 b.]

They bore
him to a pit
among the
hills,

6808

And that place was out of the way
mony a myle from vche toun,
And 3et arn deueles ther this day
to trouble men al rede boun,

where devils
still haunt
him,

6812

That nomon dar come to that place
for ferd of deueles fantasy,
suche his lif and endyng was
as I fynd in sum story.

and frighten
people away.

6816

De origine Iude traditoris Dei.

Nowe of bygynnyng of Iudas
and endyng eke 3e schun heŕ,
how he born and geten was,
as I haue red I sal ow leŕ.

Nota bene.*

The birth
and death of
Judas
follows.

6820

In Ierusalem was wonyng
a mon heght Ruben, as rede I,
had a wyfe to his likyng,
Teborea callet was witterly.

In Jeru-
salem lived
Ruben and
his wife
Tyborea.

6824

So hit bifel opon a night,
as thay bothe in bed lay,
thay dalten to-geder as was right
and afte slepeden bothe thay.

6828

Thenne was the wommon sore affright
for sweuenes that ho met er day,
and to hir husbont sone in hight
wat ho met ho con hym say.

One night
she told her
husband a
fearful
dream:

6832

6816 MS. s deleted after fynd.

6822 MS. amon.

* At left of the text.

6825 MS. anight.

- 'I dreamed I
had borne a
child to
destroy our
nation.' 'Methoght,' ho sayd, 'that I had born
a wikket child, for sothe i-wys,
thurgh wiche our nacioun suld be lorne,
for that chilt mucche schal do amys.' 6836
- He said an
evil spirit
had tempted
her; When he herd his wyf so telle,
he bad in hit haue no l[e]uyng,
and sayd sum wykket gost of helle
had temptet hir as in that thing. 6840
- she was sure
of the omen. and ho sayde sekerly not so, [fol. 106 a.]
but if that ho conseyuete hade,
that child suld be grete cause of wo,
and mucche moon therfore ho mad. 6844
- The birth of
a son fright-
ened both
father and
mother. So afte a sone this womon bere
that fered was fader and moder eke,
and in grete langour als thay wer
a gode conseile for to seke; 6848
- They dared
neither slay
him nor
nourish
him; for hor sone ther zif thay had slayne,
horible dede hit had ibene,
and forto noriche wer thay not fayne
a chylde to bryng hom alle in tene. 6852
- so they
exposed him
on the shore
in a basket But in a basket pryuely
they putten thys boy when he was borne,
and on a warthe the water by
thay layden hym ther to be forlorne. 6856
- made of
rushes,
watertight. That ilke basket he was inne
of rusches made hit was i-wys
that no water might in wynne
of one hole, as a tale ys. 6860
- The child
was borne
to the Isle of
Scarioth and
named from
it. So with se-wawes broght was he
to an ile that Scarioth hight,
and after that ile, as rede we,
nomet he was and by right. 6864

6833 MS. i corrected from id.

6838 MS. louyng.

6843 MS. cl deleted after grete.

6870 MS. a
6880 MS. b
6891 MS. n

- So casuely to se the flode
the whene come to the water-syde,
and se waggyng ther ho stode
that basket, as ho con a-byde, 6868
The queen
found the
basket.
- And made hir men goo after hit,
a knawe schylde thai fond ther-inne
thenne siket ho in hir wytte,
wischet that ho might suchon wyne, 6872
She longed
for a child,
- ffor childe hir-selfe then had ho noon,
wher-fore ho was ful miselyking,
and hit was fayr of blode and bone
that ho fond in that lepe lyng. [fol. 106 b.] 6876
for she had
none of her
own.
- Thenne the whene hir vmbethoght
by slegh way forto plesse the keng,
and that childe by-fore hym broght,
sayd hyt was hires of hys getyng. 6880
She told the
king it was
his child.
- The keng when he segh that sight,
supposet sothe that the whene sayde,
thenne was hys hert ful wonder light
and al hys loue opon his lady. 6884
The king
was de-
lighted,
- So [in] al the reume grete word was
that the whene a sone had born,
and vche mon grete lykyng has
to se an ayre ther hom byforne. 6888
and the
people re-
joiced at an
heir.
- So fel after a li[t]il space
the whene conceyuet of the keng
and bare a sone, none fayrer of face
ny of alle lymmes more likyng. 6892
Soon the
queen bore
a son of her
own.
- When these childer waxen were
that thay couthen speke and go,
thay fughten ofte tyme in fere,
And Iudas dyd hym muche wo, 6896
The children
quarrelled
and Judas
often hurt
the prince ;

6870 MS. aknawe schylde that ford.

6880 MS. be *deleted before* getyng.

6891 MS. none *deleted after* sone.

6879 MS. *ft deleted after* childe.

6889 MS. liftil.

6892 MS. of *corrected from* fof.

- the queen
was angry, And hys brother ofte to reme;
ther-of the wene was nothyng payde,
for in hyr hert ho couthe wel deme
hir sone was he not as men sayde. 6900
- and beat
Judas till
people
realized the
truth. And ofte tyme ho bete Iudas
and sparet hir one sone al-way,
that atte last knowen hit was
the verray sothe by suche afraye, 6904
- Judas slew
his brother, And that Iudas ther bifore
was founden the se-syde by.
thenne was Iudas schomet sore,
and slegh hys brother priuely, 6908
- and fled to
Pilate's
court. And flagh away in-to Iudee,
when he had done felony.
to Pilates court sone come he, [fol. 107 a.]
and was receyuet hastyly; 6912
- Like will to
like, ffor ofte tyme a mon may se
and is vset communely,
thing that is like withe like wol be
and to hit coueite kyndely, 6916
- and Pilate
was pleased
with Judas, And for Iudas and Pilate als
of maneres weren wel acording,
screw to sc̄rew and fals to fals,
Iudas to Pilate was likyng. 6920
- who soon
became
steward of
his house. So in-with a littel space
that Iudas with hym was dwellyng,
most maister of his hous he was
and dispendour of al his thing. 6924
- Pilate
coveted
apples from
an orchard, So hit by-felle opon a day
Pilate in his palays stode
and loke[t] aboute hym vche way
on orchardes as hym thought gode. 6928

6900 MS. henot.

6902 MS. *ab deleted before al way.*

6913 MS. amon.

6922 MS. *Iudas repeated after with.*

6925 MS. aday.

Thenne was ther an orchard by
in wiche were appele grete plente,
and Pilate wilnet wonderly
to ete of hom that ther segh he.

6932

Thenne that orchard that thay wer inne
was Iudas fadur 3orde i-wys,
and of tho appul forto wyne
Iudas kest hym al amys.

which be-
longed to
Judas's
father,

6936

But that that 3orde hys faderes was
Iudas had thenne no knowing,
and Ruben hopet hys sone Iudas
had ben ded and noght lyuyng

but each was
ignorant of
the other.

6940

So Iudas for to plese Pilate
and to fulfil hys foule delite,
in-to that 3orde he tase his gate
forto gete Pilate of that fruyte.

Judas stole
in to get the
fruit.

6944

Wil that he was that fruyte geting
come Ruben, hys fader, segh hym there
of hys appeles fast eting,
and boun of hom away to bere,

[fol. 107 b.]

Reuben
found him,

6948

And chalanges Iudas of this thing
ffor hys defaute hym for to fere;
so after chiding was feghting,
in wrathe th[a]y to-geder wer,

struggled
with him,

6952

So that, schortly for to say,
Iudas slogh Ruben with a stone,
and from that 3ort he tas the way
withe appele[s] to Pilate anone,

and was
slain.

6956

And told hym fully of thys caas,
suche a mon how he had slayn;
Pilate sayde syn hit so was,
that wrecchednesse wer gode to layn.

Pilate
wished to
conceal the
deed.

6960

6934 MS. r *deleted after fadur.*

6956 MS. appelet.

6958 MS. amon.

- The attend-
dants found
Reuben's
body Sone when hit drogh toward night
 Ruben was soght witht his meisne,
 thenne was he fouden sone in hight
 . ly yng dede vnder a tre, 6964
- and thought
he had had
an accident. And thay supposeden fullyly
 on sodeyn dethe then dethet he,
 for at hys de[3]t was nomon by
 how he was slayne that might se. 6968
- Pilate gave
Judas Reu-
ben's goods
and wife. Thenne Pilate, that had ful power
 to mare wodowos wher he wold,
 Rubenes godes and wyf in fer
 he 3af hom Iudas, be 3e bolde. 6972
- So Judas
slew his
father and
married his
mother. Thus Iudas has hys fadur slayne,
 weddet hys one moder in hy,
 so schope hyt for this schrewet swayne
 on vche syde vn-happily. 6976
- Judas asked
the cause of
Tyborea's
grief. ffer after thys opon a day
 Tyborea syk et wonder sore,
 and Iudas wilnet by alway
 witte why ho syk et and wher-fore. 6980
- 'My son was
drowned, And ho sayde, 'sir, alas! alas!
 vnhappy wommon most am I, [fol. 08 a.]
 for furst myne owen sone drowenet was
 that I bar of my body, 6984
- and my hus-
band died a
sudden
death.' 'And sithen my husbonde in a caas
 degheet I not how sodeynly,
 wommon I hope more bowte grace
 nys noon lyuyng witterly.' 6988
- Judas
realized the
truth, When thay had talket bothe in fere,
 Iudas vmbythoght hym inwardly
 and by the wordes that spoken were
 knew hit wel and certaynely, 6992
- 6964 MS. atre. 6967 MS. dethet. 6977 MS. aday.
6988 MS. o deleted after nys.

Hys owen fader he had slayne
and weddit hys moder eke as so,
thenne wer thay nauther of hom fayne
but in grete sorow bothe two.

and both
were
grieved.

6996

And by grete excitacioun
of his moder, thenne went he
to Ihesu and asket remissioun
of his misdede, as reden we.

His mother
sent him to
Jesus for
forgiveness.

7000

3ette Crist for his grete trespas
made hym hys desciple tho,
and after he apostel was
and one of twelue about to go.

He became
one of the
apostles.

7004

And purueour in vche place
he sches Iudas ymonges mo,
but ay in his hert lafte a trace
of couetyse that dyd hym wo.

He was
appointed
steward, but
remained
ever covet-
ous.

7008

ffor purs-berer thenne was he,
and what-ser gyuen was to Ihesu
he receyuet hit, leue 3e me,
and stele ther-of as Crist wel knew.

He received
gifts made
to Christ
and stole of
them.

7012

So byfore Cristes passioun
when Magdaleyne Ihesu anont
withe riche vnement of renoun,
Iudas displesit with that poynt,

When Mag-
dalen an-
ointed
Jesus, Judas
said

[fol. 108 b.] 7016

And sayd that vnement was worthy
thre hu[n]dret penyes to be solde,
and so riche thyng to destruye
hym thoght hit euel done, be 3e bolde;

that it was
wrong to
destroy oint-
ment worth
300 pence;

7020

ffor in his hert he fully keste
to haue stolne the waleu of hyt,
ther-fore hym thoght that clene lest
ffor in hys purs hit was not putte.

for he had
wished to
steal the
value of it.

7024

- He sold
Jesus for 30
pence; And that malice enduring,
to the Iewes he went in hy
and sold Ihesu our heuen keng
for thrette pe[n]yes by enuy. 7028
- he had been
wont to steal
one tenth, 7 ffor he vset had by-fore
of Cristes gode the tethe to stele,
ther-fore hym greuet wonder sore
that he with hy[t] might not dele, 7032
- and sold
Jesus for a
tenth of 300
pence. And euen for als muche mony
as teithe of hit wold come to,
Ihesu Crist to hom sold he
for hym thoght hyt was forto do. 7036
- This event
on Wednes-
day is the
reason for
our penance
on that day. And this dede, as clerkes sayn,
was opoñ next Wednesday
by-fore that Ihesu suffert payne,
and is one gode skyl sothe to say 7040
- Why Wednesday men done penance
more then other dayes by-fore,
for that day Iudas hade meschaunce
that greuet hym and soule sore. 7044
- Judas
hanged him-
self in
despair. ffor when he had his lord by-trayde
in wanhope he felle sone in hye,
to hong hym-self sone he assayet,
and had * no grace to aske mercy. 7048
- Thus endit this ilk schrewe Iudas
and lyuet, as byfore sayde we, [fol. 109 a.]
as mon that hade no might ne grace
for his grate synne to sauēt be. 7052

De resurrectione Christi.

- Jesus' resur-
rection is
treated
under seven
heads. Now ys gode sumwat to say
of Cristes resurection, that rose from deth the thridde day
after he tholet hys passioun. 7056
- 7027 MS. h *deleted after* heuen. 7028 MS. *forthrette* peynes.
7029 MS. 7 *written in the margin.* 7032 MS. hym. 7038 MS. *A second*
next deleted after opon. 7045 MS. *by trw deleted after* lord.
7048 MS. had hade.

To seuen poyntes wel I may
 haue consideracioun,
 that I schal er I go away
 ex[p]resly now to ow ex-poune.

7060

Circa ipsam resurrectionem septem sunt consideranda.

*Primo qualiter verum sit, quod tribus diebus 7
 tribus noctibus in sepulcro iacuit 7 die tertia resurrexit.
 Secundo quare non statim vt mortuus est, resurrexit, set
 vsque in diem tertium expectauit. Tercio, qualiter re-
 surrexit: Quarto quare resurrectionem suam accelerauit
 nec vsque ad generalem resurrectionem distulit: Quinto,
 propter quid resurrexit: Sexto, resurgens quotiens
 apparuit: Septimo, quare sanctos patres, qui erant in
 limbo, inde eduxit 7 quid ibi egit.*

*Primo quomodo tribus diebus 7 tribus noctibus iacuit
 in sepulcro.*

ffurst I may prene soth and verray
 that thre dayes and thre night
 in sepulcre Ihesu lay,
 and the thrydde day roos with might,

(1) Jesus lay
 in the tomb
 three days
 and three
 nights,

7064

As Austyne beres good wytenesse;
 thagh hit to be so wold not seme,
 3e schun beleue that so hit was
 in this maner, as I schal deme.

(though it
 does not
 seem so
 long):

[fol. 109 b.] 7068

ffor 3e schun take the Gode Fryday
 by the later ende of hit,
 the Seterday al hole in fay,
 that open is to monnes wytte,

the end of
 Good Friday,
 the whole of
 Saturday,

7072

The thridde day by the furst party,
 And thus thre dayes dede he lay,
 and vchone of these thre say I
 had his night by-for the day.

and the
 beginning of
 Sunday,
 with the
 nights pre-
 ceding.

7076

ffor thenne by Bedus opinion
 cours of nightes chaunget weȝ,
 expresly as I schal expoune,
 takes hede and 3e moun heȝ.

The course
 of nights
 was changed:

7080

since
Christ's pas-
sion the
night pre-
cedes the
day.

ffor by-fore Cristes passioun
the day went byfore the night,
and after his passioun, leue 3e moun,
the night by-fore goos by gode right.

7084

Adam fell
from light to
darkness,

And this skil may alegget be,
for when Adam by-gylet was,
in-to thesternesse felle he
ffrom the day of lyght and grace,

7088

and by
Christ's pain
rose from
the night of
sin to the
day of grace.

and after-ward by Cristes payne
and resurectioun, as I say,
from night to day he come azayne,
from gult to grace that lestes ay.

7092

*Circa secundum sciendum, est quod conueniens fuit, vt non
statim, quando mortuus fuit, Christus resurgeret et
vsque in diem tercium expectaret, propter quinque
rationes 7 prima hec est.*

(2) Jesus
waited till
the third
day for five
reasons.

As to the secund in fay,
why he ros not hastily,
but abode the thridde day,
ffyue skylles I fynd skylfully.

7096

The light of
his death
healed our
death of soul
and body;

The furst skil was in tokenyng
That light of his dethe helet tho
our double deth, by that doying,
of body and soule both two.

[fol. 110 a.]
Propter significacionem. 7100

hence the
day that he
lay in the
tomb signi-
fies

And ther-fore one day ful enter
and two nightes ded he lay,
that by that day in gode maner
skilfully vnderstonde I may

7104

the light
showed to
the fathers
in hell,

The light that by hys deth con schowe
to fadres that in helle wer,
that double deth welle conen knowe,
for bothe dethes thay suffert heȝ.

7108

7084 MS. *resoun deleted before right.*

7105 MS. *deth corrected from degh.*

Then wer thay by hys dethe of light
ffrom bothe dethes of thesternesse
helet and restoret by right
to that lyue that ys endelesse.

which re-
stored them
to bliss.

7112

Secundo propter probationem.

The secunde cause wyterly
why Crist abode the thrydde day
was forto preue no fantasy
was in his werke but al werray,

He lay in
the tomb
three days
to show that
it was real
death,

7116

ffor right as two men other thre
moun ber wittenesse of that sothe ys,
so in thre dayes may preuet be
that was werrayly ded i-wys.

as two or
three wit-
nesses were
necessary
for proof.

7120

Tercio propter sue potestatis ostensionem.

The thrid cause was forto schowe
apertely what was his power,
and men the s[o] the mighten knowe
that he had told byfore here.

He lay in the
tomb three
days to show
his power,
for he had
said

7124

*Potestatem habeo ponendi animam meam ⁊ iterum
sumendi eam.*

He sayd byfore he had ful might
forto put hys sole away
and take hit efte azayne in hight,
As he did the thrid day.

that he had
power to put
his soul
away and to
take it up
again.

7128

Thenne had he resen up anone
when soule was gone from his body,
meñ schuld have leuet euerichone
hit had ben but a fantasy,

[fol. 110 b.]

If he had
risen imme-
diately after
his death,

7132

And that he was not werrayle dede,
but supposit by sorcery
that lyf had in hys body ben led
and he schewét other sotily.

men would
have said he
had not been
really dead;

7136

7115 MS. s of was marked for deletion.

7123 MS. sethe.

by lying
three days
in the tomb
he proved
that he
really died.

Ther-fore to preue that mon might se
that he was fully ded i-wys,
he lay [in] sepulcre dayes thre
and ros the thrid day with grete blisse.

7140

Quarta propter restaurandorum purificationem.

He lay in the
tomb three
days to
indicate
three groups
of people he
would help,

the furthe cause whi he wold not rise
er the thridde day comen wer,
was for to schow that al his
weren restoret in heuen and her,

7144

And that he wold thurght his aprise
puryfy suche as by prayer
and gode werkes werne ay wyse
to dred hym and be to hym dere.

7148

as Peter of
Ravenna
says :

As Petre Rauenne wel con say,
In Latyn as I shal specify,
And after in Englisch more verray
for lewet men that her ben by :

7152

*Petrus Rauennas : Tres enim dies voluit esse sue sepulture,
que in celo sunt, restauraturus, que in terra, reparaturus,
7 que apud inferos, reparaturus.*

he would
restore man-
kind to
heaven,

'Thre daies he sais that Crist wold be
In sepulcre lying as he was,
ffor into heuen restore wold he
moukynde, that gylt, to gete hom gras,

7156

teach men
on earth the
way to bliss,

And in erth reperraile eke
thyng that mon-kynde did amys,
thurgh his deth pat was so meke
teche hom redy way to blis,

7160

and redeem
those who
had been in
hell.

And out of helle als to forby
tho pat long time per hade bene,
therfore thre daies he wold so lye
til pes thre places wer ouer-sene.

[fol. 111 a.]

7164

Quinto propter triplicis status iustorum representationem.

The fift cause may wel be this,
qvy he abode with his risyng,
to represent, nothing amys,
the states of holi mennus lyuyng.

He lay in the
tomb three
days to
represent
the states of
holy living;
7168

And this skil showes Gregory,
that God tholet opon Friday,
Seterday he in pes con ly,
Sonday ros in body verray.

on Friday he
suffered, on
Saturday he
lay in peace,
on Sunday
he arose;
7172

so this lif þat we ben inne
to Friday wel may liknet be,
for wo ne trauail neuer wil blyñ
qvil þat in þis wold ben we.

our life of
woe is
Friday,
7176

But Seterday, riȝt as Ihesu
lay in sepulcre rest takyng,
so shal we alle that ben trewe
And of clene lif heȝ lyuyng,

our rest in
the grave is
Saturday,
7180

Gost 7 flesch in rest lye
from bodily deth to domus-day,
therfore Seterday skilfully
to that time likken I may.

7184

The Sonday Crist ros skilfully
In body 7 saule both in feȝ,
so shyn we alle, as leue I,
rise from deth thurȝe his powerȝ.

our resur-
rection to
everlasting
bliss is
Sunday.
7188

And body 7 saule to-gedir be
clarifiet from alle trespas,
And then fulle ioy bout sorowe se,
qvich ioy shal neuer from vs pas.

7192

Ther-fore by skil to represent
wo on Fryday, as saide we,
rest on Setterday, as I kent,
ioy on Sonneday ful to be,

[fol. 111 b.]

So these
three days
represent
woe, rest,
and joy for
men.
7196

To this lif we bene inne lent
and after this lif to leue in lee
til the day of iuggement,
I likken wel these dayes thre.

7200

*Circa tercium qualiter resurrexit. Nota quod resurrexit
potenter, feliciter, vtiliter, mirabiliter 7 veraciter.*

(3) As to
how Jesus
rose,

Now is to wytte wyterly
the thrid poynt I speke of her,
as I haue lornit, telle wol I
how he ros and what maner.

7204

he rose
mightily,
blessedly,
wonderfully,
and truly.

He roos, I may say, mightily,
and blessetly thenne he hym ber,
profitable, and wonderly,
and sothely, as I schal ow ler.

7208

That he rose
mightily
John wit-
nesses :

That he roos mightily i-wys
witnessse Iohan the ewangiliste,
that in his gospel writes this,
that Crist sayd, as he herd and wiste :

7212

*Iohannes ix^o: Potestatem habeo ponendi animam meam
7* iterum sumendi eam. Et iterum: Soluite templum
hoc 7 in tribus diebus reedificabo illud.*

'I have
power to
leave my
soul and
take it
again.'

He sayde, 'I haue a ful power
to leue my saule and take azayn,'
and that was sene fully her
when that he ros with soiche a mayn.

7216

The Jews
were con-
fused by a
word of his :

Also the Iewes weren wel blent
withe a word that he con say,
the whiche he speke in one entent,
another vnderstoden thay.

7220

he bade
destroy the
temple, and
he would
build it in
three days;

ffor the temple he bad destruye,
and he wold after in dayes thre
hit azayn wel edifye
that alle men schuld sothely ce.

[fol. 112 a.]

7224

7198 MS. lee corrected from slee.

* MS. reads in for 7.

7219 MS. whiche corrected from wichiche.

Ther wer the Iewes sotily
bigilet in that worde that sayde he,
for he spake of his owen body
that verray temple migh callet be ;

he spoke of
his own
body,

7228

And thay supposit alle amys
that of a temple spoken he had,
but 3ette his worde, forsothe i-wys,
At his vp-rising sothe he made.

and they
thought he
meant a
temple.

7232

Secundo surrexit f[elic]iter, quia de-posita omni miseria.*

Also Crist o-ros blessetly,
for he wayuet al wrechednesse
at hys rising, as preue may I
by Iohanes gospel her expresse.

He rose
blessedly,

7236

*Iohannis xxvi^o: Postquam autem resurrexero, precedam vos
in Galeleam. Gallelea enim interpretatur trans-
migracio.*

For Crist sayd when he risen wer
he wold go into Galile,
that betokenes, 3e moun ler,
twynnyng-away as then did he.

for he said
that he
would go to
Galilee,
which means
separation

7240

ffor Crist twynned fro wrecchednesse
at his rising to go to blisse,
from corrupcioun to clannesse ;
from wordely wo to wel i-wis.

from wretch-
edness, cor-
ruption, and
worldly woe.

7244

Tertio resurrexit utiliter, quia capta preda.

the thridde manere of his rising
was profitable, that nys no nay,
7 that preues his owen doying
and wordus that him-self con say.

He rose
profitably.
for he said :

7248

*Iohannis xij: Cum exaltatus fuero, a terra omnia traham
ad me ipsum.*

'when I am hauset,' as says he,
'from the erthe gostely that day,
all thing I wil dragh with me
and how, expressly I wol say.'

[fol. 112 b.]

'When I am
raised from
earth I will
draw all
things with
me';

7252

7230 MS. atemple.

* faciliter.

that is,
when his
soul went
from the
body, he
would draw
his men
from hell,

That is as mych to vnderstond,
when his saule from body went,
to drawe from helle wold he not wond
his men that in that place were lent.

7256

Jeremiah
says that as
a lion he
took prey.

7 that dede profitable was,
for ther as lyon he toke pray,
as Ieremie gode mynd mas
by proficie, as I shal say.

7260

*Ieremie iij^o: Ascendit leo de cubili suo et predo gentium *
se leuauit.*

The proficie likenes Ihesu here
to a lyon helpyng men,
7 sais to take pray with powere
the lyon rose out of his denne.

7264

*Quarto resurrexit mirabiliter, quia remanente clauso
sepulcro.*

He rose
wonderfully,
for the
sepulchre
was closed,

The furthe maner wonderful was,
when he from dethe to lyue rose,
for bodely out of that place
he went, 7 sepulcour fully close.

7268

as his
mother's
womb was
closed at his
birth.

For ryzt as he went clos body
out of his modur womb i-wys,
so close sepulcour sicurly
he went out of, 3e leue wel this.

7272

A story tells
of a monk in
Rome,

We reden a tale wel acordyng
in the storys writen expresse
to this mater, as I shal myng,
that in Rome a monk ther was

Narracio ut in historiis.

7276

who won-
dered how
Christ could
come out of
a closed
sepulchre.

in sain Laurence abbay dwellyng
outwith the walles of that cite,
that wondert on Cristes vp-rising
clos sepulcour, how hit myzt be.

[fol. 113 a.]

7280

And as he meruailet so oñ hit,
his girdil fel from him away
no thing broken ne vnknýt
But hole bifore him ther hit lay.

This monk's
girdle fell
from him
unbroken,

7284

Thañ spake a voice to him oñ hiȝt,
and said, 'Crist myȝt in that manere
for to passe out be so slegȝ
Clos sepulcours thurgh his powere.'

and a voice
said:
'Christ
might go
out in like
manner.'

7288

Riȝt as his girdel that was teghet
ffrom him holly went,
so myȝt Crist his sepulcours feghet
passe out thurgh myȝt most excellent.

7292

*Quinto resurrexit veraciter, quia in corpore vero et
proprio.*

The fyft maner that rose he
was sothely, as I ere coñ say,
in that self body, leue ȝe me,
that deghet before oñ Gode Friday.

He rose
truly in the
same body
that died.

7296

That this is soth ȝe shin wele se,
in six maners as preue I may
by ful gode autorite,
and that his risyng was verray.

Six proofs
of this are

7300

Furst by gode angel that wol not lye,
sithen by diuerse aperyng
to his discipuls bodyly
that wittenessen hit no lesyng,

the angel,
Christ's
diuerse ap-
pearances,

7304

The thrid preuet apertely
by his etyng 7 drynkynȝ
that hit was by no sorcery
ne deceyt in that doying.

his eating
and drink-
ing,

7308

The furth maner by felyng was
And hondelyng of his woundes wide,
And that witnes saynt Thomas
that put his honde into his side,

[fol. 113 b.]

the touching
of his
wounds as
Thomas
witnesses,

7312

7285 MS. 7 said *deleted after voice.*

- And therby mon may ful wel se
that he ros in that selue body
that deȝet bifore on rode tre
And born was of a virgyn Mary. 7316
- the drops
running
down his
side at the
passion The fife by dropes rennyng down
on iche side, as wel was sene,
that he hade in his passioun,
As shewiden after al by-dene; 7320
- and visible
in his risen
body, As rede þe dropes weȝ rennyng
quē he was risen þe thrid day
As thai weȝ at his gost endyng
that preuet he was in flesch verray. 7324
- and his
entrance to
his people
when the
gates were
closed, The sixt scowyng sothely was
when that he geet a large entre
stoken ȝates in-to that place
ther-as to-geder were his meisne, 7328
- this flesh
was glorified And that point preuet apertely
that glorifiet thenne roos he
in puret flesche so fullyly
that might no way appairet be, 7332
- as ours will
be at the
Day of
Judgement). And in suche flesche, as leue I,
at domesday alle rise schun we
that worthy ben to haue mercy
and worldely folyes wel conen fle. 7336
- He rose for
eternity; as
Paul says,
he will reign
for ever. The seuent point wel preues her
Paulus epistel apertely,
that he wol neuer bye vs so dere
ny degh, saue regne ay noght dedly. 7340
- Ad Romanos vij^o: Christus resurgens ex mortuis iam non
moritur, mors illi ultra non dominabitur.*
- De sancto Dionisii.* [fol. 114 a.]
- St. Denis in
a letter tells
this tale: Neuer-the-latter sayn Denys
in a pistel that sent he
to Themople holy men and wyse
Reherces this tale that ȝe schun se: 7344

7326 MS. alarge.

7328 MS. i of meisne inserted.

7344 MS. s deleted after that.

That aftur Cristes ascensioun
A holy man that Carpus hight
lyuet in grete deuocioun,
to whiche Crist spake on a nyzt,

after the
ascension
Christ told
a holy man,
Carpus,

7348

And saide he was zette redy
to suffer deth for monnes hele,
and hym-self told expressely,
The whiche wol I nozt concele.

that he was
still ready to
suffer death
for man's
good.

7352

Carpus that ilk holi mon
told saynt Denys what he segh,
and [I] wol telle so as I con
what seght he segh in heuen on hegh.

Carpus told
St. Denis his
vision :

7356

Hit felle ther Carpus was wonyng
A paynym turnet hade sotily
A Cristen mon from gode leuyng
to leue opoñ fals mavmetrye,

A pagan
had turned
a Christian
to unbelief,

7360

And when Carpus herd of this thing
in hert he hade ful grete any,
and by-cause of that turnyng
in greete sekenesse he felle ther-by.

and Carpus
was so
grieved that
he fell sick.

7364

We reden that mon so holy was,
As says Denys in his lessoun,
that euer when he song his masse
ffrom heuen he hade sum visioun,

He always
had a vision
when he
sang mass.

7368

So alle tymes he con praye
for these two men that cumbert weŕ,
and ones in bedde as he laye
bifelle this caas that ze schun heŕ.

As he lay in
bed praying
for these
two men a
vision came :

[fol. 114 b.] 7372

Hym thoght so he legh, sodenly
the hous departet ewen in two,
and a fuyr grete and horribly
schowet* euen a-boue hym tho.

the house
divided and
a great fire
appeared
above him ;

7376

- he saw the
heavens
open and
Jesus sitting
with his
angels ; Thenne loket he vp and heuen segħ he
alle open, and Ihesu syttyng
whit aungels in his deite
Alle abowte that euen kynge. 7380
- the two
men stood
crying
before the
fire ; Then the two men ful ruthfully
weř befor̃ that fuyr stondynȝ,
for ferd̃ of payne so negħ hom bye
all way cryyng and wakyng. 7384
- serpents
from the fire
threatened
them. Out of that fuyr fast conen flye
grete nedderis bright chynnyng,
in and out ful horriblye,
and tho two men fast manassynȝ. 7388
- Carpus
rejoiced, When that Carpus segħ this case
he hade so grete delite ther-inne,
that of sight in other place
he hade no mynd opoñ to mynne, 7392
- and wished
them cast
into the fire
for their
sins. For alle his wille fulle was
that thay weř chaysteset for hor synne,
and fayn he wold̃ for hor trespas
thai hade bien cast that fuyr withynne. 7396
- Christ came
down from
his throne
to pardon
them, Thenne as he loket to heuen blis,
he segħ Crist oñ hom hade mercy,
and from the heghest trone i-wys
went doun wit Aungels ioyfullye, 7400
- and said : And forȝaf hom hor doynȝ mysse. [fol. 115 a.]
thenne to th[i]s holy m[o]n in hye
Crist spake that heř wreten his,
in Englisce as declar̃ wol I : 7404
- Manu extenta percute contra me de celo, Paratus sum
pro hominibus saluandis pati.*
- 'Smite after
me, for I
am still
ready to
save men
even by my
death, 'Putte furthe thi honde,' sayde Crist tho,
'And smyte aftur̃ me in hye,
for ȝette to saue mon-kynd of wo
Eft to deth I am redy. 7408

'And alle for lone I haue to moñ
so loth me weſ thai weſ for-lorn,
but ȝette bees not to bold' theroñ
to synne, as these men dedyn beforñ.'

so loath am
I for their
destruction;
but be not
too bold in
sin.'

7412

And cause why this tale told' is,
ys for that worde that Crist saide heſ, *
that for to brynḡ moñ-kynde to blisse
he wold' eft degh to. make hom dere.

This story is
told for the
last speech
of Christ.

7416

Circa quartum, quare non expectauit cum aliis resur-
gere, quando fiet generalis resurrectio.

As to the furthe poynt, is to knaw
A whi Crist abode not for to rise
at domesday, when alle schun showe
whiche weſ wrongwis, wheche weſ wise.

(4) As to
why Christ
rose before
the general
resurrec-
tion,

7420

*Primo propter corporis dignitatem.**

[And for thre causes, ȝe shul se,]
tary his rising' wold' he noȝt
the fur[s]te, be-cause of dignite
of his body that vs for-boght.

the first
reason is for
the dignity
of his body;

7424

for sithen that hit in godhede was
wit moñ-hede maynet thurgh his mercy,
hit wold' not seme, as in that caas,
vnder vrthe so long to lye.

as it was
part god-
head it
ought not
to lye so long
in earth;

[fol. 115 b.] 7428

Therfor the Sauter spekes oright
acordynḡ to this ilk mater,
and sais that holy body so bright
Schaſ no corrupcioun com neſ,

hence the
Psalter says
that his
body shall
have no
corruption.

7432

Psalmus: Non dabis secundum tuum videre corruptionem
corpus deificatum.

Secundo fidei firmitatem.

The secounde cause, to mende the faye,
for hade [he] not risen in dayes three,
no moñ hade leuet hym god werray,
But falsehede all thing' that dyd he.

Christ rose
before the
general
resurrec-
tion to
strengthen
the faith,

7436

* MS. dignitauntatem; *Latin in margin.*

7421 *supplied from Addit.* 68666.

7422 MS. the furthe be *deleted after* noȝt.

7423 MS. *reads* furthe for furste.

7430 MS. mater^b ilk^a. 7433 MS. *Above mende is written ferme.*

for none of the disci-
ples, except
Our Lady,
believed till
after the re-
surrection ;
as Paul says,

and that was sene apertely
in his disciples euerichone,
for saue onely in oure ladye
Sad beleue was in neuer one.

7440

but when thai knwen he risen was,
thenne be-leuet thai fullilly,
as Paules epistel mynde maas,
as and in Latyn wol chewe I :

7444

*Ad Corintheos xv: Si Christus non resurrexit, vana est
fides nostra.*

if Christ had
not risen,
all our faith
would be
vain.

But ȝif that Crist hade risen i-wisse,
As Paule sais in Latyn here,
alle ouȝt faith hade ferd' oñ mysse
n[o]ght hade bien leuet that he couȝt leȝ.

7448

Tercio propter nostre resurrectionis exemplari[ta]tem.

Christ rose
before the
general
resurrection
for our
example :

the thridde cause was this in fay,
vs to take ensavmpel bye
that we schun rise the last daye
right as he did thurgh his mercy.

7452

without that
we should
not believe
that we
shall rise
again after
death.

for nad he resen as he did tho,
no moñ wold' haue leuet oñ right
when gost hade [gone] ouȝt body fro,
that euer hit schulde theder eft light.

[fol. 116 a.]

7456

Paul wit-
nesses that
like Christ
we shall
rise the last
day.

therfoȝ Paule beres witnessse,
in Latyn as I schal sone saye,
that right as Crist vp-risen was,
so schuld we rise the last daye.

7460

Si Christus 7 nos resurgemus.

Circa quintum propter quid resurrexit. nota.

(5) As to
why he
rose, there
are four
reasons.

The fift cause principaly
Therfoȝ he rose wit shal ȝe,
for iiij thinges nedefully
he rose, as ȝe schun sone se.

7464

7440 MS. neuerone.

7444 MS. chewe I in different ink.

7462 MS. ȝe shal heȝ; ȝe inserted, heȝ in different ink.

for furst his resurrectioun
was cause of treuth a[n]d rightwisnesse
to synneful men, 3e leuen moun,
the whiche the deule broght in distresse.

His resur-
rection is
the cause of
righteous-
ness to
sinners;

7468

and therto Paule acordes oright,
and says he slayn was for ouȝ synne,
but he rose the thridde night
by right aȝayne vs for-to wyne.

he was slain
for our sin,
but rose to
save us.

7472

*Ad Romanos iiij^o: Traditus est propter delicta nostra
7 resurrexit propter iustificacionem nostram.*

his resurectioun eke also
taght vs to leue a nwe leuyng,
and oure maneres chaunget tho
from euel to gode in mony thing,

His resur-
rection
taught us
new life
and new
manners;

7476

as the Apostel telles expresse,
'Right as Crist rose to blisse,
so to nwe lif of all godenes
he wilnes [vs] for to walk i-wisse.'

'He wills us
to rise to the
new life of
goodness.'

[fol. 116b.] 7480

Ad Romanos vj^o: Sicut Christus resurrexit a mortuis per
gloriam patris, ita nos in nouitate vite ambulemus.*

also his resurrectioun
Engendres hope of forȝeu[n]es,
and of soule saluacioun
in that ioy that is endles.

His resur-
rection
gives hope
of salvation,

7484

Therto acordes Petre here
in A pistel that he sent,
the Latyn furste I schal ow leȝ,
and Englise thenne, in myn entent.

as Peter's
epistle wit-
nesses:

7488

*Petri secundo: Qui propter magnam manum suam
regenerauerunt nos in spem vite per resurrectionem.*

'God thurgh his mercy that alle may,
Engendret vs at his rising
To hope of lif that lastes aye,
and blisse that neuer schal haue endynȝ.'

'At his
rising God
gave us hope
of everlast-
ing bliss.'

7492

7466 MS. rightwisnesse corrected from rightwisse.

7474 MS. anwe.

* MS. amortuis.

7486 MS. Apistel.

His resur-
rection is
evidence
that both
body and
soul shall
rise.

his resurrection eke also
ys evidence to mon verray
That body and saule both two,
mon-kynde sal rise the last day,

7496

By man
came death,
and the dead
shall rise
through
him.

For, as the Apostel spekes her,
by mon come deth to at his kynde,
and dede schul rise whitouten wer
thurgh him bodely, as I finde.

7500

*Ad Corinthios xv^o: Christus resurrexit a mortuis primicie
dormiencium, quoniam quidem per hominem mors 7
per hominem resurrectio mortuorum.*

Four pre-
rogatives of
Jesus

Now four prerogatyues her
I wil reherce las 7 more,
Acordyng to tho four in fer
that I saide rjt now bifore,

7504

are peculiar
to him in
his resur-
rection:

that Ihesu hade 7 neuer non mo,
ny none mzt haue, by gode resoun,
saue onely he hade hym-self tho
At his resurrection.

[fol. 117 a.]

7508

he lay in the
tomb only
three days;

The first is pat pe last day
from deth to lyue rise shyn we,
but Ihesu in sepulcre lay
no bot only daies thre.

7512

he rose
wholly by
his own
power;

That oper prerogatif is this,
that he ros by his owen power,
but 3if pat we shyn rise I-wys,
his mzt most help in al maner.

7516

his flesh
might not
rot;

The thridde is pat our flesch shal fast
In-to powder er our risyng,
but his pat de3et for vs alle
may not roote for no thing.

7520

7495 MS. *After body, bothe is underlined for deletion.*

The furth poynt is, in gode fay,
that his resurrectioun
dos comfort, þat we leue may
by hit ouȝ saule saluacioun,

and his
resurrection
will help us
to rise.

7524

And that we shyn þe last day,
queñ he to deme vs aȝ is boun,
thurȝe hym rise in flesch verray,
for thurȝe ouȝ owen mȝt we ne moun.

7528

*Circa sextum quociens apparuit.**

As to þe sixt poynt sikerly,
How oft he shewid hym, I wil say
fue sith fully, as rede I,
he apperide the first day.

(6) As to
Jesus' ap-
pearances,
fve were on
Easter Day

7532

And fyue sith after witerly,
As I shal telle er I go way,
so that ten sith truly
he shewide hym, that nys no nay.

and five
later.

7536

first he apperide, as sais sayn Ion
And Mathew also beris witnes,
bifore his brether euerychone,
to Mavdelayn that synful wes:

He appeared
to Magda-
len,

7540

Surgens Ihesus mane prima sabbati apparuit primo
Marie Magdalene.† *Marcus vltimo.*

Tipum gerit penitencium.

And ho beris liknes be ouȝ lore
of synful men now heȝ lyuyng,
that sȝn forsaken ȝ wil no more,
to showe thai shyn haue forȝuyng.

[fol. 117 b.]

who typifies
repentant
sinners.

7544

I fynde that Crist wold first apper
for fyue causes to Mavdelayn,
the first is for ho louede enteȝ,
neuer non more, ys not to layn;

Apparuit Ihesus
Marie Magdalene.‡

He appeared
to her first
because she
loved ten-
derly,

7548

* Latin written in the margin. † MS. *de* deleted after Magdalene.

‡ Latin written at left of text.

as Luke
witnesses;

And therof Luke beris witnes
of mony synnes ho hade mercy,
And of Ihesu forȝifnes,
by cause ho lufd so tenderly.

7552

Dimissa sunt ei peccata multa, quoniam dilexit multum.
Lucas viij^o.

because he
came to save
sinners; as
he himself
said;

The secunde cause wel preue I may
bi his owen word, as reden we,
fforto showe in dede verray
for sȳnful men þat deȝet he.

7556

Non veni vocare iustos sed peccatores.

Matheus ix^o.

because
common
women who
repent sur-
pass wise
men in
heaven;

The thrid cause was wyterly,
for comune wymmen, Crist sais heȝ,
that menden hom 7 han mercy
passen wise men, bout weȝ,

7560

In heuen 7 in þat endles blis
qveñ thai ben clanset of hor sȳn,
sayn Mathew witnes beres of this,
In Latyn as I shal ȝou mȳn:

7564

*Amen dico vobis . quia publicani 7 peccatores 7 meretrices
precedent sapientes in regno celorum.* Matheus xi^o.

because
since Eve
brought
death into
the world,

the f[ifte] cause skilful was,
Sithen wommon was a messager
forto bryng deth on plas,
As Eue did in foul maner,

7568

another
woman
should bring
comfort by
telling of
his rising;

An-other woman ful of grace,
as Mare Maudelayn was heȝ,
Schulde comford careful in this case
to telle his rising to his deȝ.

7572

and because
Christ would
have plenti-
ful grace
where sin
had been,

the furthe hit was i-wis
that God wold grace weȝ theȝ plente,
as synne hade bien and doynȝ mysse,
therfore to hiȝ aperet he.

[fol. 118 a.]

7576

Herto acordes Paule oright,
and says ther gult hade greuet soȝ,
grace was grete and was vngright
ther-as fulthe hade bien before. 7580

*Ad Romanos vº: Vbi habundauit delictum, superabun-
dauit ⁊ gracia.*

the secounde tyme aperet he
To two Maries hom comynȝ,
That at the sepulcre* hym to se
haden bien whit soȝ syking. 7584

But when thai misset hym, leue ȝe me,
thai wenten Aȝayn bothe remynȝ;
then saide Ihesu wit hert fre,
'Al hail,' to hom Aȝayn turnynȝ. 7588

Then weren hor hertes ful of blis,
and touchet his fete deuoutely,
ther Maydelayn befoȝ i-wys
touchet hym noght, as wel rede I. 7592

And these wymmen, as clerkes sayn,
tokenen mekenysse, leue ȝe maye,
for wemen fallen wel to be bayn
as God ordaynet, to monnes paye. 7596

The thridde tyme he con appere
to Petre, but when knowen not we,
and holi chirche als his in were
in what place aperet he. 7600

But hit might wele falle i-wis
whenne he tournet wit Iohn Aȝayn,
as clerkes opinioun fulle his,
from the sepulcre, as thai sayn. [fol. 118 b.] 7604

Petre twinnet ther from Iohan
and turnet by another way,
thenne aperet Ih[esu] anone
to Petre as moȝ, leue ȝe may. 7608

7583 MS. sepulcre.

7583 MS. Alhail.

7607 MS. reads Iohn for Ihu.

Peter typi-
fies those
ready to
hear the
heavenly
king. Therfor Petre wel may beȝ
liknesse of hom that woln be
buxum heuen keng to heȝ,
for that wertu fulle hade he. 7612

He appeared
to his dis-
ciples going
to Emmaus; The feurthe apering was aftrē noon
to his disciples soȝ mournynȝ,
toward Enaus when he come sone
To comfort hom in hor goynȝ. 7616

they typify
those who
live in
voluntary
poverty, And tho disciples moun signifie
Suche as willeful pouert han,
and woln fulfille mekely
His worde and hold that thai han tane; 7620

for God
bids us sell
our goods
and give to
the poor. For God biddes selle that pou has
and giffe to poȝ men wit gode wille,
then his disciple t[he] he maas,
ȝif thou that biddyng wolt fulfille. 7624

Wade 7 vende omnia, que habes 7 da pauperibus.

He appeared
to his dis-
ciples as
John tells: the fift tyme, in gode fay,
to his disciples aperet he
whenne thai weȝ to-ȝedur that daye,
in Iohannes gospel as pou may se. Iohannes xxv°. 7628

this typifies
religious
men who
have the
gates of
their senses And that betokenes, clerkes sayn,
Religiose mennes lif on right
wit ȝates stoken, as wol do gayn,
of hor fyue wittes day 7 night. 7632

These five
appearances
on Easter
Day And thus Ihesu these tymes fyue
Schewet hym that ilk day
that he rose from deth to lyue,
And aftur a fouȝ, as I schal say. [fol. 119 a.] 7636

are repre-
sented by
the priest's
five turnings
towards the
people in
the mass, But these fyue showynges heȝ
Representes a prest i-wys
that in his masse in gode maneȝ
Fyue sythe hym turnes, as vset ys, 7640

7623 MS. reads disciples touthe mas.

7630 MS. 1 deleted before mennes.

to the pepul that thai moun se
his viceage and sum-what saynȝ,
but at the thridde tyme noght says [he]
That comes to hor heȝ ny heringȝ;

saying some-
thing all but
the third
time,

7644

and that betokenes trwly
the thridde shoyngȝ Petre [to],
that was done al priueli,
therfor the prest ay so con do;

for the third
appearance
was in secret
to Peter;

7648

ffor holychirche fulle bileue has
that to Petre aperet he,
but what tyme 7 in what place
is not wel knowen leue ȝe me.

the Church
believes in
this appear-
ance though
the time and
place are
unknown.

7652

The sixte sithe oȝ the heght daye
Apperet Ihesu to hom vchone,
Thomas wit hom and not awaye,
the ȝates alle stoken of that wone;

He appeared
on the
eighth day
to the disci-
ples includ-
ing Thomas,

7656

For Thomas hade saide before
he nold not leue in no maneȝ,
til he hade sene his wondes soȝ
and felet hom to witte hit so weȝ.

who would
not believe
without
proof;

7660

Iohannes xxx^o: Cum esset sero die illo.

and this shoyngȝ to sayn Thomas
betokenes men myssebeleuynȝ
and dredynȝ right as* Thomas
The faithe that Crist in vrthe con bringȝ.

this appear-
ance typifies
doubters.

Significauit esitan-
[tes] in fide.

7664

the seuent sithe, sothe for to say,
to his disciples apparet he
as thai weren fysshingȝ, in gode fay,
by Iohanes † gospel know may we.

He appeared
to the disci-
ples as
they were
fishing;

[fol. 119 b.]

7668

Iohannis vltimo.

And that showynȝ he showet hym then
prechours wel may signifie,
For thai bien fisshers made of men,
to heuen thurgh hom that ȝai moun hie.

this typifies
preachers,
fishers of
men.

7672

7654 MS. hym. 7663 MS. as repeated. 7668 MS. Iohannes.

- He appeared to his brethren on Mt. Tabor; The heght sithe he showde hym tho,
as Matheu sais, in brether sight
apon a hulle ther he con go,
The whiche hulle that Tabor hight. Mathei vltimo. 7676
- this be- tokens men of contem- plative life, And that [b]e-tokenes trewly
Men in grete contemplacioun,
that [han] hor mynde assiduelly
oñ dedes of deuocioun. 7680
- for it was the hill of the trans- figuration. For oñ that hulle, as reden we,
transfiguret was God almight,
as in the gospel moñ may se
wo-seuer wil rede all oñ right. 7684
- He appeared on Ascension Day at supper; the nient sithe was, in gode fay,
at a soper-place as thai were
opon the assencioun daye,
When [he] repreuet in gode maneñ 7688
- and re- proved them for unbelief and hard- heartedness; ho[r] misbileue and hard hert also
[pat pey hadden to leue aright,
For ay pey hoped sum-what fals]
that apertely seghe in sight, 7692
- this typifies sinful men saved at last by grace. And shewyng of [him] tho
Synful men may signifie,
[pat at the laste God castep from wo]
And bringes hom to his mercy. Marci vltimo. 7696
- He appeared when he ascended from Mt. Olivet; the tente sithe that aperet he
and the last, I ow* behete,
was that day he to heuen con fle
in the mounte of Oliuyte. Luce vltimo. 7700
- the disciples there typify men who love God. Whiche disciples ther beyng
Signifien men ful of mercy,
And louyng Godde in alle thing,
ffor no nede dredyng ne any. [fol. 120 a.] 7704

7677 MS. he tokenes.

7689 MS. reads hoc for hor.

vv. 7690-1, 7695 lacking in MS., are supplied from Add. 38666.

7695 MS. ow repeated.

and from that place to heuen blisse
 he stegh fro hom ful myghfulli,
 whiche blisse let vs not misse
 That al this did as told' haue I.

7708

thre other shoynges wel [I] finde
 that fallen opoñ Astur-day,
 that I schal telle wil I haue mynde,
 but in no gospel sette bien thai.

7712

Three other
 appearances
 on Easter
 Day are not
 mentioned
 in the
 Gospel.

The first shoynge* of hym wasse
 to the lasse Iame i-wisse,
 as his legent mynde maas
 and Ierom witenesse hit so is.

7716

He appeared
 to James the
 Less.

And Iesephus witenesses [ek]e also
 oñ Gode Friday when Crist was deed,
 Iames made a uow † tho
 That he wold' neuer ete no brede

7720

On Good
 Friday
 James
 vowed he
 would not
 eat

Til his lord' Crist risen weṛ
 from deth wit ful might,
 whiche auow trwly enter
 He held' til then as he hade hight.

7724

till Christ
 was risen.

But thenne opoñ the thridde day
 Crist aperet to hym in sight,
 And spake to hom pat seruet hym ay,
 A borde 7 brede that pai shuld dize.

7728

The third
 day Christ
 appeared,

Queñ borde was sett 7 brede per-on,
 Crist blessing pat brede deuoutly,
 And toke hit Iame to bite opon,
 And saide pat now reherce wil I:

7732

blessed
 bread, and
 gave it to
 James,
 saying:

'Rise vp brother,' he saide onon,
 'And ete to comfort þe per-by,
 for Ihesu Crist both god 7 mon
 Is risen 7 heṛ is neghe þe by.'

7736

'Rise and
 eat, for
 Jesus is
 risen and
 here.'

7717 MS. reads we for eke.

7719 MS. a uow a uowe.

7721 MS. risen inserted.

- He appeared to Joseph of Arimathea as the Gospel of Nicodemus tells. Anoper time apperit he to Ioseph Abaramathy, As apertly mon may se In Nichodemus euangely. [fol. 120 b.] 7740
- When the Jews saw that Joseph wanted to bury Jesus ffor queñ þe Iewis seȝen þis, that Ioseph for Ihesu con pray, his body dede 7 ful of blis In sepulcre forto lay, 7744
- and that Pilate allowed it, they were wroth, And Pilate grauntide hade so hym, And Ioseph Ihesu honouret hade, the Iewes wexen wonder grym And mych mournyng made; 7748
- and put Joseph in prison, And token Ioseph priuely, In-to a prison thai hym pytt, with lokkes 7 barres bisily the dores þai stekon 7 fast shytt, 7752
- thinking to slay him. He was delivered by Christ, And thoȝten after þe sabot day to sle hym for that ilk dede, but Crist delyueret hym away, As ȝe shul heȝ qvo-so wol hede. 7756
- who came the night of the resurrection with four angels ffor Ihesu come that selfe nyȝt that was his resurreccioun with four angels shynyng bryȝt, And entride into þat prisoun, 7760
- and led Joseph away to Arimathea without unlocking the prison. Wi[pe]t his visage cusside hym tho And lad hym out, no lok vndone, til he come to his hous hom fro In Arimathy 7 that ful sone. 7764
- He appeared to Mary his mother first of all, though the Gospel does not mention it. the thrid shewyng, as leue we, that first was don of alle ichone, was to Mary his modir fre thagh mynde in gospel made be none. 7768

7750 MS. a deleted before pytt, which is corrected from putt.

7752 MS. shytt corrected from shutt.

7761 MS. with.

And þat wel preues þe chirch of Rome,
for onon þe selue day
thai worshipide his vp-rist 7 come,
with solemne processoun Ay

The Roman
church
makes
solemn pro-
cession on
Easter Day
7772

to a chirch of Our Lady,
erly on Aster-day þai gone,
quich goyng may signifie
he showide to hir bifore ichone.

[fol. 121 a] to a church
of Our Lady
to signify
his appear-
ance to her ;
7776

And if this wel ne leuet weŕ
that Crist apperit first to Mary,
hit wold seme he come not neŕ
theŕ ho was that time witerly ;

otherwise he
did not
appear to
Mary at all,
7780

And that may noway leuet be
that Crist did so vnkyndly;
al-thagh mon may not fynde ne se
writen in none euangely,

and that is
unbeliev-
able,
7784

Euel semes hit sich a son as he
shuld for-ȝete his moder in ny,
And showe hym to alle his meyne
And hir that best was let go by,

that he
forgot his
mother and
showed him-
self to all
the rest ;
7788

But þis opinion wil not falle,
And clerics hopen in this cas
thaze þe euangelistes alle
of this mater no mynde mas—

the gospels
do not
mention it,
7792

ffor hit fel for hor offys
to write hom that myȝt witnes beŕ,
but modir for sone no laghe lys
to take for witnes ne to sweŕ—

for they
mention
witnesses,
and a
mother may
not witness
for her son ;
7796

But for thai hopide hit no nede
to sett in gospel that doyng,
thai laft hit as thyng done in dede
alle meñ in hit to haue leuyng.

no need to
mention it,
as all men
will believe
it.
7800

*Septimo 7 ultimo qualiter Christus sanctos patres, qui erant
in limbo, adduxit 7 quid ibi egerit.* Nota bene.

(7) How
Christ went
to hell I
will relate;

As to þe seuent poynt 7 þe last
Of Goddes risyng to take hede,
to telle how he to he[ll]e past
And quat he þer did, hit is nede.

7804

although it
is not in the
Gospel,
Augustine
and Nico-
demus are
my authori-
ties.

Al-thaȝe no gospel speke of hit,
As Austin sais now tell wol I,
and als how Nicodemus wit
writes in his euangeley.

[fol. 121 b.]

7808

Augustine
says that
after Christ's
death, his
soul and god-
head went
to hell.

Austin says that Crist anone
as he hade ȝolden the gost oñ rode,
his soule and godhede bothe alone,
he went to helle for monnes gode.

7812

*Augustinus: Vnita sue deitati ad infernorum profunda
descendit.*

At his
shining
appearance,
the devils
asked who
he was

When he as robbur comen was
schynnyng and ferdful oñ to se,
adred deueles in that place
and askeden vchone, what was he

7816

'We were
never so
frightened
at a man's
face;

that was so grym and ful of grace
Apertely preuyng his pouste;
'so afright of monnes face,'
thai saiden alle, 'neuer ȝette weȝ we.

7820

no one is
like him,
for he is not
afraid.

'the world' sent vs neuer such a moñ
ded ne whik as is he this,
for no ferdchip is hym opoñ,
he comes wit so muche blis.

7824

Who is this
that drede
not our
sorrow?

'Who is this,' alle saiden thai,
'that comes to vs and has no drede
ouȝ sorow that we hauen to assaie
but oper helpe[s] in grete nede?

7828

7803 MS. heuen. 7821 MS. amon. 7822 MS. h deleted before is.

'for suche as weȝ wit vs in wo
hauen grete ioy for hope of hele,
and alle hor drede is klene Ago,
Manassing vs that bien so feele.

for those
with us
have lost
their fear,

7832

'So proude ded men weȝ neuer heȝ
ny so ioyful prisoneres.'
thus spake all heȝ to Lucifer,
herkenes now alle men and heres :

never were
so proud
dead, nor so
joyful
prisoners '
Hell said to
Lucifer :

[fol. 122 a.] 7836

'thow prince of vs that schuldest be,
thi comfort failes fullely,
to greuauunce turnet is thi gle,
as showes in sight apertely.

'Thy com-
fort fails,
thy joy
turns to
sadness,

7840

'for to hong Crist opoȝ a tre
thow wost neuer what may falle þer-by,
for euerlesting wo to the
by hym now comes the to destric.'

for Christ,
who hung
on the cross,
comes to
destroy
thee.'

7844

when helle hade made this careful beȝ,
Anone at Cristes bidding there
alle the bondes broken were
of helle gates hom to fere.

At Christ's
bidding all '
bonds of the
gates were
broken,

7848

thenne comen al doun kneling
Wit-owt noumbre Ihesu to pray,
whit deleful noys and soȝ remyng
schowynȝ hor gref, as I schal say.

and numbers
came kneel-
ing to Jesus,
mourning
and saying :

7852

'Lord comen ard þou as wilnet han we
for to bring vs out of helle,
let vs not be away from the
when thow to heuen gose ther to deuelle.

'Thou canst
save us from
hell ; take us
with thee
to heaven.

7856

'Stegh hup, lord, in-to thi blisse,
when helle is spoliȝ of his pray
and prince of hit ouercomen is,
bringȝ liking to the worlde for Aye.

Rise up
when hell is
despoiled,
and bring
joy to the
world.

7860

- Help us,
unbind the
wretched,
assoil the
guilty, and
save them.
'Help vs of pyne that we byn inne,
and vnbynde that wrecchet bien,
assoille guilty of hor synne,
and saue hom now as may be sene.'
- 7864
- All this
Augustine
tells;
Nicodemus'
story fol-
lows.
These writes saint Austyn
that I haue now rehercet heȝ,
herkenes now for loue myne
what Nichodemus vs con leȝ.
- [fol. 122 b.]
7868
- On Easter
Day two
men rose
from the
dead.
he telles in his euangely
that when Crist rose oñ Astuȝ day,
two men risen from deth in hie
that self tyme, as I schal saye.
- 7872
- they were
sons of that
Simeon who
met Jesus
in the
temple,
Symeones sones thowe men weȝ,
that Ihesu in-to the tempel toke
whenne Mare purifiet was heȝ
oñ Candelmasday, as sais the boke.
- 7876
- Carinus and
Lucius.
They came
to Annas and
Caiaphas,
Carinus I finde that one soñ hight,
the tother Leucius callet was,
that from deth risen that self nyȝt
and comen to Annas 7 Cayphas,
- 7880
- to Nicode-
mus and
Joseph, and
told how
Christ came
to hell.
to Nichodemus, 7 Ieseph eke,*
and coniuret than sothe to saye,
thing that [thai] told wit hert meke
How Crist to helle come that day.
- 7884
- 'To us in
darkness
came a great
light,
'when that we weren in thesternesse
whit ouȝ forfaderes,' saiden thai,
'sodeynly rose A grete brightnesse
Imung vs alle ther, in gode fay.
- 7888
- a golden
sun, so that
Adam and
his com-
panions
rejoiced.
'Gold heewet sunne peñ semet hit,
that so in helle opoñ vs schone
that Adam and aȝ in pyne knytte
maden grete ioy 7 blisse vchone.
- 7892

7881 MS. eke ieseph; ihesu *deleted before* eke.

7889 MS. *peñ in margin*; hit *added by different hand*; thenne *deleted before* sunne.

'Thenne saide Adam, "this ilk light
comes fro Gode whit-outen ende,
that light euer-lesting vs bihight,
when he to wynne vs down wold wende."

Adam said:
"This is the
promised
light from
God."
7896

'Theñ onon criet Isaye
And saide, "þis liȝt from heuen is sent, [fol. 123 a.]
from God as I in prophecy
tolde in erth quēn I was lent."

Isaiah said:
"This light
is sent from
heaven as I
foretold in
prophecy."
7900

*Populus qui ambulabat in tenebris vidit lucem magnam,
habitantibus in regione vmbre mortis lux orta est eis.*

'Theñ spak þe riȝtwis Symeon
ouȝ owen fadir,' saiden þay,
'And saide, "lord, I am þat mon
that þe receyuet soth to say

Simeon said:
"Lord, I
received
thee
7904

"Into þe temple, now is gone
thritty ȝer 7 thre in fay,
And as þe Holi Gost onon
taȝt me, I song þat ilk day."

33 years ago
in the tem-
ple, and
sang as the
Holy Ghost
taught me."
7908

*Nunc dimittis &c.**

'After þat an armet come
And saide hym-self he hiȝt Ion,
that Crist baptist 7 out-nome
of þe watir of flem Iordon,

A hermit
John, who
baptized
Christ in the
Jordan,
7912

'And saide he went to ordeyn way
bifore Cristes comyng deȝ,
And with his synger, in gode fay,
he showet 7 saide, "lo, his lomb heȝ,

said that he
showed the
way for
Christ's
comyng:
"Lo, the
Lamb,
7916

"That shal put away that sȝn
that ouȝ first fadir wroȝt."
And that he come hom þer to mȝn
to viset hom he was in thoȝt.

who shall
put away
all Adam's
sin."
7920

Ecce agnus dei ecce qui tollit peccata mundi.

* Latin written in the margin.

- Seth said :
"Suffer me,
Lord, to
dwell with
thee, and
remember
- 'then saide Seth, Adam sone,
to Crist so toward helle comyng,
"suffre me lord with þe to wone,
And haue mynde opo[n] þis thing,
- 7924
- that when I
prayed at
the gates of
Paradise for
the oil of
mercy
- "Quēn that I come to Paradise,
And at þe ȝates praiet þe
to sende an angel pat weŕ wys
with oyle of mercy forth with me
- 7928
- to heal my
father,
Michael
said :
- "To hele my fadir that seke lys,
wit [hyt] he might anoyntet be,
Michel arcaungel [of] pris
apperit and saide, 'boteles let be.
- [fol. 123 b.]
7931
- 'Thou canst
not get the
oil of mercy
- "'Trauaille the noght wit teres wete
that oyl to wynne now of mercy,
for be no way [I] the behete
may hit be geten witerly,
- 7936
- till 5500
years
are gone.
Help us,
now that
those years
are past."
- "'Til fyue thousand ȝeŕ be gone,
and fyue hundret eke also.'
lord now to help vs myn opoŋ,
So mony ȝeŕ we han byn in wo."
- 7940
- All rejoiced
and hon-
oured God.
- 'When patriarkes and prophetes eke
herden these wordes alle i-wys,
thai honuret God wit hert meke
and maden muche [ioy] 7 blisse.
- 7944
- Satan told
Hell to keep
Jesus out :
- 'Than Sathan, prince of deueles alle,
Spak to Helle for to be boun
to kepe, for oght that might befalle,
Ihesu that ȝedur was commynȝe doun.
- 7948
- "He calls
himself
God's son,
but he said :
- "He makes his bost and has grete blis
Goddess sone to callet be,
but deth he dred noght ȝoŕ i-wis,
and this word wele I wote saide he :
- 7952

7935 MS. reads 7 for I.

7941 MS. i of patriarkes inserted.

7950 MS. m deleted after callet.

Tristis est anima mea vsque ad mortem.

- “ ‘my soule is sorowful, wel se,
for bodile deth that comyng is;’
and he weȝ god, thenne thinke me
that he schulde drede no thing of this. 7956
‘My soul is
sorrowful
for death.’
If he were
God, he
would dread
nothing.”
- “ ‘That I haue made bothe halte 7 blind,
he has helet thurgh his might,
therfor Helle take this in mynde,
what is to worche azayn this wight.” 7960
Those I
made halt
and blind
he cured;
therefore
look out.”
- ‘Thenne anone onsuaȝet Helle
to hor prince apertele ther,
and saide, “if þou as keng wolt dwelle,
suche a freke schuld the not fer. [fol. 124 a.] 7964
Hell an-
swered “If
thou wouldst
be king, thou
shouldst not
fear him.”
- “ ‘3iffe thow be of ful powere,
what moñ is he that dethe con drede,
and fondeȝ now whit bost or bere
to whitstonð oght of thi dede? 7968
Who is he
who fears
death and
yet tries to
withstand
thee?
- [“ ‘But 3it [i]f deth weȝ dred with him,
Take þe [he] wol now in þis tyde,
And greue þe, synne he ys so grym
þat his sorwe shalt pou abyde.”] 7972
Even if he
did dread
death, he
will take
thee and
grieve thee
for ever.”
- ‘Thenne to Helle Sathan saide,
“I haue temptet hym tenderly,
and peple excitet whit A braide
to do hym harme and vilany, 7976
Satan said :
“I have
tempted
him, and
incited
people to
harm him ;
- “ ‘Scharpenet to hym I haue a speȝ,
Aysel and galle menget haue I,
purueit A croys hym oñ to deȝ,
and bringȝ hym heder I wol in hye.” 7980
I have given
him pain
even to the
cross, and
now I will
bring him
here.
- ‘Thenne Asket qwether that weȝ he
that raft hom Lagher from þat place,
Sathan saide, “3ea, leue thow me,
that ilk self thene hit was.” 7984
He is the
one who
took Lazarus
away.”

ll. 7969-72 lacking in MS., supplied from Add. 38666.

7969 MS. 3it of deth. 7970 MS. he (erased) þe I wol.

Hell said: "Thenne saide Helle thus, as rede we:
 "I conjure thee bring him not here to threaten me;
 "I coniu^r the, Sathanas,
 be alle the vertues that bien in the,
 bring^g hym not heder me to manace. 7988

when he called Lazarus, I quaked and let him go
 "When [I] herd^t his commavndement
 calling^g Lazar owt of helle,
 I whook for ferd^t lest I wer schent,
 durst I lette him no lengur dwelle. 7992

like an eagle from my sight. That man may not come to me."
 "But as an erne he went away
 Swiftely thenne out of ou^r sight,
 therfore to me come he ne may,
 that mon he is so muche of might." 7996

As they talked a voice of thunder said:
 'whil Sathan spake to Helle so
 And Helle to Sathanas Azayn,
 a voice as thonour made was tho [fol. 124 b.]
 that all heil dred 7 had dedayne: 8000

*Tollite portas principes vestras 7 eleuamini porte eternales
 7 introibit rex glorie.*

"Open your gates, for the king of bliss will come in."
 "Opon^d 3our gates, princes of pyne,
 7 howe hom^d up in hize,*
 to king of blisse 3e be encline,
 for he will com^d in hom^d bie." 8004

The devils ran behind iron gates, and David said:
 'At that voice dewlus conno^d rene,
 7 irne^d gates steken^d fast;
 Dauid the kyng ano^d spake theⁿ
 7 mynnet oⁿ his spech 3ore passet, 8008

'My Psalter told this in prophecy;
 "I told ful 3ore in proficie
 that now in dede fulfillet is,
 as myⁿd apoⁿ now hit wol I,
 my Sauter boke hit wittenes this: 8012

7989 MS. he.

7994 MS. of inserted.

8001 MS. of pyne in different hand; of pine written in margin.

8002 MS. on hegh in hize.

Confiteantur domino misericordie eius 7 mirabilia eius
filiis hominum, quia contriuit portas ereas 7 vectes
ferreos confregit.*

“I bad meñ knowe to God all-myȝt,
7 mekely seche for his mercy,
7 schewe also to ich wight
his wonders in world by 7 by,

I bade men
know God
and show
his wonders,

8016

“for irneñ ȝates broken had he,
7 gymewes beryng hoñ also,
and toke hoñ owt with full pauste
that were in penance 7 in wo.”

for he had
broken iron
gates and
hinges, and
released
those in
wee.”

8020

“Theñ eft began a-nothre noice
with wordes, as I said before,
“opon ȝour ȝates,” was hor voice,
theñ was all helle dredyng sore.

Again the
voice cried :
“Open your
gates.”

8024

“When Helle herd that voice twye
he criet, vnwityng as he were
what that bere may signifie,
7 said thes wordus writen here :

Hell asked
the mean-
ing :

[fol. 125 a.]

8028

Quis est iste rex glorie.

“Wheche is he, that king of blisse?”
theñ onswaret Daud the king :
“a myȝty lord 7 strong he is
in bataill 7 in all thing.”

“Who is the
king of
bliss?”
David said :
“A mighty
lord in
battle.”

8032

Dominus fortis 7 potens, dominus potens in prelio.

“theñ com that king of blisse,
7 in thesternesse mad lyȝt,
7 takes Adams hond in his,
7 toke him owt of heñ in hye.

Then the
king made
light in
darkness
and took
Adam out of
hell ;

8036

“Pece to the, Adam,” said Ihesu,
“7 to all myñ that riȝtwesse byñ.”
theñ aftur him saintes all connen sewe
owt of helle, as wele was sene.

“Peace to
thee and to
all mine.”
And the
saints fol-
lowed ;

8040

* MS. milabilia. 8039 MS. connen corrected from coneno.

- Christ bade
Michael lead
Adam to
Paradise. 'Then̄ toke Crist Adam be the hond
to saint Michel archangell̄ briȝt,
7 bad for no dewelus wond
For to lede hom̄ into gret liȝt, 8044
- On the way
they met
two old men 'Then̄ ledes Michel hom̄ ichon̄
from̄ helle into Paradise.
therin̄ metten̄ hom̄ in the way anon̄
two old men̄ of ful gret price, 8048
- who dwelt
there but
who had
never died. 'Then̄ asket men̄ of that compaignie
what men̄ tho weȝ so theȝ dwelling,
that neuer were ded bodely
and liggeden̄ so in that liking. 8052
- "I am Enoch
who was
translated, 'Then̄ onswaret that on̄ in hye De Ennock 7 Hely.
and said, "I am̄ Ennok i-wis,
that rauasshet was wonderly
with God, as telles Ienesis. 8056
- and this is
Elias, who
was taken
up in a car
of fire. "'And this mon̄ standing me bye [fol. 125 b.]
Raueschet was in-to this blisse
in char of [fire], and callet Hely,
as boke of Kynges wittenesses this. 8060
- We have not
suffered
death, but
we must
fight Anti-
christ, "'And sithen tyme we comen heȝ,
bodely dethe none suffert we,
But when Antecrist schal aper̄
Thenne most we feght 7 no way fle, 8064
- and be slayn;
after three
dayes we
shall rise
and go to
God." "'of him we mosten bothe be slayn,
and when thre dayes 7 half by gone,
Rise vppe fro dethe and to God fayn
and in-to cloudes taken Anone." 8068
- A man bear-
ing a cross
met them. 'When Henok̄ hade told̄ his likynḡ,
thenne come another Aȝayne,
A croys apon his bak berinḡ,
to whom all these saintes sayn, 8072

' "Who artow that comes so ? '

"I am," he saide, "that ilk thefe
that wit Ihesu suffert wo,
but thurgh my schrift to hym ful lef.

"I am the
thief par-
doned by
Jesus,

8076

"For I beleuet that Crist was he,
and praiet oñ me he wold haue mynde,
[As he honged on rode tre],
when he is reme weṛ withynne.

for Ibelieved
in him and
prayed him
to remem-
ber me,

8080

"and he vnsuaret and grauntet me
Full remissioun of my synne,
7 saide in Paradise I schuld be
from that place neuer for to twynne,

and he
granted me
remission of
my sin, and
a dwelling
in Paradise.

8084

"and this token he toke me tho,
A verray crois that I now beṛ,
and bade me hedur I schuld go
wit this warant me to weṛ.

He bade me
bear my
cross

[fol. 126 a.] 8088

"And ȝif the aungel wardeyn heṛ
wernet me to haue entre,
he [bad me] schew this crois so cleṛ,
and telle that Crist wit hit sent me

and show it
to the angel
at the gate

8092

"To be my warant boutē weṛ
for to make hym knowe 7 se
that Crist king 7 prince of power
this day deghet oñ rode tre.

as a token
that Christ
had died on
the cross ;

8096

"When I hade told the Aungel this
he openet ȝates sone in hye
and ladde me furthe in-to that blis
that ȝe nowē sene wit-inne am I."

the angel let
me in."

8100

' Anone went alle men hyn i-wys
wit mirthe 7 ful grete melodye,
whiche mirthe let vs not misse
God most of might for his mercy.'

Then they
all entered
with re-
joicing.'

8104

l. 8079, lacking in MS., is supplied from Add. 38666.

When Carinus and Lucius had finished telling this, they vanished.
 When these two men that risen weȝ,
 Carinus and Leucius tho,
 haden told this cause in feȝ,
 away thai wanischet bothe two. 8108

De letania Maiori 7 Minori.

Litanies are two in each year: the greater litany on St. Mark's day,
Letenans vche ȝeȝ
 larn twies done solenlye.
 saint Mark day wit-outen weȝ,
 the moȝ is callet skilfullye, 8112

and the lesser litany before ascension.
 Also bifor the ascension
 thre other dayes worschipeȝ we
 wit solenpne processioun,
 the lasse letanye callet mot be. 8116

A litany is a special prayer to Christ and the saints.
 letany is as much to saye [fol. 126 b.]
 as a speciale priere
 that Cristen men heȝ make may
 to hym and to corsaintes deȝ. 8120

(1) The litany on St. Mark's day is known by three names:
 the furst letany i-wys
 that done is on saint Mark daye
 by thre nomes knownen is,
 As I schal now apertely say. 8124

greater litany, sevenfold procession,
 the furst nome is moȝ letany,
 the secounde in gode fay
 Processioun seuenfold calle may I
 by gode skil and eke werray, 8128

and black crosses.
 the thridde name callet hit is
 blake crosses in signe of caȝ,
 and how these nomes comen i-wis
 Expressely heȝ I wol declar. 8132

It is the greater litany because Gregory instituted it
 Callet [hit] is moȝ letanye
 for thre causes that i schal saye,
 one is for saint Gregori
 ordeinet hit be done that daye; 8136

Also men callen hit skilfully
the mo^r letany, in gode fay,
for reuerence of that place, leue I,
that moder of citees calle I maye,

8140

in Rome
(the mother
of cities,

And also ther is the popes see
[And Petre 7 Poul pere lyyng
And many a corsaynt, leue 3e me,
In no place so many, with-oute lesyng;

8144

where lie
Peter and
many
saints),

pat cause pat hit was ordeyned fore]
was for A greuouse maledy,
that men of Rome greuet mo^r
then long befo^r did any Anye.

8148

during a
grievous
pestilence.

De peste inguinaria.

[fol. 127 a.]

the Romaynes that tyme, reden we,
in lentoun leueden deuoutely
azaines Astu^r-day schuld' be
to receyue God worthelye,

8152

The Romans
lived de-
voutly
before
Easter,

But aftu^r Astu^r alle that cite
liueden so delaunylye
that God toke vengeance, leue 3e me,
as I schal sone specifie.

8156

but after
Easter they
lived so
badly as to
draw God's
vengeance.

For suche a sorow fel in hor scher^e
and mennes 3erdes eke also,
that from that wo might none hym we^r,
suche suelling^e ther thai haden tho.

8160

Everywhere
men swelled

So bitter was that maledye
hit slogh men goyng in the waye,
at speche to-gedur sodenly,
At mete sittyn^g, 7 eke in play.

8164

and died
very sud-
denly.

and when a moⁿ began to nese,
wit that nesyng deghet he,
also a moⁿ his life schuld lese
wit 3oskyng^e eke, as reden we.

8168

They died
from sneez-
ing and from
hiccuping ;

ll. 8142-8145 lacking in MS., supplied from Add. 38666.

8146 MS. A greuouse.

8167 MS. amoⁿ.

so if a man
hiccaped,
people cried:
'God help
thee,'
Therefore when any mōn ȝosking was,
who-seuer herd' to hym wold' renne,
and say, 'God helpe the ful of grace,'
by-cause of meschef that was thenne. 8172

as is still the
custom ;
[And ȝit pat vsage vsed ys
ȝyf a man to ȝoske be-gynne,
Who-so ys negh, he vseth this]
To say, 'God help,' oñ that to mynne. 8176

so also when
he sneezes a
man blesses
himself, for
fear of death.
Therfor when any mōn schal nese,
Anone he blesses hym be-for,
for ferd lest he h[i]s lif schuld' lese,
As tho men so deden tho. 8180

Causa pestilencie inseritur.

[fol. 127 b.]

The cause of
the pesti-
lence was as
follows :
Now to know [how] this sorow come
that I haue specifiet her
to men wonyng then in Rome,
I wol telle [ȝ]ow now enter. 8184

the Tiber
overflowed
its banks,
The water that theȝ rennes aye,
that the name Tibre has,
wex so bre[m]e, in gode fay,
that ouer the walles hit flowet was, 8188

overthrew
buildings,
and from it
came ser-
pents and a
dragon.
Kest douȝ houses, castiles also,
for nedders theȝ boutte novmbre weȝ
and A grete dragon did hom wo
and made hit me[ue] in that maner. 8192

The dead
rotted by the
wayside,
Thenne wit grete strenth of streme,
the nedders weȝ dreuen mony beside
and dede stonken, no mōn might go
that way but who schulde hym betide. 8196

so that the
corrupt air
brought
more sick-
ness ;
So sonē the ayer so filet wasse
whit wenym of hom moȝ 7 moȝ,
that pestilence felle in that place
thre maneres, as I told' before. 8200

ll. 8173-8175 lacking in MS., supplied from Add. 38666.

8179 MS. has.

8184 MS. thow.

8187 MS. brene.

So cruel was that corrupcioun
that sum moñ wel might se in sight
the arowes from the air com doun
and opoñ diuerse men light.

you might
almost see
the arrows
light on
men.

8204

And one the furst that thenne was slayn
was Pelagius the pope,
and aftur the peple, nis not to layne,
witouten novinbur moñ may hope.

Pelagius the
pope died,
and many
others;

8208

So many wer slayn in þat cite *
that houses wer woide, no moñ inne,
and many one thethen conen fle
from house and castil fayn to twinne.

houses were
empty and
many peo-
ple fled
from town.

8212

But when Romaynes seggen this
that hor pope so perischet was,
a-nother thai mosten chose i-wys
to rule hom and pray for þat place;

[fol. 128 a.]

They had
to choose
another
pope;

8216

Anone schosen saint Gregori
Azaines his wille, as 3e schun her.
anone he ordaynet letany,
and for this pestilence praier,

St. Gregory,
elected pope
against his
will, or-
dained a
litany,

8220

And a monithe uche moñ
Whit-uten stintyng for to pray,
but 3ette continuet hit opoñ
and men degheyng day for day.

continuous
prayer for a
month; still
men died
daily

8224

But 3ette Gregori ful of grace
made solenne processioun,
and bade hom stint for no cas
to pray wit ful deuocioun

and a
solemn pro-
cession was
made with
prayer.

8228

When processioun endet was,
Gregory kest him for to fle,
for he thoght for no manace
pope of Rome schuld he not be.

Then
Gregory
planned
flight to
escape being
pope;

8232

- and the
Romans
locked the
gates.
When Romaynes knewen of this kast,
thai commavndet anone tho
for to steke the ȝates fast,
That Gregori schuld no way go. 8236
- He dressed
in strange
clothes and
paid mer-
chants to
So at the last then chaunget he
his clethyng in a new aray,
and gaue marchaundes muche moñe
to help him that he weŕ away. 8240
- put him in a
tun and cart
him out to
the wilder-
ness.
So in a tunne putte was he
and thereyne in a cart he lay,
so geete he oute of that cite
and wilderness soght, sothe to say. 8244
- Hid in a
cave he was
sought three
days;
So in a caue hidde he was
and thre dayes ȝorne soght,
for other pope in that place
thenne Gregory wold̃ thai noght. 8248
- a hermit
saw a sun-
beam with
angels
ascending
and descend-
ing
so inwhit the thridde day [fol. 128 b.]
an hermet segh̃ a sunne-beme
7 aungels comyng̃ and going̃ ay
Gloriously aftur̃ that gleme, 8252
- around
the cave,
and he
pointed out
the place.
And euen vmbec[1]ippet aŕ̃ pat cane,
ther-as Gregory was hudde;
thenne told̃ he hom̃ that he wold̃ haue
thai schulde finde him in pat stud. 8256
- The people
took Gregory
to a church,
Anone thider the peple* went
and founden as the armet saide,
hertfully out thai him hent
and beren him to the chirche with a braide, 8260
- and conse-
crated him
pope, against
his will.
Sacret him, sette him in see,
and pope of Rome thai him made;
azayn his wille, rede we,
that ilk dignite he hade. 8264

8238 MS. anew.

8255 MS. haue added in red.

8260 MS. abraide.

8253 MS. vmbechippet.

8257 MS. theder repeated after peple.

8263 MS. wives deleted after his.

but ȝette aftur he pope was
that pestilence was violent,
thenne ordeinet ther sone he [h]as
processioun, wit gode entent,

The pesti-
lence con-
tinuing, he
made pro-
cession

8268

In tyme of Paske vset to be,
In whiche processioun was born
an ymage of Our Lady fre
lest alle the peple weȝ for-lorne.

at Easter
time with
an image of
Our Lady

8272

and that ymage, rede we,
Sancta Maria callet hisse,
in ara celi, leue ȝe me,
Saint Luke hym-self wroght hit i-wys,

which was
called *Sancta*
Maria in ara
celi and had
been made
by St. Luke.

8276

was none so like to Our Lady
of alle ymages that euer weȝ wroght,
and that ymage sollen[pn]eley
befor̃ the processioun was broght.

8280

And as thai forthe whit hir went
the foule ayȝ aye went before,
and clerchippe in the firmament
Schowet alle waye moȝ 7 more,

As they
proceeded
the foul air
departed
before them,

[fol. 129 a.] 8284

So that hit semet to mennes sight
that the foule ayȝ flagh awaye,
and of Our Lady was a-fright
to duelle theȝ lengur theȝ a day.

as if it were
afraid of
Our Lady ;

8288

thenne in the ayȝ aboute Mary
weȝ herd Aungels suetely singynȝ
this song̃ that now reherce wol I,
this blisful burd̃ aboute bryngynȝ :

and angels
about her
sang this
song :

8292

Regina celi letare alleluia, quia quem meruisti portare
alleluia surrexit, sicut dixit alleluia. 7 addidit Gre-
gorius: Ora pro nobis alleluia.

‘whene of heuen, enioyes now the
wit alleluya, swete lady,
for as he saide, resen is he
that pou to beȝ was worthi.’

‘Queen of
heaven, re-
joice with
alleluias, for
thy son is
risen.’

8296

8267 MS. reads was for has.

8279 MS. solennepley.

8288 MS. aday.

- Gregory
added :
'Pray for us,
thou lady
free,'
Thenne this song, as ȝe schun se,
addet the gode saint Gregory,
'pray God for vs, thow lady fre,'
Thus endet he this molodye.
8300
- and bade it
be sung for
an offertory
at Easter.
And euer after in-to this day
Gregory ordeynet þat selue song
on Paske tyme to be sungun aye
ffor offertory hit to fong.
8304
- When they
came to
Castle Cres-
cencce, an
angel stood
whene the processiouȝ comen was
to a castel Crescencce hight,
Gregory segȝ stonde in þat place
an aungel of heuen fair 7 bright,
8308
- with a
bloody
sword,
which he
wiped and
put in its
sheath,
A blody sworde in honde he hade
and hit ther wippet ther in his sight,
in signe of mediacioun made
in-to his scaubert he hit pight;
8312
- and the
castle has
since been
called Castle
Angel.
And euer sithen þat castel strong
Castel Aungel callet has bene
in mynde of mercy hom i-mong
Of that aungel ther was sene.
8316
- The litany
on St. Mark's
day is seven-
fold pro-
cession,
Nowe to the secounde poynt go we
and speke of this processiouȝ
that seuen his, ȝe schun se,
thurȝh Gregories constitucioun.
[fol. 129 b.]
8320
- for it con-
sists of
seven
orders:
clerks,
for seuen ordres in hit made he
in hor goyng thurȝh the toȝne;
in the furst cours, leue ȝe me,
Weȝ clerkes and men of grete renoun,
8324
- monks and
other men
of religion,
nuns,
in the secounde monkes weȝ
and other men of religioun,
in the thridde nonnes in feȝ
Doing hor deuocioun,
8328

in the feurthe alle innocence,
in the fift alle lewde men,
in the sixt widoes continence,
In the seuent all weddet thenne.

innocent
children,
laymen,
widows
with other
continent
persons, and
lastly
wedded
people.
We should
fill out in
number of
litanies
what we
cannot with
men.

Thus ordainet hole Gregory
in seuen parties men to pray,
but vs behoues whit letany
Fulfile that we whit men ne may.

*Tercio dicitur cruces nigre.**

the thridde [nome] this letany has,
blake croyces callet ys,
in signe of that ther then was,
Hit has wele this nome i-wis.

This litany
is also called
black
crosses,

for croices and aulter³ hulet we^r
all whit blak thurgh that cite,
and men cladde in the selue mane^r
alle in blak bothe ho and he.

for crosses
and altars
were
wrapped in
black and
men wore
black.

*De letania minori.**

An-other letany vset ys,
is callet the lasse letany,
befor the Ascensioun i-wis
thre dayes done sollenpnely.

(2) The
lesser litany
is three
days before
ascension.

The whiche mynde sayn Mamert made,
that bischop of Viegne was,
befor that Rome this meschef hade
or letany was in that place.

[fol. 130 a.] 8352

Mamertus,
bishop of
Vienne,
instituted
this before
the other.

and this lasse letany
as the tother as nomes thre,
lasse letany the furst, rede I,
rogaciones also callen we,

It has three
names:
lesser litany,
rogations,

Processioun the thridde name hit has,
now whi 3e schun wel se,
as boke and vsage mynde mase
vche 3e^r thurgh Cristiante.

and pro-
cession.

8360

* Latin written in the margin.

8358 MS. wel inserted.

It is called
lesser litany
to distin-
guish it
from the
greater;

lasse letany callet hit ys
for to make a difference
betwene the mo^r 7 hit iwis,
that is worth mo^r reuerence.

8364

for a pope
ordained
that, and a
bishop this,

for the mo^r ordeynet Gregory
and a bischop ordeinet this,
therfor I may calle skilfully
this the lasse, no thing amys,

8368

a man of less
authority in
a poorer
place for a
smaller
misfortune.

Syn monð of lasse autorite
ordeynet this in porer place,
and for lasse mischef, leue 3e me,
then afterwarde in Rome was;

8372

so sythen þat he þat ordeynt hit
And place 7 myschef las was tho,
I may skilfully by my wit
calle hit þe las of þes two.

8376

*Causa huius institutionis.**

It was insti-
tuted in this
way:

Now þe cause knowe shyn 3e
of þis institucioun,
And for quat wo in that cite
was ordeynt this processioun.

8380

at Vienne
an earth-
quake shook
down build-
ings and
killed
people;

At Viegne þat time þer was
erth-qvake so wonder violent,
And al bilt thing in that plas
felle doun 7 mich peple shent.

8384

frightful
cries were
heard at
night;

Also ther was herd in nyzt
clamou^r 7 crie 7 wonder soun,
that made the peple foul afrizt
that we^r wonyng in that toun.

[fol. 130 b.]

8388

fire from
heaven
burned the
king's
palace;

Also ano^{per} dredful thing
in that cite þer con falle,
fuy^r flagh from heuen brizt brennyng
And brende þe kynges palays alle.

8392

- Ano^{per} veniaunce eke ^{per}-ine
 shewide hym for monnus s^{yn},
 deules enterede into swyne
 And into wolues men to wyⁿ, 8396
 and devils
 entered
 swine and
 wolves,
- And when þe deules enteride we^r
 þo bestes dredden for no meⁿ,
 but ronnen about ^{per} 7 he^r
 In cites 7 in feldes þeⁿ, 8400
 which ran
 about every-
 where
- And worieden ^{per} mony A wizt,
 olde 7 3ong, mon 7 wommon,
 child 7 best, day 7 nyzt,
 þat þai myzt lay toth opon. 8404
 tormenting
 the people.
- When sich sorowful cas bitid,
 Anone after day for day
 the bischop con comaunde 7 bidde,
 to olde 7 3ong, wif 7 may, 8408
 The bishop
 bade all
- fforto go with processiouⁿ,
 And ichone penyblie to pray,
 And made als institucioun
 letany to syng 7 say. 8412
 make pro-
 cession and
 sing a
 litany.
- so cesset pis tribulacioun
 And ordeynt was after for ay,
 Thurgh popes confirmacioun
 to serue þat wone after alway. 8416
 The trouble
 ceased and
 the pope
 confirmed
 the custom.
- This letany also callide is
 rogaciouns resonably,
 for alle sayntes help I-wys
 we sechen in that letany. 8420
 It is also
 called roga-
 tions, for we
 seek help of
 all the
 saints,
- And 3if I shal not say amys,
 this time we done hit worthily,
 fasten 7 praien for heuen blis [fol. 131 a.]
 And lifly helpe als bodily. 8424
 fasting and
 praying
 worthily.

- Our aims
are to de-
stroy the
fiend, who
in this
season
always
troubles
men,
to pray for
the growth
of the fruits,
Mony causes alegge I may,
the furst is þe fende to destruy,
that this tyme of þe ȝer alway
Is about monkynde to nye. 8428
- The secunde cause of houȝr praier
and fasting to plesse God al-might,
that tendre fruytes oñ vrthe heȝ
mouñ growe and multiply oright. 8432
- The thride flesshele temptacioun
that this tyme most habundant ys,
to sle monly 7 bring hit down,
lest we done that maner amys. 8436
- The feurthe that we vchone
schul the moȝ worthi be
to receyue in vs anone
the Holy Gost whit hert fre, 8440
- that sone afre schal be sent,
for fasting Ables moñ therto
7 praye[r]s preues him present
ther God has hoght for to do. 8444
- two other causes assignes A clerk
that William Cassiodore hight,
whi this tyme we done this werk
of fastyng, prayng God almight. 8448
- one is for Crist vp-steynȝ
bade vs pray 7 haue ouȝr wille, *Petite 7 accipietis.*
holy chirche wel affy[y]ng
schulde this tyme his biddynȝ fulfille, 8452
- That Crist [m]ight when he comen weȝ [fol. 131 b.]
in heuen to his fader se,
graunt vs fulle ouȝr praier
in alle thing, as wilnet we. 8456

8442 MS. *After fasting these words are deleted*: to plesse god al might.

8453 MS. onight.

The second ^r cause, sais William he ^r , that we fast[e]n 7 praien fo ^r , is to a-brige in this maner ou ^r flesshe this tyme al-way the mo ^r	and to reduce our flesh	8460
And flyng wenges vs to wynne by deuowte horesoun, for oresoun wenge is, as I myn, wher-whit to heuen fle we movne.	and win us wings of prayer	8464
So ȝif ou ^r flesshe [abriget] be, and we haue wenges for to flye, the lightloker to heuen lee after Crist now we mowne hye.	to ascend into heaven,	8468
for a fole, we movne wel se, that to fatte of flesshe is he[re], schal not* wel flye, no mo ^r schun we witouten fasti ^{ng} 7 praye ^r .	(as a fat bird cannot fly, no more shall we without fasting).	8472
The thridde nome this letany has hit is callet processiou ⁿ , for holy chirche this mynde mas generali in vche to ^v ne.	This litany is also called procession, for in every town	8476
for in hit a crois born is, belles also rungen bien, Baueres also shewde i-wis, and A drago ⁿ in sum place sene,	bells are rung; a pro- cession is made with a cross, banners,	8480
whit a long ^e taile communely, and to alle saintes we conen pray; now what alle these moun signifie er I cesse I wille ȝow say.	[fol. 132 a.] and a long- tailed dragon; and prayers are offered to the saints.	8484
the croice al-way is born befo ^r and belles rungen eke also, for fee ^r deueles moun no more thenne sight and heri ^{ng} of these two.	The cross and the bells are to frighten devils,	8488

8458 MS. fasti^{ng}.

8465 MS. and *deleted before be.*

8466 MS. to *inserted.*

8471 MS. schalnot not; *this line is*

written as two lines.

like a king's trumpets and banners in battle ; ffor as a keng̃ in his bataile
as signes shewde ryally,
trompes and baners may not faile,
no moṛ may Crist want gostly 8492

In holy chirche bering̃ of croice
in stidde of his ryale baner̃,
ny belles for to make noice,
to fer̃ the deueles that byn neṛ. 8496

as a tyrant fears a king offering battle with trumpets and banners, For as a tiraunt wold̃ haue drede
to se a king̃ of grete power̃
in his londe bataile to bede,
trumpynge 7 raising̃ baner̃, 8500

so the devils of the air fear crosses and bells. So dreden the deueles in the ayṛ
to se the crois and belles to heṛ,
for thenne hor power̃ most appair̃,
and herd̃ is fully hour̃ prair̃. 8504

In a tempest bells are rung to frighten devils And for this cause as in sum place
ȝif any dredeful tempest falle,
to fer̃ deueles in that caas
thai woln ring̃ hor belles alle ; 8508

And that prophetes double-fold,
for deueles hit feres fast awaye
that to raise tempestes byn to bold
and fer̃ men whit suche affray, 8512

and to call people to prayer. and that ringing̃ [mas] ȝong̃ 7 old [fol. 132 b.]
alle the pepel for to pray,
so that ringing̃, as I told̃,
in double maner̃ profet may. 8516

The cross is God's banner, which devils fear to approach ; also the croice is A banere
to heuen keng̃, as I sal say,
for deueles dreden it to cum neṛ
and sight of hit in gode * fay. 8520

8490 MS. in his bataile *deleted after* signes.

8496 MS. belles *deleted before* deueles. 8520 MS. in gode in fay.

Iohan whit the gulden mouthe sais this,
wher-seuer deueles this signe se may,
thai fleen as fro a staf i-wisse
whit whiche befor beten weþ thai.

they fleo as
from a staff
with which
they have
been beaten.

8524

*Iohannes Crisostomus: Vbicunque demones signum domi-
nicum uiderint, fugiunt timentes baculum, quo plagam
acceperunt.*

therfore in churches mony one,
when laite or any tempest ys,
thai taken oute the crois anone
azayn the weder that fares omys,

At church
in lightning
or tempest,
they take
out the
cross,

8528

That deueles cause of that tempest
Goddess signe when thai mone se,
er moñ or best ther-by be lest
moun be ferd and made to fle.

that devils
may be
frightened
before man
or beast is
lost.

8532

borne hit is in processiou
also for to represent
Cristes Ressurreccioun
and eke assensioun verrament.

Also the
cross is
carried to
represent
the resur-
rection and
the ascen-
sion.

8536

for when he rose the thridde day
then did he A grete victory,
and a croice be-token may
Victor, as lornet haue I.

The resur-
rection was
a victory
and the
cross means
victor;

8540

what victore might more be
thenne the deuele wen he orecome,
and out of helle wit grete pouste
Adam and his ofspring noom?

[fol. 133 a.]

Christ as
victor over-
came the
devil and
brought men
from hell.

8544

Also a baner forthe spreding
that apou the crois is borne,
betokenes mo[n]es kinde ledyng
to hauen blisse that weþ forlorne.

The spread-
ing banner
means lead-
ing people
to heaven,

8548

for as folk folowes processiou
and that baner born before,
so at Cristes ascensioun
folk folowed hym ful muche moþ.

just as
people fol-
lowed Christ
at his
ascension.

8552

8523 MS. astaf.

8547 MS. momeskinde.

The song
signifies the
angels' song
when Christ
ascended.

also song̃ may signifie,
that in processioun songun is,
aungels song̃, when crist con hye
vp-on̄ hegh to heuen blisse.

8556

For Aungels metten hym in the waye
and songen til he was in his se,
therfor̄ in processioun Aye
to represent that syng[e]n we.

8560

In some
churches,
especially
in France,
they bear a
dragon

in summe chirches eke also,
and namely in the lond of Fraunce,
to beŕ A dragoñ vset is tho
deueles therby to haue penaunce,

8564

with a long
tail two
days full of
chaff, the
third
empty;

A long̃ taile he schal haue hengyng̃
ful of chaf or suche mater̃,
two dayes the chaf ther inne lenging̃,
the thridde daye empte boutē weŕ.

8568

the two days
it is carried
before the
cross, the
third after;

but tho thowe dayes that hit ful is
befor̄ the croice born hit schal be,
the thridde day behind i-wis,
what this betokenes ȝe schun se.

[fol. 133 b.] 8572

under
Moses' law,
the devil
ruled all
men,

For er Moyses lawe was made
and whil that law was enduryng̃,
the deuēl regnet and power̃ hade
of all men vithe wonyng̃,

8576

but Christ's
passion
made the
dragon's
tail empty.

But the thridde tyme of grace
when Crist tholet his passioun,
the dragons tail made empty was
and he remewet from his renoun.

8580

We pray
the saints
for three
reasons:

Also sayntes we conen pray,
in this processioun as we gone,
what is the cause I schal [3]ow say,
for thre thinges and that anone.

8584

8560 MS. reads synging̃ for syngen.

8583 MS. thow corrected from yhow.

For nede we han the furst is
that otheṛ for holy saintes honour,
the thridde for reuerence i-wis
of God and Crist houṛ creatoure.

for our need,
for the
honour of
the saints,
and for
reuerence to
our Creator.
8588

For saintes moun haue grace to knowe
ouṛ wil to hom and ouṛ praier,
and thing that ioy to hom schal schewe
and to vs help in that maner;

Since the
saints know
our desires,
8592

Therfoṛ the furst cause may be
for ouṛ nede and grete any,
that deseruen as not schuld we
Of ouṛ misdede to haue mercy.

we pray
them in our
great need
8596

therfoṛ hit nedes vs to pray
hom forto helpe vs in grete nede,
ther-as ouṛ meryt help ne may
heuen for to klayme for ouṛ gode dede.

for help and
the reward
that we do
not deserve.
8600

the secounde cause is whiterly,
why we to saintes conen praye,
to honer hom deuoutely
and schowe thai bien wurthe aye

[fol. 134 a.] 8604

We pray the
saints to
honour
them, and
to show
that they
are so
worthy that
God will
grant their
prayers.

to haue grauntet hor praier,
for Goddes wille is hit be so,
for holy lyf thaye leuet heṛ,
hor bone schal euer be herd and oo.

8608

And for God wol thai honuret be
for hor praieres that he wol graunte,
therefore God wol that alle waye we
to pray to hom bien enclinawnt.

8612

The thridde cause is resonable,
that is for Goddes reuerence,
Sayn that we felen vs vnable
for to pray in his presence,

We pray the
saints out of
reverence
to God;
8616

- we are so
sinful that
we dare not
pray to him,
Sayn we bien faynt and no thing^ȝ stable
and nyet him hauen whit grete offense,
ou^r owne praie^r is repreuable
that so misrulen ou^r conscience. 8620
- but use the
mediation of
the saints.
Therfor^t gode mediacioun
most be made whit mene waye
of sainte^ȝ that wele pray movne,
syn we vnworthy bien to praye. 8624
- One song is
especialy
good to sing
with this
litany.
In gowyng^e with this letany
one song^ȝ is godely for to vse aye,
that ther is wreten oponly,
and cause why I schal [3]ow say. 8628
Sancte Deus, Sancte, fortis, sancte 7 immortalis miserere
nobis. Iohannes Damascenus.*
- John of
Damascus
tells of a
tribulation
in Constanti-
nople;
Iohan Damascen telles this
in the feurthe boke that he mas,
that at Constantyne Amys,
A tribulacioun ther was, 8632
- a litany was
sung and a
miracle
occurred:
For whiche songen letany
that God sech soro schul sesse,
so fel a wonder sodeynly,
that was sothe 7 no thinge lesse. 8636
- a child was
snatched up
out of the
procession
into heaven,
For a ȝong^e child^r raueschet was [fol. 134 b.]
vp in-to heuen imong^e hom alle
that maden processiouⁿ in that place,
but none wist how that might befall^e. 8640
- and returned
to teach the
people this
song;
For this song^ȝ ther he was taght,
and to the peple turnet Aȝayn,
and sang^ȝ that he hade in heuen caght,
Of whiche the peple we^r ful fayn. 8644
- all their
tribulation
ceased at his
singing,
for alle hor tribulacioun
cesset at his suete singyng^ȝ,
as at a conuocacioun
Was preuet trwe and no lesing^ȝ, 8648
- 8619 MS. p *deleted after* is. 8628 MS. *thow*.
* MS. *immortalis corrected from* immortales. 8635 MS. *awonder*.
8647 MS. *aconuocacioun*.

at A grete sene befor̃ the pope
at Calcedoyne, as reden we,
wherthurgh̃ that redes this may hope
That this wonder trewe be.

and a council
at Chalcedon
established
the custom

3652

therfor̃ we syngen this ilk song
that fyndes moun be putte awaye,
and none of hom be vs Imoñg,
Syn any whit hit [be] wrthe to pray.

of singing it,
to drive
away the
fiends.

8656

now for to praise this thing̃ oright,
that hit is of auctorite,
faũ causes I find to-geder clight
that hit is worthi praiset be,

We should
honour this
song,

8660

And is for the aungel taght hit,
and meschef cesset at that singing̃,
the [pope] als preuet hit be gode wit,
and deueles dredden hit hering̃.

because an
angel taught
it, the trou-
ble ceased,
the pope
approved it,
and devils
feared it.

8664

De ascensione domini. [fol. 185 a.]

Ihesu Cristes ascensioun
euen the fourty day [was] done
after his Resurrectioun,
and how I schal declar̃ [3]owe sone:

Christ's
ascension
was 40 days
after his
resurrection.

8668

*Circa Christi ascensionem septem sunt consideranda,
Primo, vnde ascendit, Secundo, quare non statim post
resurrectionem ascendit, Set tot dies expectauit, Tercio
qualiter ascendit, quarto cum quibus ascendit, Quinto
quo ascendit, sexto quare ascendit.*

** Primo vnde ascendit.*

Seuen causes bien for to hede
Cristes ascensioun touching̃,
as I wol reken and her̃ rede
in Latyn, 3if 3e hauen likyng̃.

There are
seven points
about the
ascension.

8672

8668 MS. thowe.

* MS. *Primo vnde ascendit written in margin at left.*

- (1) Christ ascended from Mt. Olivet. as to the furst I ȝow behe[t]e,
God stegh from erthe to heuen in hye
from the mounte of Oliuete
on that side that is Betany, 8676
- It was called the Mount of Lights; The whiche mounten callet was
mounte of th[r]e lightez skilfully,
and whi that mounte that nome has
I schal declaȝ apertely. 8680
- for at night on the west the fire in the temple lighted it, For in night toward the west
fuyr in the temple made hit light,
that brend of the best
and most communely be night; 8684
- in the morn the sun shone there first, and in the morn toward the est
the sunne-bemes weȝ ful bright,
and ȝiuen light to most and lest
er the cite hauedet any sight; 8688
- and also the mount had plenty of light-giving oil. Also that hulle hade grete plente
of oyl that norissches light be kynd,
so mounte hit is of lightes thre,
bi these skilles as I fynde. 8692
- Christ bade his disciples go there on Ascension Day. and to this hulle i-wis [fol. 135 b.]
God bade his disciples go
that selue day that he did this
and went [to] weele from wordle woo. 8696
- He appeared to the 11 apostles twice, that day of his ascensioun
twies I finde apperet he
to his disciples prainȝ boun,
elleuen that weȝ in one meyne; 8700
- once to teach them while they were eating; as thay eten in a place
the whiche thai weȝ wonet to,
that day at home twye he was
to teche hom what thai schuld do. 8704

8673 MS. behede.

8674 MS. heuen *deleted after from.*8690 MS. kynd *corrected from* kyng.

8701 MS. aplace.

for the aposteles euer-ichone
and his trwe disciples also
and wemen that leueten him opoñ
about that place weŕ duelling tho,

for his
followers
were living
near by

8708

that is to wete in mounte Syoñ
ther keng Daud had his palays,
and ther a soupyng-place was one
ther God mande as boke mynde mas :

on Mt. Sion,
where
David's
palace was
and the
room of the
Last Supper;

8712

*Erat Cenaculum grande Stratum in quo Dominus precepit
pascha parari.*

and in that ilk large halle
that God made in his maunde,
woneden the apostels alle
alle that tyme, as reden we,

the apostles
were all
there,

8716

Other disciples and wymmen
in diuerse vones alle aboute,
for sadde beleue hade neuer one then
but alle this while weŕ in grete doute.

and disci-
ples and
women
dwelt near.

8720

thenne as thai eten in that halle,
Crist to hom conne appar
and repreuet ther hom alle
of fainte bileue, as 3e moun leŕ

As they ate,
Christ came
and re-
proved them
for little
faith ;

[fol. 136 a.] 8724

by Markes gospel that he mas
and vche redis as this daye,
for [til] the Holi Gost sent was,
imperfite weŕ alle thai.

till the
coming of
the Holy
Ghost they
were all
imperfect.

8728

thenne when Crist whit hom etc
he bade hom thai schuld tak the way
to the mounte of Oliuete,
ther eft he shewde him, soth to say.

When Christ
had eaten,
he bade
them go to
Olivet,

8732

and ther to summe onsuaret he
that frayneden indiscretely,
thing that 3e moun sothle see
in that gospel that eŕ saide I :

and there
he answered
some who
questioned
indiscretly.

8736

8707 MS. him inserted.

8711 MS. asoupyng.

Recumbentibus 10. *Domine si in tempore hoc*
restitues 10. *Non est vestrum nosse* 10.

He blessed
 them and
 ascended
 into heaven.

thenne hefi he huppe his honndeȝ two
 and blesset hom all whit mild steuen,
 and befor hom alle tho
 Stegh vppe in-to the blisse of heuen.

8740

On the place
 where he
 stood a
 church was
 built,

7 in the place that he in stode,
 A glose sais in the euangely
 A chirche was made of werk ful gode
 that ȝette is sene apertely.

8744

but no man
 could lay a
 pavement
 there;

but sithen that tyme might neuer moñ
 make a pament in that place
 that Ihesu Crist stode opoñ
 when he to heuen stegh thurgħ his grace,

8748

and his foot-
 print still
 remains on
 the hard
 marble.

But ay sithen has bien sene
 in the hard marbul stone,
 right as a moñ in sond had bene
 or ellus opoñ s[now]e han gone.

8752

Circa secundum, quare scilicet statim, ut resurrexit, non
ascendit, sed per quadraginta dies expectare voluit.

(2) Christ
 did not
 ascend im-
 mediately
 after his
 rising,

as to the secounde poynt go we, [fol. 136 b.]
 and telle whi he went not to blis
 anone after the dayes thre
 when he was risen, nowe knowe we this;

8756

but waited
 40 days, for
 three
 reasons:

But after that risen from deth was he,
 fourty he abode i-wys,
 thre skilles [nowe] ȝe schun se
 that he did wel and not Amys.

8760

Primo propter resurrectionis certificacionem.

first to
 certify that
 his rising
 was in the
 very body
 that suf-
 fered,

the furst was for to certifie
 his werray resurrection,
 that he was risen bodely
 the selue that suffert passioun,

8764

8743 MS. mynde *deleted* and werk ful gode *written in*.

8746 MS. apament.

8751 MS. amon.

8752 MS. swone.

8759 MS. se i wisse.

and in his dede no fantasy
to blinde men whit azayn resoun.
he ete and dranke oft openly
[7 to schow his body ofte was boun.]

for he ate
and drank ;

8768

for ȝif that fantasy hade bien
in his dede be any way,
moñ schuld' nother haue feld ne sene
flesshe ne blode ne schewet aye :

if it had
been a fan-
tasy, men
could not
have seen
and felt his
flesh and
blood.

8772

*Quia spiritus * carnem 7 ossa non habet.*

Als hit was moñ difficulte
to preue his resurrectioun,
by werray whit ȝe mone wel se,
thenne for to preue his passioun,

His resur-
rection was
harder to
prove than
his passion,

8776

ffor passioun in dayes thre
might wel be preuet by resoun,
but mo dayes be[l]euet be
bytweue tha[t] and the ascensioun.

his passion
could be
proved in
three days ;

8780

Therfor Leo the Pope preching
thonkes Crist in his sermoun
off his nedeful tarying
that tyme for our saluacioun,

[fol. 137 a.]

so Pope Leo
thanks
Christ for
tarrying ;

8784

'for wel better,' he sais, 'hit was
that hese disciples haden drede
of his rising in that caas,
thenne we after for moñ drede.'

better that
his disciples
had doubt
of his rising
than that
we dread
more now.

8788

*Leo papam, Sermone de ascensione : Gratias Agimus diuine
dispensacioni 7 sanctorum patrum necessarie tarditati.
Dubitatum est ab illis, ne dubitaretur A nobis.*

The secounde cause whi he abode
was for to comfort his meisne
and make hit knowen to hom Abrode
that risen verrailly was he.

He tarried
40 days to
spread the
news of his
rising,

8792

l. 8768 lacking in MS., supplied from Harl. 2250. * MS. reads spes
for spiritus. 8779 MS. beheuet. 8780 MS. reads thal for that.

- for God will not leave his dear ones without comfort; for thagh God wil men to hym deŕ
sum time haue tribulacioun,
ȝet bout comfort in no maneŕ
he may not leue hom by resoun, 8796
- they know of his death but doubted his rising. And wel thai wist that dede was he
but of his risyng pai weŕ in drede,
therfore oft time hym to se
to comfort hom hit was gret nede. 8800
- The third reason why he tarried 40 days is hard to explain : the thrid cause ful thester is,
but ȝet as negh as I con
declare I wil hit now I-wys,
sum sauour ȝou to haue per-on. 8804
- God's comfort exceeds his chastising ffor we shuld haue vnderstandyng
that Goddes comfort in gret nede
passes fer his chastisyng
And tribulacioun, as I rede, 8808
- as a day exceeds an hour, or a year a day. therfore his comfort is liknet heŕ
As an houŕ is to a day,
And as a day is to a ȝeŕ,
And in quat maner I shal say. 8812
- For if one dear to God suffer woe, ffor ȝif þat Goddes derlyng deŕ, [fol: 137 b.]
And qvo-so serues hym any way,
suffer wo in any maneŕ
for riȝtwysnes o[r] for gode fay, 8816
- his joy shall be as a year is to a day, the ioy that he shal haue þerfore
shal pas þe pyne hym forto pay,
for his godnes so mich more
As a ȝeŕ is bi a day, 8820
- or as a day to an hour, —that is, fortyfold. or as a day is by an houŕ,
that sich as rulen wel hor witt
moun knowe hor mede for that langouŕ
fourty-folde forto be qvytt. 8824

therfore þe prophet Isaye
sais he wold preche one likyng 3eṛ
Aȝaynus one day of anye
to God that ȝeldes in that maneṛ.

Isaiah says
that God
gives a year
of joy for a
day of pain ;

8828

*Isaie xvi: Predicarem annum placabilem domino, diem
vlcionis Dco nostro.*

heṛ apertly 3e moun se
one day of tribulacioun
Askes one 3eṛ whit to be
of comfort 7 remissioun.

a day of
trouble
demands a
year of
comfort.

8832

so to conclude ouṛ first mater
And sett an houṛ to a day,
ffourty houres bout weṛ
Ihesus in his sepulcre lay,

Since Jesus
stayed 40
hours in the
tomb,

8836

And fourtie daies on erth he went
After his resurreccioun,
to comfort his brether he toke entent
In hor gret tribulacioun.

he spent 40
days after-
wards in
comforting
his brethren.

8840

*Vnde glossa: Quadraginta horis mortuus fuerat, propter
hoc quadraginta diebus se vivere confirmabat.*

Ensavmple by this we moun se,
that suffres for þe riȝt any
ffourty-fold qvit he shal be
And rewardet, as ere saide I.

Every man
who suters
for the right
shall be
rewarded
fortyfold.

8844

*Circa tercium qualiter Ascendit.** [fol. 138 a.]

The thrid poynt is god to knowe
how he stegh to heuen blis,
first myȝtily, as I shal showe,
As Isaie wel witnes þis:

(3) As to
how Christ
ascended,
he rose
mightily,
as Isaiah
witnesses,

8848

*Quis est iste, qui venit de Edom rō;
gradiens in multitudine fortitudinis.*

*Primo potenter
Isaie lxxvj.**

Also sayn Ion sais þat neuer none
stegh into heuen saue only he
that Goddes sone is 7 verray mon,
And now sitting in that se.

and John
says that no
other
ascended
into heaven,

8852

8834 MS. aday.

* Latin written in the margin.

for no creature can do it by his own power. theñ sais þe glose made þer-opon
that neuer none thurȝe his owen powste,
for no creatur þat con,
hit weȝ impossibilite. 8856

Christ went up in a cloud, which was obedient to him. And al-thagh Crist in cloude vp went
not thurȝe the cloudes owen power,
but schowe hit was obedient
to serue Crist in that maner; 8860

The cloud was serving its creator; For vche creatur is kent
be kind to serue his creatour,
ther-for̃ that cloude was ther present
to do his office at that our̃. 8864

he had no help of angels or elements, So he stegh vp whit ful pouste
of his godhede, none other waye,
for none Aungels help hade he
ny other element, soth̃ to say, 8868

as had Enoch and Elias. As hade Enok and Hely
that raueschet weȝ thurgh Godes might,
that one in fuyr, as sais the story,
that other in cloude whit Angels bright. 8872

Vnde dicit Gregorius: Primus per coitum generatus 7 generans Scilicet Enoc, Secundus generatus set non generans scilicet Helias, Tercius nec generatus nec generans scilicet Christus, qui propria virtute ascendit.

Secundo Ascendit patenter. [fol. 138 b.]

Christ ascended openly in his disciples' sight, and no one asked him why. Also he stegh vp openly
in alle his disciples syȝt,
and neuer one asket qweder ne why,
for thai knewe he was God almight. 8876

Iohannes xvi: Nemo ex vobis interrogat me, quo vadis.

He ascended before them that they might be witnesses, And steghe vp in hor sight wold he
for thre causes that I sal say,
one is that thai schuld witnesses be
of that [thai] seggen another daye. 8880

the secounde cause that thai suld se
 hor owen kind broght vp that day
 and mirthe in hert haue, leue 3e me,
 to be moꝛ stidfast in the fay,

that they
 might re-
 joice in the
 exaltation
 of their own
 nature,

8884

and for that kindnes so kud
 alle way wilne his trace to suwe,
 and thoght oñ hym in hert hud
 in tribulacioun to be trewe.

and that
 they might
 desire to
 follow him.

8888

Tercio ascendit letantur quia iubilantibus Angelis.

Also he stegh vp ioyfully,
 for aungels in heuen light
 maden mirthe and melody
 when thai segghen that ilk sight.

Christ
 ascended
 joyfully, for
 angels made
 mirth;

8892

*Psalmus: Ascendit deus in [iu]b[i]lacione[m].**

And Austyn sais when Crist vp steghe
 alle heuen schuld haue for that grete drede,
 'Sterres merueile steking oñ hegh,
 alle saintez enioy for that dede,

Augustine
 says that
 all heaven
 rejoiced,

8896

'Trompes 3iuen a blisful souñ,
 and that glade weꝛ suetely sing,
 in that wheꝛ of deuocioun,
 full off ioy alle likyng.'

trumpets
 sounded,
 and the re-
 deemed sang
 sweetly.

8900

*Quarto velociter, quoniam tantum spacium in momento
 percurrit.*

Also Crist stegh hastely
 in one stounde so fer to go,
 as Dauid in his prophecy
 told before hit suld be so:

[fol. 139 a.]

Christ
 ascended
 swiftly, as
 David had
 prophesied.

8904

Exultauit vt gigas ad currendam vñ.

But how fer he lepe 3e schun se,
 as the philosopher sais heꝛ,
 Raby Moyses, leue 3e me,
 that writes of hit in this maner.

Rabbi Moses
 tells how far
 he leaped:

8908

8881 MS. se corrected from be. 8886 MS. w of suwe inserted.

* MS. tribulacione.

- of the seven planets and the seven heavens, each heaven is as wide he sais, 'seuen heuenes ther bien, and seuen planetes eke also, and vche planete a heuen betwene as muche space as a mon wil go 8912
- as a man can walk in 500 years, 'of playne way in fīue hundret 3eṛ, and space betwene vchone of tho as muche as vche heuen that is cler, of one widenes byn both two, 8916
- and the same space is between each two heavens; 'So that the space that betwene is from heuen to heuen, as sais he, of as grete widenes i-wis as is vche heuen of quantite. 8920
- then seven heavens and seven spaces amount to 7000, 'then seuen heuens to acompt and seuen spaces hom betwene to seuen thousand h[it wol] Amovnt, 3if thai trwle meten bene. 8924
- and from the midst of the earth to the seventh heaven, 'and for to reken wol oright from middes of the vrthe heṛ to the heghchip and light of the seuent boute weṛ, 8928
- called Saturn, is a journey of 7,107 years; 'the whiche Saturnes callet is, seuen thousand hunderth and seuen space, as muche as mon schulde go i-wis [fol. 139 b.] in so long while and he hade grace. 8932
- and if each day's journey is 40 miles of 2,000 cubits each, 'and to acompt vche iovrne to fourty mile of heuen way, as vche mile, as leue 3e me, two thousand [cubitus] leue 3e me, 8936
- and each year has 360 days, you know how high Christ leaped. 'And putte also to vche 3eṛ thre hundreth dayes 7 sixte, thus haue I acomptet heṛ how hegh Crist lepe thurgh his merce. 8940

Circa quantum cum quibus ascendit.

Nowe schun 3e knowe that he vp stegh
whit A grete pray of moñ-kynde,
and with aungels als oñ hegh
ful grete novmber, as I finde.

(4) He
ascended
with many
men and
angels,
8944

that he stegh vp whit mony men
the Sauter shewes apertely,
for hor wrechedenes he raft then
and honourd hom worchiphully.

for the
Psalter
shows that
he had men
with him,
8948

Psalmus: Ascendisti in altum, cepisti Captiuitatem.

and that he stegh vp eke Also
whit grete novmbre of Aungels cler
and holy men as both two,
this prophecy wil witnes heṛ:

and the
prophet
bears wit-
ness to the
angels.
8952

Ysais xviij^o: Quis est iste, qui venit de Eodom, 10.

for when Crist to heuen went,
summe Aungels in heuen weṛ
that weṛ not in hor kind kent
that God hade moñ for-boght so deṛ,

For some
angels did
not know
that God had
redeemed
man,
8956

Ne that he moñ becomen was,
therfor thai wonderet oñ that sight
of suche prese comyng to that place,
And Crist al bloody and so dight.

and mar-
velled at the
coming of
Christ and
his com-
pany,
[fol. 140 a.] 8960

then the lasse aungels asket the moṛ,
who that was that come heuen whitinne
from the world ledyng thore
suche as helle haden bien whit-inne,

and they
asked who
came bring-
ing people
from hell.
8964

*Quis est iste, qui venit de Eodom 7 eodom interpretatur
sanguinia, Bosra munita, quasi diceret: Quis est iste,
qui venit de mundo saguinio per peccatum 7 de
inferno Munito, 10 10.*

but Denys in a boke he mas
sais when Crist to heuen went
thre questiouns in that caas
Aungels askeden Crist present.

Denys says
that the
angels asked
three
questions:
8968

first the
great angels
asked each
other:

the furst that grete Angels made
vchone to other alle in ffer,
the secounde to Crist thai hade
in this maner that 3e schun heȝ,

8972

the thrid questioun i-wis
the lasse maden to the moȝ,
as I schal declar ȝow this,
but sumqwat I haue sade befoȝ.

8976

'Who is he
that comes
from the
world of sin
and from
hell?

thenne askeden the grete ther-in
who was he that come ther so
out of the bloȝy world of synne
and from helle so stoutely tho.

8980

Iste formosus in stola sua, 10.

He is seemly
in clothing
and in fol-
lowing.
Jesus
answered:

'Semely he is in his clethyng,
and goyng with a ful power,'
and while thay weren thus spekyng
Ihesus vnswaret, as 3e schun heȝ.

8984

Ego qui loquor iusticiam ⁊ propugnator sum ad saluandum.

'I am Jesus,
who speak
righteous-
ness; I
am the
champion.'

'I am,' he saide, 'swete Ihesu,
that speke al maner riȝtwisnes,
And bifoȝ-fegher thurgȝ vertu
to saue hom that weȝ in destresse.'

[fol. 140 b.]

8988

A second
question the
great angels
asked of
Christ:

the secound questioun was this,
that grete angels askeden tho
to Crist so goiȝȝ toward blisse,
al bloȝy wondet as moȝn in wo:

8992

*Quare ergo rubrum est indumentum ⁊ vestimenta tua
sicut calcancium in torculari.*

'Why is thy
clothing red
like wine-
pressers'?

'whi is thi hulingȝ now so rede
and thi clothes opon the
like wyne-pressoȝes oȝn lenthȝ and breȝe,
and al bloȝy oponȝ to se?'

8996

this ilk, questioun askeden thai
for his body was bloody,
whiche blode he keppet wel alway
that from his body went none bye,

He kept the
blood always
on his body

9000

and bloody stremes he loket aye,
as Bede sais, I schal telle whi,
fyue causes in gode fay
him nedet to kepe hit skilfully,

for five
reasons that
Bede gives:

9004

*Beda: Cicatrices dominus seruauit 7 in iudicio seruaturus
est, vt fidem resurrectionis astruat, vt pro omnibus
hominibus supplicando eas patri representet, vt boni,
quam misericorditer sint redempti, agnoscant, vt per-
petue victorie sue certum triumphum deferant, vt re-
probi, quam iuste sint dampnati, videant.*

Euer til the day of dome schal be
and therto shewe hom openly.
the furst cause now 3e schun se,
as at sayn Bede lornet haue I,

9008

for to norisshe fully [pe] fay
of his resurrection,
that he rose the thridde day
next after his passioun

[fol. 141 a.]

to keep
alive the
faith that
he rose

9012

in that flesshe and blode verray
that deghet for our saluacioun,
lest men hade opet him sto[1]en away
by coyntys and collusion,

in the same
flesh and
blood (lest
men should
think him
stolen away

9016

And that sum other body rose
that was made be fantasy,
as was emonge Iewes lose
hor error for to iustifye.

and risen in
some other
body, as the
Jews be-
lieve);

9020

the secounde cause, for to present
the bloody stremes as this day
to his fader omnipotent,
and for all mon-kinde to pray.

to present
the bloody
streams to
his father
as a prayer
for man;

9024

8999 MS. al *deleted before* wel. 9001 MS. he *inserted*. 9003 MS.
i schal telle how *deleted after* causes. 9009 MS. in. 9015 MS. stoken.

- to show good men how mercifully they were redeemed ; the thridde, that gode schulde knowe how merciabile thai were by hym for-boght, hit wold showe, to mynne him oñ that maner. 9028
- to indicate his victory over the devil ; the feurthe cause, to knowe be tho he hade euer-lesting victory of the deuel that did vs wo and broght vs in so grete any. 9032
- and to remind the wicked that they are justly punished. that fift cause is at wikket men schal knowe that thai movne worthely for hor misdede be dampnet thenne, that to Crist deden vnkindely, 9036
- for his kindenes schal showe wel ther that he kuythet to moñ-kinde by blody oñ body that he schal be, men of hor misdede to haue mynde. 9040
- Jesus answered : ' I have trampled that press alone.' Thenne to this questioun anoñ [fol. 141 b.] Crist onsuaret and saide this, ' that pressour I haue appairet al-one, gette of the folk, whit me none is.' 9044
- Torcular calcaui solus 7 de gentibus non est vir mecum.*
- The cross is a press in which he was pressed, The holy croice may callet be a pressour pressing blode so bright, in whiche pressour presset was he that dehet oñ rode for monnes right. 9048
- or else the devil is a press that binds men in sin ; Or elles the deuel he calles her Suche a ppressour properly, that moñ-kinde bindes that maner in sinne and sorow sotily, 9052
- pressing out good and leaving vices ; that gostly and to God der He presses oute ful priuely, and leues in him noght that gode wer, vices by lengyng hym destrye. 9056

9050 MS. appressour.

9053 MS. to inserted.

9055 MS. in him inserted.

But our̃ fegher put vnder fote
that ilĕ pressor̃ vs appairiḡ,
breke bond * of synne 7 did vs bote,
and stegh to heuen as heghest king̃,

Put our
fighter over-
came that
press, broke
the bond of
sin,

9060

the tauerne of heuen oponet he
and sent wyne of the Holy Gost,
and whit that wine sustenet weṛ we
to striue agayn the deueles bost.

opened the
tavern of
heaven, and
sent us wine
of the Holy
Ghost.

9064

The thridde questioun that was made
when that Crist to heuen stegh,
lasse aungels to the moṛ hade
in his goyng̃ vppe oṇ hegh̃:

The lesser
angels
asked the
greater:

9068

*Quis est iste rex glorie? Respondit dominus virtutum ipse
est Rex glorie.*

'What is he this kinge of blisse?'
Saiden the lasse to the more,
then thai onsuareden and saiden this,
that vertuose God went ther befor̃,

[fol. 142 a.].

'Who is this
king of
bliss?' and
they
answered,
'He is God,

9072

Kenḡ of blisse that moṇ is,
as Dauid propheciet hoṛ,
nowe is fulfillet forsothe i-wis
his prophecy in Angels lore.

by whom
David's pro-
phesy is
fulfilled.'

9076

Of these Aungels questioun
when that Crist to heuen went,
and of that onsuar̃ be resoun,
Austyn tretres whit gode entent,

Augustine
says of this
question and
answer

9080

And sais that alle the air̃ oṇ hegh̃
at Cristes vpsteiḡ halowet was,
and novmbre of deueles when he vppe stegh̃
floghen for ferde to se his face,

that the
upper air
was blessed
by Christ's
rising, and
devils fled,

9084

To the wech runnen fast
Aungels at hom forto enquer̃,
what power that was that by hom past
and what kenḡ of blis went so theṛ.

of whom
angels asked
what power
had just
passed them.

9088

9059 MS. boind.

9080 MS. f deleted after Austyn.

Quis est Iste Rex glorie, 7 cetera.

The devils
answered:
'This is he
who was so
red and so
white;

Then thai onsuaret 7 als tite
and saiden 'sikerly this is he
that was so rody 7 so white,
and after-ward mo rud hade he,

9092

he suffered
death on the
cross, strong
to fight the
devil;

'So bitterli that bale con bete,
he suffert on the rode tre,
big agayn the deuel to flite
and armet no way for to fle,

9096

foul seeming
in death,
fair in
rising;
white from
the virgin,
red from the
bloody cross;

'In dethe foul semyng to the sight,
wonder fair in hup-rising,
white of that virgyn he in light,
all reide of blode in croice hengyng,

9100

a purse to
gather in-
sults in, but
shining clear
in heaven.'

'A purs to geder repreues inne
ffor mony repreue then hade he,
but in heuen shynyng bout syn
clerly now we moun hym se.'

[fol. 142 b.]

9104

Circa quintum, quo scilicet Ascendit.

(5) He went
above all
heavens,
whence he
had come

Now shul we wit quider he went,
A-buf alle heuens, leue 3e me,
for from that plas to erth he glent,
And thider azayn pis day stegh he.

9108

to fulfil all
things, as
the apostle
witnesses.

Alle thing as was his entent
to fulfille with hert fre,
As þe apostle heȝ present
witnes, as wel reden we:

9112

*Ad Ephesios iiij^o: Qui descendit, ipse est, 7 qui Ascendit
super omnes celos ut adimpleret omnia.*

There are
many
heavens.

'A-buf alle heuens,' sais he heȝ,
for mony heuens I fynde þer bene,
Abuf alle quich with-out weȝ
he stegh pis day, as we shal sene.

9116

*Est enim celum materiale, rationale, intellectuale 7 [super]
substantiale.*

ffour maner heuens wel I fynde	ffour maners heuens.*	I will describe four kinds.
As clererus speken of conyngly,		
the quych, qvil it is in my mynde,		
declaer I wil as lernet haue I.		

9120

The first is heuen made of mater		The material heavens are seven,
7 seuen of po per ben I-wys,		
As I bifore tolde 3ou heer,		
but hor names heer writen is		

9124

In Latyn, wel as 3e moun se,		whosenames I give not in English, lest I state more than I can prove.
but pe Englisch I wil leeuē,		
lest men presumptuose holden me		
to put me firre pen I may preue.		

9128

*Nota quod vii sunt celi, scilicet celum aereum, etherium,
Olimpium, igneum, siderium, cristalinum 7 empirium
7 celum sancte trinitatis supra omnes.*

Another heuen in world is heer	[fol. 143 a.]	The reason- able heaven is a right- eous man,
that resonable callide is,		
A rigt-wis mon 7 to God der		
that dos al wel 7 no3t amys,		

9132

by thre skilles preue I may		as is shown in three ways.
that sich a mon of gode lyuyng		
In heuen blis is dwellyng ay,		
And heuenly weel in hym wonyng.		

9136

ffor as heuen is Goddes se		Since heaven is God's dwelling, a good man's soul is the seat of wisdom.
And wonyng, as sais Isaie,		
so rigtwis monnus saule may be		
A see of wisdome witerly:		

9140

*Isaie xxx^o: Celum mihi sedes est. 7 in Sapientia: Anima
iusti sedes est sapientie.*

Als a monnus soule in this		Also his conversation is good,
may callide be heuen by resoun,		
that holi 7 gode alway is		
In his conuersacioun,		

9144

* At left of the text.

9136 MS. First e of weel inserted.

or he thinks
of heaven
and despises
this world;

ffor he thenkes neuer amys,
but ay toward that blis is boun,
And holdes this world noȝt worth I-wis
so grete is his deuocioun,

9148

Vnde dicit apostolus: Nostra conuersacio in celis est.

as the
apostle said
of himself
and other
devout men,

therfore sais þe apostle heȝ
by hym-self 7 oþer mo,
that in þis world thoȝten nothin[g] deȝ
but alway towarde heuen to go,

9152

whose souls
dwelt in
heaven till
their
martyrdom.

‘Ouf lyuyng is in heuen cleȝ,
And sothly he myȝt say then so,
for til þai alle martiride weȝ
The soule in heuen, þe body in wo.

9156

A righteous
man's soul
is heaven
because of
good works,

the thrid cause qverfore 7 qvy
that monnus saule of gode lyuyng
Is callide heuen worthily,
ffor continuel gode worchyng.

9160

like the
saints whose
souls move
towards
bliss

ffor right as heuen meues aȝ way,
So meuen saintez hor soules heȝ
toward the blisse that lastes ay
whit continuel pray[er],

[fol. 143 b.]

9164

and spurn
the deȝvil.

And meuen the deuȝl als day for day,
when he wold [no]ye, [no]ght to cum neȝ,
that the soule, I may wel say,
his werrai heuen whil hit is kleȝ.

9168

*Item celum intellectuale est Angelus. Angeli enim dicuntur
celum, quia ad instar celi sunt sanctissimi, ut patet
inferius.*

The heavens
of good
understand-
ing are the
angels.

Heuen of gode vnderstondynȝ
Arn aungels in heuen bright,
that alway bien in * heȝh duellingȝ,
as heuen his cleȝ and alway bright,

9172

9151 MS. nothings.

9166 MS. hye heght.

9164 MS. prayingȝ.

9171 MS. in he heȝh.

By-cause of hor grete dignite
And excellence thai han theȝ,
of whiche spekes, as 3e schun se,
A grete clerik Denys hom to heȝ,

They are of
great dignity
and excel-
lence, as
Denys says,

9176

Dionisius in libro de diuine nominibus capitulo iij^o:

*Diuine mentes sunt super reliqua existencia 7 viuunt
super reliqua viuencia 7 intelligunt 7 cognoscunt
super sensum * 7 rationem 7 plus quam omnia exi-
stencia pulcrum 7 bonum desiderant 7 eo participant.*

And calles Aungels that bien cler
Goddess myndes that inne him is,
for what he thenkes whitouten weȝ
by hom is wroght anone in blisse;

who calls
the angels
God's minds

9180

for thai bien ministres of his wille,
therfor his myndes I may hom calle,
frely anone for to fulfille
in his thoght what-seuer may falle.

and minis-
ters of his
will;

9184

Therfor he sais heȝ that thai
bene aboue all thing that is,
and aboue all that leue may
thai leuen in liking, leue wel this,

[fol. 144 a.]

they live
above all
others,

9188

Vnderstonden and knowen ay
aboue alle resoun and wit i-wisse,
and mor then any thing may
that made is thai mone no way mys,

have under-
standing
above all,

9192

That is fair and gode also
thai wilnen all way witerly,
and han part of hit for oo
boute whit-stondynȝ, trauail or ny.

and desire
part in all
good.

9196

*Secundo: sunt pulcherrime nature 7 glorie, de quorum
pulcritudine dicit Dionisius in eodem libro: Angelus
est manifestacio occulti luminis, speculum purum,
clarissimum, inco[n]taminatum, inco[n]quinatum, sus-*

* MS. censum corrected from sensum.

*apiens, si est fas dicere, pulcritudinem boniformis
Deiformitatis.*

Also angels
are most
beautiful, as
this clerk
says :

Also Aungels in hor kinde
arn most fair in heuen blis,
of whiche fairnes, as I finde,
spekes this clerk no thing amys,

9200

'An angel
is a mirror
of clear
light,

and sais, 'an aungel is ovt-showing
of hidde light and clene merour,
Most clene and fylet no thing,
all graciouslye thing as gouernour,

9204

and most
like God of
any crea-
ture.'

'And ȝif hit leueful be to say,
an Aungel cleȝ wel I may calle
of Goddes fourmyng in gode fay
and most like thing to him of alle.'

9208

And angels
are most
mighty ; as
John of
Damascus
says :

Also aungels biggest bien
by-cause of wertu and power,
of whiche spekes, as wel i-sene,
A clerk, Iohan Damasc, wisele heȝ,

9212

*Damascenus libro ij^o capitulo ij^o: fortes sunt angeli et [fol. 144 b.]
parati ad Dei voluntatis expletionem 7 ibi con-
festim inueniuntur, ubi diuinus iusserit nutus.*

'Strong
angels are
ever ready
and skilful
to fulfil
God's will,

And sais that stif aungeles on hegh
be redy all-way to fulfil
Goddes will 7 therto slegh,
7 ther byn fonden loud and stiff,

9216

to spare
good and
destroy evil,
however
hard it may
be.'

As God biddus all-way negh
gode to spare 7 ewle to spiff,
be thi trauel neuer so dreggh
strenght thai han all-way at with.

9220

*Quarto celum sup[er]substantialie est equalitas diuine
excellentie.*

The super-
substantial
heaven is
where the
Trinity
dwells ;

the furth heuen I spek of her
is aboue all substancial thing,
ther is the Trinite entere
Fadur 7 Son 7 Gost wornyng ;

9224

9222 MS. su deleted after all.

from wheche heuen, withouten were,
com Crist 7 thider went, bout lesing,
herto acordes the Sauter
that Dauid mad God ay plesing:

from this
Christ came,
and to this
he returned,
as the
Psalter says.

9238

Psalmus: A summo celo egressio eius.

therfore aboue thes heuens all
to that hegh place then vp stegh he,
which heuen of all is hede 7 wall,
ther is the verrai trinite,

9232

A-bowe all heuens materiall
as shawes this Psalme, as 3e shin se,
told before what shuld befall
by king Dauid, as then wrot he:

9236

This heuen
is above all
material
heuens,
as Dauid
prophesied:

Eleuata est magnificentia tua 10

he said that Goddes gretnesse was
aboue all heuens howen on hegh,
that is to wit to that place
ther soueraigne wisdom is 7 sleg.

[fol. 145 a.]

9240

'God's great-
ness is
raised above
all heavens',
that is,
to the seat of
sovereign
wisdom,

Empirium that heuen cald is,
aboue then whiche mon-kind he [b]rogh
to the most soueraigne blisse
that for his godhid is wroght.

9244

called the
Empyreum,
where he
took man-
kind,

For that flesch 7 blod entere
that he toke of Mare fre,
thider he broght withouten were
to his fader heghust see.

9248

for he
brought
Mary's flesh
and blood to
the highest
seat;

3e shul not leue he houen was
as was Ennoc 7 Heli here,
nother to that selwe place
ny only thurgh aungeles power;

9252

not to the
same place
as Enoch
and Elias,

ffor thai were broght to Paradise
that Adam lost for his trespase,
but Ihesu thurgh his awen awice
went thidur as is the heghust place.

9256

for they
went to the
Paradise
that Adam
lost;

- Christ dwells with angels and saints In that heuen Crist is wonnyng
7 with him aungeles clene 7 clere,
and holy saintes of gode liuing
whil that thai in erthe were, 9260
- so high that none come nigh him, So heghe ȝet ther comes noȝ
as is the holy Trinite,
for his see is abowe uchone
7 in him ouȝ kind has he. 9264
- except Our Lady, who knew more than man may. But if hit be ouȝ lady aloȝ
that ho knewe more theȝ we mon se,
vnworthi is aȝ thing to that woȝ
7 knowe so fer his priuete. 9268
- Quod ascendit super celos rationales.*
- He ascended above the heavens of reason, that is, the re-deemed and the saints. now that he stegh vp eke also
aboue aȝ heuens resonable, [fol. 145 b.]
that is to wit meȝ out of wo
7 saintes to blisse alway able, 9272
- As I declaret here bifore,
hit shewes by this autorite
aboue aȝ saules lasse 7 more
7 eke the heghust heuen ȝede he. 9276
- Canticorum ij^o: Ecce iste venit saliens in montibus 7 transiliens colles.*
- 'Lo', said the wise man, 'he went leaping hills and overleaping their topa.' 'se', sais the wise moȝ, 'as he went *
lepyng in hilles 7 ore-lepyng
the coppes of hoȝ', then is vs kent
by glose of this to haue conyng, 9280
- The hills were angels that he leaped among, What thes hilles moun signifie
7 coppes of hoȝ, I wol ȝow mynne.
here calles the glose, I shal not lighe,
tho hilles aungeles he lepe inne, 9284
- for angels were all about him; For aungeles aȝ about him were
whenȝ he so to heuen went,
therfore he calles hom hilles here
that so with him that tyme weȝ lent. 9288

7 hilles coppes that he ore-lepe
where holi saintes he with him toke,
but ȝet aboue hom, takes kepe,
he lepe, ȝet he* hom noȝt forsoke.

and hilltops
were saints
whom he
took with
him.

9292

So that I may preue by this
aboue all heuens stegh that king
that resonable arȝd callet iwis,
7 heuens of gode vnderstanding,

So he went
above
heavens of
reason and
understand-
ing.

9296

the whiche byȝd aungeles clene 7 clere
for excellentship 7 dignite,
as I before declaret here
preue I wol by autorite:

9300

*Psalmus: Qui ponis nubem ascensum tuum, qui ambulat
super pennas ventorum.* [fol. 146 a.]

also to preue that he up-stegh
to the heghust heuen of all,
the gospel here is writenȝ negh
to wittenesse what-seuer may bifallȝ:

That he
ascended to
the highest
heaven,
Mark
proves:

9304

*Marcī ultimo: Et dominus quidem Ihesus postquam
locutus est eis, assumptus est in celum 7 sedet a
dextris Dei.*

Marc sais, 'whenȝ oure lort Ihesu
had spokenȝ with his discipuls here,
he s[t]e[gh] thurgh his vertue
7 sat onȝ Goddes right hond nere.'

'When he
had spoken
with his
disciples, he
ascended to
God's right
hand, which
is the
equality of
God's might.

9308

Goddes right hond callet is
the euenship of Goddes myghȝt,
ffor euen 7 euen thai were iwis
whenȝ he was commenȝ into that light.

9312

Circa sextum quare ascendit notandum.

now whi he stegh vp into that blisse,
gode is to knowe with hert stable,
neghenȝ causes I fynd iwis
That frutfull arȝd 7 profitable.

(6) As to
why he
ascended,
there are
nine reasons.

9316

9292 MS. ȝet repeated after ȝet he.

9307 MS. reads speke for stegh.

*Nota quod ascensionis domini ix sunt fructus siue utilitates.**

His ascen-
sion gave us
power to
dwell with
God,

The first frut of all is this,
to woñ with God hit mad vs able
7 to loue him treuely in this,
he to vs more merciable.

9320

for Christ
said: 'If I
go not, ye
cannot know
your coun-
seller.'

For Crist said er he vp went,
'bot if I go, 3e mounð not knowe
3our consailour that shal be sent,
the Holi Gost to comfort 3ow.'

9324

Iohannis xvi^o: Nisi ego abiero,† paracletus non veniet ad vos.

Augustine
says: 'If
we draw
near God in
flesh, we are
not good
disciples,

Then tretes Austain opoñ this
7 sais, 'if that we fleschely drow
to God, in that we done amys,
noght gode discipuls by his sawe,

[fol. 146 b.]

9328

but if we
desire his
grace spiri-
tually we
may rise to
his dwell-
ing.'

'But 3if [we] gostly wilne his grace
and desiren hit for to winne,
we mouen be able to that place
that he stegh to and now is in.'

9332

Augustinus: si carnaliter mihi adhereritis, capaces spiritus non eritis.

The ascen-
sion gave
us more
knowledge
of his god-
head, as
John says:

the secounde prophete witerly
ys forto haue the moʀ knowing
of his godhede, as preues herby
that sayn Ioñn sais vs showing,

9336

Iohannis xiiij^o: si diligeretis me, gaudiretis utique, quia vado ad patrem.

'If ye loved
me tenderly,
ye would
rejoice that
I go to my
father.'

'yff 3e louet me tenderly,
3e schuld' haue tho moʀ likyng
That I go to my fader in hye,
that in heuen is heghest keng.'

9340

* Latin written in the margin.

† MS. abgero.

After 9333 this line is deleted: is for to knowe witerly.

9338 MS. k deleted after mor.

thenne says Austyn glosiŋ this
in Goddes nome, as 3e schun heŋ,
in Latyn furst as wreten ys,
and afre in Englis moŋ cleŋ :

Augustine's
gloss I will
give in Latin
and in
English :

9344

*Augustinus: Ideo subtraho formam istam serui, in quo
pater maior me est, ut Deum spiritum aliter videatur.*

be-cause that is apostels alle
Seghen him heŋ as werray moŋ
and do as to a moŋ schuld* falle,
Saue synne might none put hym opoŋ,

since
Christ's
apostles saw
him always
like a man,
except for
sin, and he
had said he
was God's
son, he must
needs cease
to live as
man ;

9348

and als he told oft befoŋ
that werray Goddes soŋ was he,
therfoŋ to dwelle as moŋ euermoŋ
whit hom by skil hit might not be.

[fol. 147 a.]

9352

ny in-as-mechē as he God was
to duelle in erthe hit semet ewel,
therfoŋ to his proper place
He most go to ouercome the deuēl.

since he was
God, he
must go to
overcome
the devil ;

9356

and whil he was in erthe heŋ
seruant he was from heuen sent,
From his fader of fulle power
to forbye moŋ obedient,

while on
earth he was
like a ser-
uant,

9360

therfoŋ to preue that he God was
as wele as moŋ, him nedet to go
bothe God and moŋ in-to that place
that he befoŋ for moŋ come fro,

so to prove
himself God,
he had to
go to his
own place,

9364

And fourme of seruand put awaye
steghyng in-to heuen blisse,
that his discipuls mighten say,
'werray God ouŋ maistre is'.

putting
away the
form of
servant to
appear very
God ;

9368

9347 MS. amōn schuld repeated. 9356 MS. m deleted after to.

9368 MS. al deleted after God ; is inserted in different ink ; maistre corrected from maistres.

'I put away
the form of
servant that
ye may
know me
God.'

Therfor saynt Austyn by his witte
in Cristes nome sais sothele this,
'fourme [of servant] away I putte
that 3e moun knowe me God i-wis.'

937²

*Hec Augustinus ubi prius. Tercia utilitas sue
ascensionis est meritum fidei.*

The ascen-
sion is
profitable
for the merit
of faith

the thridde prophete in gode fay
of Ihesu Crist ascensione
is merit that moñ wene may
To leue whit ful deuocion

937⁶

to believe
what cannot
be seen.

that was done that ilk day
when he to heuen made him bouon,
and for to leue with hert werray
that no flesshely men se moun.

938⁰

*Leo papa In sermone de ascensione: Magnarum enim hic
vigor est mencium incuntanter credere, que corporio
non videntur in-tuitu, 7 ibi figere desiderium, quo
nequeas inferre conspectum.* [fol. 147 b.]

Augustine
comments
on a verse
of the
Psalter:

Saint Austyn tretes* of this mater
opon a uerse that I sal say,
that Dauid writes † in his Sauter,
whiche werse begynnynge rede 3e may,

938⁴

Exultauit ut gigas, 7 cetera;

Christ tried
while on
earth to
release us
from the
power of sin

and sais that Crist tarit noght
to help vs whil that he ** was her,
but ran crying and vche way soght
to bring vs oute of grete daunger,

938⁸

by preach-
ing, holy
living,
dying, going
to hell,

Whit word and penible preching,
holy lif whit-uten synne,
suffring dethe, to helle goyng
to bring vs owte that wer þer-in,

939²

9369 MS. sayn taustyn.

9375 MS. as *deleted after merit.*

9378 MS. him *in margin.*

9381 MS. tretes *repeated.*

9382 MS. auerse.

9383 MS. writes *repeated.*

9384 MS. begynnynge *corrected from benynnynge.*

9386 MS. her *written for he.*

9392 MS. goyng *deleted after w.?*

Leuynȝ azayne, 7 hym showingȝ
to his brether er he wold twinne,
and after-ward to heuen steghyngȝ,
that selue wele vs for to wynne.

9396

rising from
the dead,
appearing to
his brethren,
ascending to
heaven;

He ran cryingȝ that sinful men
schuld turne to him and sun forsake,
from hegh-sight he went then
that we schuld turne 7 herte wake,

9400

he went
from our
sight that
we should
awaken our
hearts

in gode lif for to fynde him ther
as he went in heuen blis,
[and] this prophet wel vs to beȝ,
we * movne be sekur of i-wis.

9404

to find him
in heaven.

Hec Augustinus. Quarta est nostra securitas.

The furth profit in gode fay [fol. 148 a.]
That he stegh for to heuen blisse,
to mak vs siker soth to say
7 preue vs for his ther he is,

9408

His ascen-
sion is pro-
fitable as our
security to
prove us his,

And ouȝ aduocate to be in nede
to his fadur all-welding,
that whil thar vs haue no drede
to comȝ ther-as he is wonyngȝ.

9412

and to give
us an advoca-
te with
the Father;

Herto acordes gode saint Iohnȝ
7 sais, 'a gode vocate hanȝ we
to the fader of heuenȝ vp-gon,
Ihesu Crist that deghet on tre.'

9416

John says:
'A good
advocate
have we in
Jesus, who
died on the
cross.'

*Iohannis ij^o: Aduocatum habemus apud patrem Ihesum
Christum iustum 7 ipse est propitiatio † pro peccatis
nostris.*

of whiche sicurnesse said before
that moȝ schuld haue oȝ heuen blisse,
Bernard in his liking lore
ful wittely declares this,

9420

So Bernard
speaks

9398 MS. sunforsake.
9404 MS. weȝ movne.

9403 MS. as.
† MS. preposatio.

to prove
that good
men are
worthy of
bliss:

Right as sinful men shuld say
that where represent priuely,
so spekes Bernard, in gode fay,
to preue gode to that blisse worthy,

9424

*Bernardus: Securum accessum habes, o homo, ad Deum
ubi mater ante filium, filius ante patrem, mater
ostendit filio pectus 7 vbera, filius ostendit patri
latus 7 vulnera: Nulla ergo poterit esse repulsa,
ubi tot concurrunt caritatis* insignia.*

'Man, thou
hast a sure
way to God
when mother
and son pray
for thee;

And sais, 'moñ, thou has sicur way
to go to God graciously,
theras is redy for to pray
bothe moder and soñe ful of mercy;

9428

mother
prays son,
and son
father;

'Thenne moder to the soñ in blisse,
the soñ to the fadur oñ hegh,
I con wit no way i-wis
how help might schap him more negh.

[fol. 148 b.]

9432

when the
mother
shows her
son her
breast, he
pities men,

'For the moder showes the soñ
brest and pappes that soek he,
whenne soñ is mynnet opoñ that wone
oñ monkind he most haue pite,

9436

and shows
his father
his wounds;

'And shewes the fader side 7 woundes
that he tholet oñ rode tre,
thus bothe biholden the blisset bounde;
of werray loue and charite.

9440

with these
tokens there
can be no
refusal.'

'Ther may be none azayn-puttyng
when all these seignes shewet byn,
ny for to help moñ ma[ke] fluttyng,
God may not schutte him, wel is sene.'

9444

Quinta vtilitas est nostra dignitas

The ascen-
sion is pro-
fitable for
the dignity
of mankind,

the fift prophet preue I may
moñ-kinde hade whenne Crist vp-stegh,
that ouer kind that ilk day
to heghest heuen was hounen oñ hegh,

9448

* MS. caritatis corrected from caritas.

9443 MS. may.

And oñ Goddes right honde sette
to preue vs next his deite,
for godhede whit moñ-hede was met
to menske monkind, leue 3e me.

since Christ,
God and
man, sits on
God's right
hand.

9452

Therfor̃ aungels clene and clẽr
euer sithen that tyme mighten wel se
that moñ to God was more dẽr
thenne Aungels wẽr of dignite,

Angels
might know
that man
was of
greater
dignity,

9456

And forbeden hom to honoũr
Syn moñ was broght vp to that blisse,
to preue in myn word̃ nōn errour
sayut [Iohn] the apostel witnesses this;

for man was
forbidden to
worship
angels, as
John tells :

[fol. 149 a.] 9460

for in the Apocalypse I rede
that when the aungel spake to Iohan,
Iohan honuret him in word 7 dede
and felle bifore his fete anone,

when he fell
before the
angel's feet

9464

Thenne the aungel sain Ioh̃n bede
noght to do so, that tyme was gone,
for his seruaũt he was in nede
and his bretheres euer-ichone,

the angel *
forbad it,
and said
that he him-
self was a
servant

9468

For sithen Crist his blode con schede
and made God and moñ all̃ one,
muche more honuret, to take hede,
ys moñ thenne Aungel in that wone.

to men
honoured by
the shedding
of Christ's
blood.

9472

*Apocalipsis xix: Cecidi, inquit, ante pedes eius, vt adora-
rem eum, 7 dixit mihi: Vide ne feceris, conseruus tuus
sum 7 fratrum tuorum habencium testimonium Ihesu.*

Then sais the glose made opoñ this
that in the old̃ law werrayment
Aungel wernet no moñ i-wis
to honour so from heuen sent,

Under the
old law no
angel re-
fused wor-
ship,

9476

9460 MS. hem deleted before this.

9463 MS. in inserted in different ink.

but since the ascension
man's honour is
more than the angels,
but after Crist stegh in-to blisse
And monnes kinde to heuen was hent,
he thoght his dignite more then his
and wayue[t] that worschip weþ he went.

9480

Sexta est spei nostre soliditas.

The ascen-
sion is pro-
fitable for
the steadfast
hope of
heaven;
the sixt profit sikerly
ys studfast hope þat we mone haue
to cum after him astily,
that stegh to heuen mon-kinde to saue.

9484

so the
apostle says
that we have
a great
bishop who
entered
heaven,
therfor the apostel heþ
sais that a grete bischop haue we,
Ihesu, Goddes soñ dere,
that percet h[e]uen thurgh his pouste.

[fol. 149 b.]

9488

and we have
hope of
entrance if
our lives are
clean.
haue we that hope, whitouten weþ,
and we schun perce hit as did he,
þif ouþ lif be clene and cleþ,
and whit him in that blis be:

9492

*Ad Hebreos iiij^o: Habentes ergo pentecosten magnum, qui
penetrauit celos, Ihesum filium Dei teneamus spei
nostre confessione, 12.*

Septima est vie ostensio.

The ascen-
sion is pro-
fitable to
show us the
way.
the seuen. p[rofe]te whi he ȝode
to heuen blis now as this day,
Mathy sais was for ouþ nede
to teche vs the redy way:

9496

Mathie secundo: Ascendit pandens iter ante.

Augustine
says: 'Jesus
has made
the way,
rise and go;'
thenne beide Austyn witerly,
'sithen Ihesu Crist ouþ saueour
has made ouþ way thurgh his mercy,
ryse and go 7 bide noñ howr.'

9500

that is, rise
from sin and
find the way
to bliss.
that is as muche for to say
as bidde vs rise vp of ouþ synne,
then schun we finde euen way
to wele, that he has for to wyne.

9504

9488 MS. reads hauen for heuen.

9493 MS. parte.

*Augustinus: Via tibi facta est ipse saluator 7 ambula,
noli pigressere.*

*Octaua utilitas est ianue celestis [a]per[i]cio.**

the Aghtet profit is opunnyng
of heuen 3ates to vs alle
that to gode lif hauen likyng
and comfort ay to Crist to [calle].

The ascen-
sion is pro-
fitable in
opening
heaven to all
good men;

9508

for right as Adam furst befor
opunnet helle-3ates has
to his ofspringe that greuet soȝ,
so Crist the seconde tyme [h]as

for as Adam
opened hell
to his off-
spring,

9512

opunnet vp for euermoȝ
heuen-3ates thurgh his grace,
whenne he stegh vp heuen thore
whit monnes kinde into þat place.

[fol. 150 a.]

so Christ
opened
heaven-
gates when
he ascended.

9516

Vnde cantat ecclesia: Tu deuicto † mortis, 10.

Nona utilitas est preparacio gaudiorum loci.

the nynt profit was, in gode fay,
that he stegh forth in-to þat blisse
for to ordaine vs that way
Ther in wele to wone i-wis.

The ascen-
sion is pro-
fitable in
preparing
the way
for us,

9520

Iohannis xiiij^o: Vado parare vobis locum.

Sayn Iohan the apostel to ouȝ pay
In his gospel witnes this,
that God saide he stegh vp this day
to ordayne ouȝ place whit his.

as John says
in his
gospel.

9524

Then tretes Austyn oȝ this maner
speking to God deuoutely
and saide, 'puruay at ouȝ praeȝ
that thou puruayes appertely.

Augustine
says: 'Pre-
pare for us
what thou
prearest,

9528

Domine, para nobis, quod paras: nos enim tibi paras.

'for thou ordaynes vs to the,
and th[ou] in vs to be lengyng,
when þou ordaynes, as I se,
for vs a place of gode bidyng.'

for thou
makest thy-
self to dwell
in us and we
in thee.'

9532

* MS. operacio. 9512 MS. reads was for has. † MS. deuictor.

9530 MS. reads then for thou.

9532 MS. aplace.

*In die pentecostes.**

The Holy
Ghost was
sent from
heaven in
tongues of
flame.

Nowe ys to knowe for al mon-kind
that this day from heuen was sent
the Holy Gost, as I wel finde,
in tonges of [fuyr] brennyng feruent,

9536

I will dis-
cuss eight
points:

whiche sendyng to haue in mynde
the heghest poynte; takes entent,
first in Latyn be-leue lynd
and after oñ Englisshe to be kent.

9540

*Primo considerandum est A quo missus est ; Secundo, quot
modis missus est ; iij^o, quo tempore missus est ; iij^o,
quociens missus est ; vj^o, in quo missus est ; vij^o,
ad quos† missus est ; octauo, propter quid missus
est. Primo A quo missus est.*

(1) The Holy
Ghost was
sent from
the fader
and the son,

As to the furst, knowe [s]hun 3e,
from whom the Holy Gost was sent,
from the fader, as rede we,
and from the soñ also he went,

[fol. 150 b.]

9544

and he sent
himself.

And him-self proferde he thoo,
als ouȝt doctours han vs kent,
so was he sent from aȝ tho
to his discipuls to-3eder lent.

9548

The witness
says: 'The
father will
send his
spirit.'

That he fro the fader come
Sayn witnes, as 3e schun se,
and sais, 'the fader of rightwis dome
will send his gost to his men-3e.'

9552

*Iohannis xvi^o : Cum Autem venerit ille spiritus veritatis,
docebit omnem ** veritatem.*

A doctor
explains:
'The Trinity
is of one
substance,

then tretres a doctouȝ opoñ this
and sais, 'the holy trinite
And godhede pat vchangeable is,
in substance noñ but one is he,

9556

* Latin written in the margin.

† MS. vij^o ppt quid.

9541 In the margin at the top of fol. 150 b is written: de Emissione
spiritus sancti.

9541 MS. reads ihu for shū.

** MS. oiēm.

'and in this werk forsoth i-wis
may not be twynnet, leue 3e me,
in wille, in might, 7 eke in blisse,
all bien one theȝ persones three.

and may not
be divided
in will, in
power, or in
bliss.

9560

'the trinite thurgh his mercy
Deuyset this werk thurgh his might,
moñ-kind' of bale for to bye,
this as 3e schun se in sight;

The Trinity
made the
plan to
redeem man
from woe;

9564

'that the fader alweldynȝ
Schuld' suffre mercy to be wrought;
The soñ shewde hit at his comynȝ,
when that he oñ rode was brought;

the father
willed
mercy for
men, the
son showed
it by his
death,

9568

'Also the Holy Gost in confermyng
of that be-for so doñ and thoght
Schuld' make ouȝ hertes hote brennyng
gven that bote to vs weȝ broȝt.'

and the
Holy Ghost
confirmed
it.'

[fol. 151 a.] 9572

*Hec Leo papa: Beate trinitatis incommutabilis Deitas vna
est in substantia 7 diuina in comparacione corporis
in voluntate par in potencia* equalis in gloria. Diuisit
sibi autem opus nostre redempcionis misericordia
trinitatis, ut pater propiciaret, spiritus sanctus igniret.*

For the Holi Gost God is,
theȝ I preue he hade gret miȝt
to gif hym-self to vs I-wis,
As wel as fader 7 son by riȝt.

The Holy
Ghost is
God in that
he had
power to
give him-
self,

9576

Saynt Ambros preues wel þis,
the Holi Gost may not by griȝt
fulle god-hede, ellis weȝ mys
by fouȝ skilles, in monnus siȝt.

For this
Ambrose
notes four
reasons:

9580

*Ambrosius in libro de spiritu sancto: Deus † cognoscitur,
aut quia sine peccato est, aut quia condonat, aut*

9558 MS. maynot. * MS. p īpotenciā. † MS. rōs.

quia creatura non est, aut quia non adorat, sed adoratur.

God is known by his sinless-ness, or by his forgive-ness of sins, ffor God is knowen skilfully ouþer for he is bout sȳn, or for he forgifs thurȝe his mercy synful meñ that ben þer-iñ, 9584

or by his creating not being created, or by his re-ceiving not giving wor-ship. oþer ellis for he endeles is, ne creatur̃ bot creatoũr, or for he honourede is And to non oþer dos honoũr. 9588

So we see how the Trinity gave himself, then in this worde spoken hẽr is shewide hou þe trinite holly to vs 7 most dẽr ȝeue hym-self, as ȝe shyn se, 9592

for the father gave his son and his spirit, as Augustine says: ffor þe fader al pat he hade he ȝeue vs, as sais sayut Austyne, his son, his gost sent vs to glade, As I reherce in Latyne: Augustinus. 9596

Misit nobis filium suum in pretium nostre redempcionis, spiritum sanctum in preuilegium nostre adopcionis 7 se ipsum reseruauit in heriditatem adopcionis.

[fol. 151 b.]

'He sent his son as the price of our redemption; his spirit by reason of our desire he says, 'he send his soñ adouñ for preciouise price vs to for-bye; the Holi Gost for enchesoun Of oũr dessire, 7 to distrye 9600

and to destroy the devil; and kept himself for our inheritance.' 'The deucl pat wyth bale was bowun to bynd vs into hys baylie; and hym-selȝe hole, wete ye moun, ffor our heritage, as rede I.' 9604

The son also to amend our sin Thus dede the fader to begynne; The soñ also, as I schal say, schewyde hym for to scleke oure synne, Als Bernarde says aȝ to our paye; 9608

'ffor vs to saue hys lif he lede,
his blode he ȝef vs forto drynke,
hys flesche for mete in fourme of brede,
her was fayr ȝyft, as men moñ thynke.'

gave his
life, his
blood, and
his flesh.

9612

*Bernardus: Dedit nobis animam in precium, sanguinem
suum in potum, carnem in cibum, 10.*

Also þe Holy Gost i-wysse
All that felle to hym ȝeue hee
Als Poule sais, nothyng amysse,
Iche mon after his degre;

The Holy
Ghost gave
his all, as
Paul says,

9616

ffor sommon he ȝefe wysdom too,
summon conyng, summon gude faye,
and þe Holy Gost wold doo
To schow hym to monkyn[d] verray.

to some men
wisdom, to
some know-
ledge, to
some faith.

9620

*Ad Corinthios xiiij^o: Alii per spiritum sanctum datur
sermo* sapiencie, Alii sermo scientie, secundum
eundem spiritum, Alteri fides, 10.*

†Secundo quot modis missus est.

Now to the secund goo wee,**
and telle in how mony manere
the Holy Gost, as ȝe schun see,
May send be, tokenes hit here.

(2) The Holy
Ghost may
be sent in
two ways:

9624

In too maners, leue ȝe me,
one is in syzt of sum mater,
As ȝif in fir or cloude come he;
þat oþer vseñ meñ in hert clef

[fol. 41 a, col. 2.]

visibly, as
in fire or
cloud;

9628

quen he comes 7 is not sene,
þeñ slydes he in-to mennes mynde
þat chast 7 in clene lyfe bene,
in oþer plas schalt noñ hym fynde.

and inuisi-
bly, when
he enters
good men's
hearts.

9632

9611 MS. for me *deleted after mete.*

9612 MS. ȝyft *corrected from gyffe.*

9620 MS. monkynȝ.

* d *deleted after sermo.*

† Secundo . . . est *written in the margin.*

9624 Harl. 3909 *ends here; from this point on, Harl. 2250 supplies the text.*

*Iohannis tercio: Spiritus, ubi vult, spirat 7 vocem eius Audis,
set nescis, a quo venit aut quo vadat, 10.*

'God's spirit goes where he likes; thou hearest, but knowest not whence he comes.' Perfor saynt Iohn says, 'Goddess gost springes 7 lenges quer hym lyst; his gost þou heres bout bost, bot quethen hit comes, is vnwyst.' 9636

Bernard says: 'No marvel he is not seen, for he has no colour; þen Bernarde says, 'no meruayle is, ffor be þo egheñ he entres noght, ffor colour has he none I-wis, quen he comes in monnes thozt, 9640

nor is there a sign to ears or nose; 'Ne Eres fareñ nothyng amys be sownyng, quen he so is sozt, ne be þo nase, leue wele this, bot in holy hert þat wele is wrozt.' 9644

but man's judgement shall tell when he comes, for vices flee 7 monnes Avne skylful dome shall tell quen he comes in, ffor Bernarde says þat quen he come, vices flogh euer with-oute dyn, 9648

and virtues enter the heart.' 7 vertues entreden Anone; þen meruaylled he in þis maner, 'how vertues comen 7 vices gon, wunderly by his wisdomes we!' 9652

When he amended his life, he perceived God's power ffor quen he amendet of his lyfe, he persayued Goddess myzt, þat wykked gost þat did hym stryfe was wayued in reformyng ryzt, 9656

and sweetness, and the wicked spirit was driven away. Þen segh he Goddess swetnes ther, And tho wykket wos went oway, [fol. 41 b, col. 1.] þen hertly alway he con hym heer, As I in Latyn thenke to say: 9660

*Ex motu cordis intellecti presenciam eius, ex fuga vicorum
Aduerti potenciam virtutis eius 7 ex quacumque
emendacione morum meorum expertus sum bonita-
tem mansuetudinis Et ex reformatione 7 renouacione*

9650 MS. maner corrected from mariner.

*spiritus mentis mee prospexi, ut-cumque speciem
decoris eius 7 ex motu horum omnium expaui
multitudinem magnitudinis eius, 10. Hec dicit
Bernardus.*

queñ þo Holy Gost has beñ sent De emissionē visebili.
In any matēr þat mon may see,
be fyue maners, as I am kent,
he has beñ sent, as rede we.

There are
five visible
sendings of
the Holy
Ghost:

9664

ffyrst in A dove lykenes, Primo in columbe specie.
Crist queñ þat he folwed was,
As Saynt Luke beres wytnes
7 in gospeñ mynde mas:

in the like-
ness of a
dove at
Christ's
baptism:

9668

Descendit spiritus sanctus corporali specie. Luce iijº.

The secunde tyme in cloude bryzt Secundo in nube specie.
At Cristes transfiguracioun,
queñ he to his meñ kuyt his myzt,
In gospeñ As 3e rede moun.

in a bright
cloud at the
transfigura-
tion;

9672

*Ad-huc eo loquente ecce nubes lucida obumbravit
eos, 10.*

Tho thrid tyme was be a blast Ter io in inflacione.
he sent tho Holy Gost to hyse,
þat hor hertes shulden last,
ffor in þat werke he made hoñd wise.

in a breath
that streng-
thened his
followers,

9676

7 queñ he blwe he sayd this,
'haues heñ þo Holy Gost in 3ow,
þat 3e for-zeiten not þis
my faithe fully for to know.'

when he
said: 'Re-
ceive the
Holy Ghost
that ye for-
get not my
faith';

9680

*Iohannis xx^{mo}: Inflavit 7 dixit: Accipite spiritum sanctum,
10.*

The furthe tyme in fīr, in fay, Quarto in igne.
The fyfte in tong 7 strange speche, quinto in lingua.
In þes too he come as þis day
ffor to be ouñ lyfes leche.

In fire, and
in tongues
and strange
speech at
Pentecost.

9684

These five
appearances
indicate the
qualities

per-fõr shwed in syght was he
In þes fyfe lykenes, as I say,
þat vnderstonde fully shyñ we
hor propurtees, all to oũr pay,

9688

by which
the Holy
Ghost works
in men's
hearts

Of queche þat he schwed hym þeñ,
to knaw þat he wurches al-way
In mennes hertes, as I myñ,
with þos maters to mende hom ay,

9692

to bring
them out of
deadly sin.

7 bryñg moñ owt of dedly syñ,
Also to do poyntes to his pay.
Now at þo dowue I wil̃t begyñ
his kynde to moraluse, As I may.

9696

The dove
mourns
rather than
sings, lacks
gall, and
dwells in
holes of
stone.

Tho verray kynde of dowue is this,
in stede of song̃ to be mournyñg,
In hyr wontes galle I-wis,
In holes off stoñ is hyr wonnyñg.

[fol. 41 b, col. 2.]

9700

So the Holy
Ghost makes
men sorrow
for their
sins,

Ryzt so þo Holy Gost in this
mas men to sorowe for hor syñnyng,
7 quen þai mendet haue þis mys,
theñ has he way 7 full entryng̃.

9704

as Isaiah
says: 'We
mourn like
doves and
roar like
bears.'

per hẽr-to Acordes Issay,
In Lateñ clerkes for to rede,
7 says, 'we mourneñ as dowfe ay,
7 as beeres romeoñ', as I rede.

9708

*Issay libro iij^{to}: Rugiemus quasi vrsi 7 quasi columbe
meditantes gememus. Item Ad Romanos viij^o*: Ipse
spiritus postulat pro nobis gemitibus inenarrabilibus,†
id est, nos postulantes gementes facit, id.*

As the dove
lacks gall,
so no bitter-
ness may
abide with
the Holy
Ghost.

The secuñd kynde þe dowfe has,
ho has no bytternes of galle,
ne bitternes none in þat plaas
per-as þo Holy Gost wil̃t fall.

9712

* viij^o corrected from viij^{to}.

† MS. gementibus enarrabilibus.

*Sapiens dicit: O quam bonus ⁊ suavis est, domine,
spiritus tuus, ⁊c.*

Perfor þo wise mon wonderynge mas
of þat souerayne swetnes
þat þo Holy Gost full of gras
has ay, as ȝe schyn heȝ expres.

The wise
man mar-
velled at the
sweetness of
the Holy
Ghost,
9716

ffor swete, blessed; ⁊ eke kynde
þo wise mon called hit weterly,
ffor al thre as I wil fynde
hit mas vs quen we haue mercy.

whom he
called sweet,
blessed, and
kind:
9720

Swete in worde, for wunderly
þo Apostels speken þis day
quen hit was lyzt in hom in hy,
iche langayge in hor tung lay,

sweet, for at
his coming
the apostles
spoke every
language;
9724

⁊ blessyd was all þat company
In mynde, as ȝe leue wele may,
quen þat heuenly tresory
in hom was sett fast, soþe to say.

blessed, for
the com-
pany was
blessed with
the gift;
9728

Kynde Also in werke þai weȝ,
quen þat gost in hom had wroȝt,
ffor hit made God to hom so deȝ,
dethe for hym dredde þai noȝt.

and kind,
for the
spirit made
them love
God even to
death.
9732

*Sapientie vii^o: Spiritus sanctus est suavis, benignus, humilis
ex eo, quod suaves, benignos, humiles nos faciat: suaves
in sermone, benignos in corde ⁊ humiles in opere, ⁊c.*

Tho thrid kynd I sayd befor
þat þo dowfe has, as ȝe schyn heȝ,
In holes of stoū euer moȝ
ho byldes ⁊ lenges bothe in feȝ,

The dove
dwells in
holes of
stone,
9736

Quyche holes of stoū I vnderstonde
Cristes woundes vs to wōne in,
⁊ wikkednes alway to wovnde,
on his passioun ȝif we mynde.

which are
the wounds
of Christ
that we
think upon;
9740

so holy men dwell in Christ's wounds,
 ffor As ho dwelles in holes of stoñ [fol. 42 a, col. 1.]
 pat to his wondes likened bene,
 so dwellon þes holy men yche oñ
 in Cristes woundes, with-uten wene. 9744

and their meditations make them mourn like the dove;
 ffor quyñ þai þenken hom opon,
 hor hertes bene sett, as wele is sene,
 In mournyng 7 in makyng moone,
 As doñ þes dowfes all be-dene. 9748

men that live as they do are known through the Holy Ghost.
 þer-foř þo Holy Goste to-day
 In dowfe lykenes wele wos sent,
 ffor men þat lyfen, As þai done ay,
 thurgh þo Holy Gost beñ kent. 9752

Solomon says: 'Rise up, my dove, and nourish my birds in holes of stone';
 þer-foř says Salomōn in his song,
 'ryse vp my luf, my dowfe deř,
 7 norische my bryddes Ay Among,
 In holes of stoñ 7 helpe hom heř.' 9756

*Canticorum secundo: Surge Amica mea, columba mea,
 fouens mihi pullos in foraminibus petrinis.*

the dove is the Holy Ghost, the birds good men, and the holes Christ's wounds.
 þat dowfe þo Holy Gost yt is,
 þo briddes goode men full of hit,
 þo holes Cristes woundes I-wis
 þat þai oñ þenken thurgh hor wytt. 9760

*Secundo in specie nube.**

The Holy Ghost appeared in the likeness of a cloud,
 þo secunde poynt is of ouř speche
 þat God his gost schewed has
 In clowdes lykenes, As lyues leche,
 7 be gode skyñ þat werke doñ has. 9764

for a cloud is raised above the earth, gives coolness, and engenders rain.
 for A cloude 3e mone wele see
 þat from þo erthe is houēñ heghe,
 Refresshes, in heyte 3if þat hit be,
 And rayne engendres to be neghe. 9768

9743 MS. dwellon corrected from dwellis.

9755 MS. norische corrected from Anorische; 7 added later.

9756 MS. hom corrected from hit.

* Latin written at the side.

9766 MS. is inserted; heghe corrected from iheghe.

So dos þo Holy Gost I-wis
 qwo-so he filles of his godenes,
 he mas hom̄ to for-sake worldly blis
 And heues hor hertes to hom̄ expres.

So the Holy
 Ghost raises
 men's hearts
 to forsake
 worldly
 bliss.

977a

Ezechielis viij^o : Eleuauit me spiritus inter celum 7 terram.

Item Gregorius: Gustato spiritu de[si]pit omnis
 caro, 12.*

Also hit dose grete refresshyng
 o3ayne heyte brennyng of vice,
 And per-as he wiþ be lengyng
 nothyng þat is lodely lys.

He also
 gives cool-
 ness against
 the burning
 heat of vice.

9776

Therfor quen Gabriell Mary grett,
 he sayd þo Holy Gost shuld lyzt
 In hyr 7 chadowe aboute hyr sett
 þurgh vertu of God most of myzt.

So Gabriel
 told Mary
 that the
 Holy Ghost
 should light
 in her;

9780

Spiritus sanctus superueniet in te 7 virtus altissimi, 12.

þat is as meche to vnderstonde
 þat chadowe hyr he wolde so with blis,
 And to slekke all vices so he wold fonde
 þat he shuld no way do mys,

and shadow
 her with
 bliss, to
 quench all
 sin

9784

With water, to telf I wiþ nout wonde,
 Of þo Holy Goost i-wis,
 ffor slekkyng water þurgh Goddes sonde
 þo Holy Gost skekkes wele is.

with the
 water of
 the Holy
 Ghost,

9788

Iohannis septimo: flumina† de ventre eius fluent Aque viue.

*Hoc autem dixit de spiritu sancto, quem erant Accep-
 turi credentes in eum, 12.* [fol. 42 a, col. 2.]

ffor God calles his gost so,
 As saynt Iohan wytnes heȝ,
 per-for in clowde of water thoo
 hyt semed wele he shuld apeȝ.

for God calls
 his spirit
 water, as
 John wit-
 nesses.

9792

Tho thrid godenes of Goddes gost
 þat he engendres in comyng,
 rayne of teres 7 wayues boost
 In monnes herte with sorwe remyng,

He brings a
 rain of tears
 to quell the
 boasting
 heart,

9796

* MS. decipit.

† MS. flamina.

as the cloud
engenders
rain.

Ryzt As þo clowde engendres rayne,
Ryzt so teres engendres he,
þer-fõr to schwe hym he wos bayne
In cloude lykenes, As rede we.

9800

Psalmus: Flauit spiritus eius ⁊ fluent aque, uidelicet lacrimarum, ⁊ð.

*Tercio in flatu.**

The Holy
Ghost ap-
peared in a
breath
which is
light and
hot;

Tho thyrd maner he cõd hym shawe
wos in blawyng at þo mowthe,
And monnes blast, kyndly to knawe,
Is light ⁊ hote, is none vncouth.

9804

as a light
wind helps
a troubled
spirit,

Gost-wynd nedefull is to recouer
monnes gost þat greued is,
ffor shawing of no thyng mon is leuer
þẽd softe blast quen he fares mys.

9808

so he enters
the thought
of men who
flee sin;

So is þo Holy Gost full lyzt
As wynde to entre in monnes thoȝt,
þat flees sỹd ⁊ drawes to ryzt,
he mas his seyte þer ãll vnsoght.

9812

he cannot
be kept from
the place
where he
wishes to
come.

þer-fõr says þo glose wele hẽr
þat Goddes gost con not be latte
ffrom plas þat he wĩll to Apẽr,
ffor sone As he comes And ãll vnfotte.

9816

*Glosa super [illud]: Factus est repente, nescit tarda molu-
mina spiritus sancti gracia. Item spiritus sanctus
calidus est ad inflandum, ⁊ð.*

The Holy
Ghost is hot
as fire to
inflame:

Also þo Holy Gost is hote
ffor to enflaume as fĩr dos ay,
Goddes worde, As I wele woote,
Acordis to þis, As I shãll say,

9820

'I come to
put on earth
a fire which
will burn
clear in
men's ears.'

'I come', he says, 'to erthe hẽr
ffor to put fire þer-ĩn,
And I wĩll þat hit brenne clẽr
In mennes Eres ⁊ noȝt blyune.'

9824

* The Latin is written in the margin.

*Luce xii^o: ignem mittere in terram 7 quid volo, nisi ut
ardet, 10.*

Tho fir is called þo Holy Gost,
þo flaume of hit þat ese blast
þat Crist blew of myztes most
quenð hit to his dysciples past.

The fire is
the Holy
Ghost, the
flame the
breath
Christ
breathed
on his dis-
ciples.

9828

per-for þat wynde likened is
þat brennes mennes hertes so,
To þo sotheroñ wynde I-wis,
þat moystes 7 brennes bothe too.

It is likened
to the south
wind, that
moistens
and burns ;

9832

ffor hyt moystes, no-thing Amys, [fol. 42 b, col. 1.]
men te be meke bothe one 7 moo,
And brennes hom Añs, leues wele pis,
To God bothe in weyle 7 wo.

it moistens
men to be
meek, and
burns them
to God.

9836

*Canticorum iij^{to}: Surge, Aquilo, veni, Auster, 7 perfla,
10. Item spiritus sanctus lenis est Ad flatus
demulcendum, 10.*

Also þo blast þat Crist so blwe
quenð his gost opoñ hoñ lyzt
wos softe to make men hym to swe,
As oynement þat is mad ryzt.

The breath
was soft to
make men
follow
Christ; like
ointment,

9840

Of quiche spekes [Saynt] Iohñ,
þat says þat Cristes enoyntyng
teches vs so-qwer we goñ
to haue knowlage of all thyng.

of which
John says
that Christ's
anointing
teaches us
to know all
things ;

9844

Iohannis Tercio: Vnctio enim eius docet de omnibus, 10.

Also to dewe þat likened is,
ffor hit is softe in down fallyng,
As in chirche is songeñ now þis,
In Latyñ as I shaft zow mynge:

like dew,
that falls
softly, as
the Church
sings ;

9848

*The line following l. 9839 reads: As oynement spekes Iohñ. Beside
this line to the right is written l. 9840: As oynement þat is mad ryzt;
and to the left: Of quiche.*

*Et * sui roris intima Asperacione fecundet, 10.*

and like soft
air, for he
comes to
mend not
to injure.

Also hit lykened is to Ayȝ
þat softe is, As ȝe schyn see,
fforto Amende 7 noȝt enpair
he comes, for verray God is he.

9852

*Regum xx^o: Et post ignem cibulus Aure tenus, 7 ibi
dominus. Item necessarius est ad respirandum, 10.*

The deceit-
ful breath
man has
must be
taken away,

And-other profet I may preue
Is with mouth of wynde comynȝ,
ffor hit is nedefull for to reve
swike þat mon has in schwynȝ,

9856

and breath
restored
again or he
might die;

7 restorþ þo gost oȝayn
þat in þat tempest troublet is,
ffor in þat swyke he myȝt be slayn
And in wynde or blast tareynȝ is.

9860

so if the
Holy Ghost
is taken
away, man
fails to
recover,

So fares hit by tho Holy Gost
þat in softe wynde so geuen was,
put hit oway þat helpes most,
to rekeuer mon þat fayles gras.

9864

*Aufers spiritum eorum 7 deficient. Item emitte spiritum
tuum 7 creabuntur. Item Iohannis viij^o: Spiritus est
qui vivificat, 10.*

for the
Psalm
says: 'Send
thy spirit,
and they
shall be
made anew.'

Also þo Salme says wele heȝ,
'Send þi gost, lord, to þi menȝ,
7 made so in A new maner
thurgh þi vertu þai schyn be þenȝ.'

9868

De tercio quo tempore missus est.†

(3) I will tell
what time
the Holy
Ghost was
sent:

Now hit is profet for to know
quat tyme þo Holy Gost wos sent,
7 querfor As I shaft schawe,
As doctours sayn now takes entent.

9872

* sui corrected from suio.

9858 MS. was deleted before is.

† 7 c deleted after est.

In þo fyfty day he come I-wis
After his resurrectioun,

it was on the
50th day
after the
resurrec-
tion,

.
.

9876

to knawe thre [þ]ynges þat in hym is,
ffyrst hor lawes perfectioun,
þat oþer hor endles mede for þis,
þe thrid of synnes remissioun.

because of
perfection of
the law,
endless re-
ward, and
remission of
sins.

9880

þat in þo olde lawe, as rede I,
this thyng was done þat I shaʃt say,
þat lawe was made perfyte þer-by,
be gode resoun preue I may.

The old law
was made
perfect :

9884

* *Primo spiritus sanctus est legis perfectio. In quinquagesimo die missus est spiritus sanctus, ut detur intelligi quoniam A spiritu est legis perfectio, eterna † remuneracio ⁊ peccatorum remissio, 10.*

[fol. 42 b, col. 2.]

A lombe was offered reuerently,
7 after þo fyfty day
The lawe was gefen [on] Synay
in fir to Moyses, in gode fay.

on the 50th
day after the
sacrifice of a
lamb, the
law was
given to
Moses on
Sinai;

9888

So in þo nwe testament
þo Holy Gost, As leuen we,
In fir þo fyfty day was sent
After þat Crist rose, leue 3e me.

so on the
50th day
after Christ
rose, the
Holy Ghost
was sent ;

9892

7 þus who-so will take entent,
ffor fyrst þo lombe may likened be
To Crist þat secund lombe was sent
7 sacrificed, as 3er was he.

Christ's
passion was
the sacrifice
of the lamb ;

9896

þen ryzt As Moyses law come
þo fyfty day next After þoo,
So Cristes gost in fir down come
To conferme þes lawes too.

9900

ll. 9875-76 are lacking.

9877 MS. kynges.

9884 MS. 7 deleted after gode.

* *Primo . . . perfectio is written in the margin.*

† na of eterna inserted.

9886 MS. fyfty corrected from fyfyty.

and the law was on Mt. Sinai, the Holy Ghost on Mt. Sion; þus sent wos lawe in Synay,
þe Holy Gost in Mount Syon,
þo laghe on heghe hille, as rede I,
þat oper in howse lyzt hom̄ opon̄. 9904

thus was the law perfected. So hit schewes wele be this
þat perfection of tho lawe
wos thurgh þo Holy Gost I-wis,
7 þeñ fulfilled, be clerkes sawe. 9908

*Spiritus plenitudo est mentis, perfectio muneris.**

By the Holy Ghost's coming we have an everlasting reward, as the gloss says. Be tho Holy Gost also
ffull reward euermoð lastynḡ,
As in tho glose Amonḡ moo
Is wretyn̄ pis worde wele Acordynḡ. 9912

that Christ's stay with his disciples for 40 days after the resurrection That ryzt As Crist on̄ erthe heñ
After his resurrexioun
ffaurty dayes wos in feñ
with his disciples, wete 3e moun, 9916

signifies the Church as it is, And steghe to heuen þo faurty day,
þat holy chirche may signefy
þat now endures to Goddes pay
to wyñ euerlastynḡ blis þer-by, 9920

and the 50th day means the reward God will send. So may þo fyfty day I-wis
signefy rewarde be resoun,
In quiche day kyn̄g of blis
Sende his gost to vs Adoun. 9924

*Item A spiritu sancto venit remissio.**

By the Holy Ghost's coming we have remission of sins: Also by þo Holy Gost pis day
ffelle remyssioun of our̄ syn̄,
And be gode skyñ preue I may,
As I thenke now er þat I twyñ. 9928

9904 MS. opon *deleted* after lyzt.

* *Latin written in the margin.*

9905 MS. day *deleted* after this.

9928 MS. þat *inserted*.

- ffor in þo fyfty 3er Alway
 Sum tyme was playne remissioun
 of Cristen thynges, As I shafl say,
 þat I may after be resoun 9932
 in the 50th
 year was
 always re-
 mission,
- Put þo spirituall 3er of grase
 to þo temperafl dede befor,
 ffor this remissioun vsed was
 ffrom Habrahames tyme euermoʒ. 9936
 ever since
 Abraham's
 time;
- Dettes, 3if ony oghyng weʒ,
 weʒ for-gefen weterly,
 Men that weʒ exilled comen neʒ [fol. 43 a, col. 1.]
 And weʒ restored thurgh mercy; 9940
 debts were
 forgiven,
 exiles re-
 called,
- 3if eny heretage weʒ lorne,
 þat 3er hit was geuen o3ayne;
 7 suche as in bondayge weʒ borne,
 weʒ made fre 7 þer-of fayne; 9944
 lost inheri-
 tance re-
 stored, the
 bond made
 free,
- Also such As weʒ þo deth worthi;
 weʒ delyuerd of presoun,
 now put we yche grase in hy
 to gostly playne remissioun. 9948
 and prison-
 ers released.
- ffyrst þurgh þo Holy Gost þis day,
 ry3t as dette forgeuen was,
 so weʒ synnes, sothe to say,
 hydde ouer-afl þer he toke plaas. 9952
 Through the
 Holy Ghost
 this day
 sins were
 forgiven,
- Als in this fyfty day I-wis
 synne[r]s wele repelled weʒ
 to mercy, þof þai diden amys,
 heʒ-to Acordes þo Sauter: 9956
 and sinners
 were re-
 called to
 mercy;
- Spiritus tuus bonus deducet me in terram rectam.*
- Also for heretage þat was lost,
 þat is erthely paradyse,
 Crist his blode 7 flesshe for vs cost,
 7 for þat heretage put in prise 9960
 in place of
 the lost
 Paradise,

9955 MS. a of amys inserted.

our inherit-
ance in a
heavenly
Paradise
was con-
firmed,

Heuenly paradyse vs to wynd,
And þis day sende his gost doun
to conferme þat he conð wynd,
ffor quyeche he tholed his passioun.

9964

*Ad Romanos viij^o: Ipse spiritus testimonium reddidit
spiritui nostro*, vt sumus filii dei. Sin autem filii,
7 heredes, 10.*

for God's
spirit wit-
nesses to our
spirit that
we are God's
sons,

Therfor Saynt Paule says expres
þat Goddis gost full of myzt
to our gost beres wytnes
þat Goddes sonnes we beñ be ryzt.

9968

and if sons,
then heirs
of the
heavenly
Paradise;

7 3if we beñ his sonnes all,
his Ayres we beñ of full ayge,
7 heuenly paradyse vs wilt fall
ffor to clayme for heretayge.

9972

as bondmen
were freed,
we are
delivered
from sin,

Also ryzt As bonde-men wer
þat 3er delyuerd All vnbozt,
So out of synne we beñ her
delyuered with þat God has wrozt.

9976

for God's
spirit brings
unfailing
friendship.

ffor quer-so Goddes gost shañ go,
þer is ffrensship þat will not faile,
Saynt Paule witnes þat hit is so,
þer Sathan may vs nozt Assayle.

9980

*Ad Chorentheos tercio: Vbi spiritus domini, ibi libertas,
10.*

** De iiij^{to} quociens missus est, videlicet apostolis.*

(4) Three
times the
Holy Ghost
was sent to
the dis-
ciples:

Now hit is to know ryzt
how ofte þo Holy Gost was sent
to his dysciples, as he lyzt
thries I fynde, now takes entent.

9984

before the
passion,
after the
resurrec-
tion, and at
Pentecost,

Befor þo passioun one tyme was,
And after þo resurrexioun,
Tho thrid tyme as this day thurgh gras [fol. 43 a, col. 2.]
x. dayes after tho Ascensioun.

9988

* MS. *saneto* deleted before *nostro*.

† De iiij^{to} &c. written in the margin.

þo fyrist for miracles, leue 3e may,
 The secound to releasse syn,
 þo thrid to comforde vs in tho fay
 þat sumtyme befor weŕ louse þer in.

to perform
 miracles, to
 release us
 from sin,
 and to com-
 fort us.

9992

*Primo missus est Ad faciendum miracula, secundo rela-
 xandum peccata, tercio ad confirmandum corda.*

ffyrst he sende hit hom to preche,
 7 ouer deuels to haue power,
 to keuer Añ þat þai myzt ouer-reyche,
 þo quyche in ony langour weŕ,

The spirit
 gave power
 to control
 devils and
 to heal the
 sick.

9996

And þos miracles myzt þai not do
 Saue only by þo Holy Gost,
 þerfor he graunted þat grase hom to
 to heele þer-by bothe leest 7 moost.

10000

*Mathei septimo : Si Autem in spiritu dei eicio demonia,
 10.*

Neuer-tho-les hit schwes nozt
 yche mon þat has gost in hym,
 bot wundes schyn be by hym wrozt
 to leene mon lyfe, er heyle, or lynd.

But all men
 who have
 the spirit do
 not work
 miracles ;

10004

*Gregorius : Miracula hominem sanctum non faciunt, set
 ostendu[n]t.**

ffor Saynt Gregory says this,
 þat miracles maken not A mon holy,
 Bot schwen þat he holy is
 7 godde wurches wonderly,

miracles
 make not a
 man holy,
 but show
 that he is
 holy,

10008

Ne añ men þat miracles don
 haue not in hom þo Holy Gost,
 ffor summe men saynd þat þai mone sone
 do myracles, 7 þer-of maken boost.

nor are all
 miracle-
 workers
 possessed by
 the Holy
 Ghost.

10012

* Latin written in the margin.

10007 MS. holy corrected from holys.

Domine, Domine non probavimus in nomine tuo, ⁊c.

God works
miracles by
his authori-
ty, angels
through
matter,

Bot God full of Autorite
dose miracles, takes þis in mynde,
Aungels be mater, leue 3e me,
haue Abulte of hit as I fynde;

10016

devils by
virtue of
precious
stones and
otherthings,

Deuelles be vertues kyndely
pat diuers thynges haue hom with-in,
of preciouſe stones 7 herbery
7 oper mater I con not myn;

10020

wizards by
the coun-
selling of
devils,

Nigramaunsirs done meruayllously
be preue consaylyng And wytte
of deuels pat wolden men distry,
quat þai don deuels techeñ hit;

10024

good Chris-
tians by
righteous-
ness, evil
Christians
by false
signs.

Goode Cristen men don wondres als,
Al be knawen ryztwisnes,
Eueñ Cristen men be signes fals
Semyng gode, full of falsenes.

10028

Christ gave
his spirit
when he
breathed
and said :
'Receive the
Holy Ghost
to forgive
sin.'

The seconde tyme his gost geue he
to his disciples aft in pees
quen he blwe 7 sayd, 'haue 3e
þo Holy Gost, syn to relese.'

10032

Accipite spiritum sanctum, quorum remisieritis, ⁊c.

But no man
may forgive
hidden sin
or mortal
sin.

Bot 3et no mon relese may
Preuee gylt in hert hydde,
or gilt pat bounden is ony way
In helle for to take stydde.

10036

Whoever
sins against
God must
have con-
trition,

And 3if men to God do trespas
As sennyng in tho Holy Gost,
heñ most contricion come in plaas
7 mercy of hym pat is moost,

[fol. 43 b, col 1.]

10040

and do
penance;

Or hit may not forgeuen be
As to tho payne hit is worthi,
bot þurgh penauns pert or preue
7 contricioun inwardely.

10044

10025 MS. wondres corrected from wondres.

10034 MS. hy deleted before hert.

- Bot ȝet wiȝ A confessour
 Assoyle queȝ A mon schryuen is,
 supposynȝ he tolde his errour
 of all þat he had done Amys, 10048 after confession a
confessor
absolves
supposing
that all sins
are told,
- ffor þo prest may do no moȝ
 þeȝ he þeȝ may seȝh in syȝht
 7 þat he schawes hym befoȝ,
 Assoylleȝ he is be way of ryȝt; 10052 for the
priest can
act only on
what is told
him,
- Bot of preue thoȝt with-in
 may no mon deme bot onely he
 þat shryues hym so of his synȝ,
 ȝif he worche be sotelte, 10056 but he may
not iudge
hidden
thoughts;
- perfoȝ his saule for to saue
 he geues hym penauns for to do heȝ,
 þat he in purgatory shuld haue
 gyf þat his synȝ punysshed weȝ, 10060 so he gives
penance that
would other-
wise be
exacted in
Purgatory,
- 7 sum penaunce temperaȝ
 he relesshes as for þo best,
 bot ȝet contricioun most come with-all
 other all his trauayle clene is lest. 10064 and cancels
some of the
temporal
penance;
but con-
trition must
be present.
- Tho thrid tyme was as this day Psalmus : spiritu oris
 þat God þo Holy Gost doun sent eius omnis virtus eorum. God's spirit
 to sadden homȝ fully in þo fay to strengthen came at
 to drede no dethe ne tourment. 10068 his men in Pentecost to
 faith and endurence.
- Saynt Austynȝ spekes of þis mater
 7 says, 'þo Holy Gostes gras
 is so mury in his maneȝ,
 þof he fynde tristes in þat plas, 10072 Augustine
says : 'The
grace of the
Holy Ghost
is so sweet
- 'He vnbyndes hit boutē beȝ
 7 turnes sorwe in-to solas,
 7 ȝif wylnyȝ waxen weȝ
 he wayues as thyȝȝ þat neuer was, 10076 that it
banishes
sadness,
consumes
evil long-
ings,
- 10046 MS. Amon. 10052 MS. of inserted and ryȝt corrected from orȝȝ.
 10067 MS. saddenȝ is underlined and solidari written in the margin by a
 later hand.
 10076 MS. wayues underlined and consumit written in the margin.

and destroys
fear, as was
seen in
Christ's
disciples.'

'7 drede he puttes clene oway,
oñ Cristes dysciples as wos sene,
ffor fro þat þis gifte wos geuen þis day
Mijt neuer mon turne hom for no tene.'

10080

Augustinus: Talis est gracia spiritus sancti, quod, si tristiciam invenerit, dissolui, Si desiderium iniustum, consumit, si tremorem, abiecit, id.*

† *De quinto qualiter missus est.*

(5) As to
how the
Holy Ghost
was sent,
he came
with noise
and in
tongues of
fire,

resting on
each man so
that the
others could
see them.

Now how þo Holy Gost send was
hit is io wete 7 know I-wis,
with sowene 7 dyñ þer in þat plaas
7 tonges of fir, leue wele þis,

10084

And þos tonges forthe-schawyn
syttyn, þat iche mon myzt see
his felawes oñ fir flaumyn,
As semed þer to þat meyne.

10088

*Sonus fuit repentinus, celestis, vehemens 7 replens, ut inferius
declarabitur, id.*

The sound
was sudden,
heavenly,
uplifting,
and filling:

That sowene wos sodayne, sothe to say, [fol. 43 b, col. 2.]
heuenly, heuyng vp 7 ouer,
7 fulfillyn, in gode fay,
As I shaft declar þes four.

10092

Spiritus sanctus nescit tarda molimina.†

sudden,
because the
grace of the
Holy Ghost
cannot come
slowly;

Sodayñ hit wos securly,
ffor þo Holy Gostes gras
is radde 7 con not come slawly
per-as he will take his plaas.

10096

heavenly,
for it makes
those who
have it
heavenly;

Heuenly also wos þat sowene,
ffor qwo-so hit is to sent
is made heuenly be resoun
of heuenly thyn, als fully kent.

10100

10080 MS. to *deleted after* for and no *interlined*.

* Si *corrected from* Se.

† De quinto, &c., *written in the margin*.

10081 MS. g *deleted before* holy.

‡ *Latin written in the margin*.

*Vnde vehemens, quasi rehat mens.**

Heuen[g] vp hit was also
ffor erthely luf engendret hit
7 wayued als euer-lastyng woo,
And' wrojt full wele in monnes witte.

uplifting,
for it en-
genders love
and destroys
wee;

10104

Also hit was fulfillyng,
ffor þo Holy Gost Al-way
fulfilles hom þat he is In lengyng,
As by this clause know mon may:

and filling,
for the Holy
Ghost
always fills
those in
whom he
dwells.

10108

*Repleti sunt omnes spiritu sancto.**

Thre maner fulnes, wele I fynde,
7 tokenes of plente also
was in þo Apostelles mynde
quen Goddes gost was in hom poo.

Three tokens
of fullness
showed in
the apostles:

10112

Þe fyrst songe made no sowene
After þo fyrst sowene down comyng,
As schawes boþe in touȝ 7 tone
A full tynne wiff sowen no thyng.

they made
no sound,
as a full tun
will not
resound,

10116

*Iob septimo: Numquid mugiet bos, cum Autem presepe
plenum fuerit, id.*

ffor an ox, as Iob says heȝ,
wiff not lowe quen cracche is fulle,
no moȝ dos mon in no maner
quen he has al thyng þat he wiff

and an ox
with full
manger will
not low, nor
a satisfied
man speak

10120

7 crache of his hert full of hay,—
queche hay I call þo Holy Gost
þat makes althyng to his pay,—
hit nedes not to crie ne boost

when the
manger of
his heart is
full of the
hay of the
Holy Ghost,

10124

Ne nojt to sowene, as I say,
ffor purgh þat lorde of myȝtes moost
impaciens is put away,
He dredes for no kynges hoost.

for he
dreads no
king's
army;

10128

* *Latin written in the margin.*

10101 MS. reads Heuenly for Heueng.

so the
apostles
even in great
trouble
made no cry,
 þis token haden truly
 þo Apostels euerychoñ,
 ffor in Angre 7 grete ny
 Cry ne boost made neuer one,

10131

but went
gladly to
mourning
men.
 Bot wentyñ glad 7 murely
 to moñ makynge hor moone,
 þo Holy Gost so graciously
 in all godenes has hom begone.

10136

*Ibant gaudentes in conspectu consilii, quoniam digni
habeti sunt, vð.*

The dis-
ciples could
not be fuller
than they
were;
 þo secunde signe of fulnes was
 þat in þo dysciples coñ aper,
 of þo Holy Gostes gras
 No fuller myzt þai be þen þai weð.

10140

when a
vessel is full
of one liquid,
another may
not enter;
 Goode ensample per-by take mon may [fol. 44 a, col. 1.]
 be A vessel þat full is
 of one lycour, in gode fay,
 And-oper will not in Iwis;

10144

so filled with
the Holy
Ghost they
could not
receive sin;
 Also þo Apostels all
 þat full weð of þo Holy Gost,
 of wordly fulte myzt þai nozt fail
 ne blyndet be wit deuels boost,

10148

since they
tasted
heavenly
sweet,
worldly
good had no
charm,
 7 for þai haden so full sadde tast
 of heuen swyetnes hom with-in,
 worldly wele was waxen wast,
 þo deuett no wille had hom to wyñ.

10152

Yssay: Plenus sum 7 ideo holocausta, vð.

and this was
shown
 And þat schwed wele be one thyng
 þat þo Apostels vseden heð
 After þo Holy Gost comynge
 quyll þat þai to-geder weð,

10156

10150 MS. *First e of swyetnes inserted.*

ffor nothyng propre haden pai,
 of all þat euer hom geuen was
 In comune dalt was day for day,
 none calles his of þat he has.

by their
 holding all
 things in
 common.

10160

*Nullus suum Aliquid esse dicebat set erant illis omnia
 communia, 10.*

Tho thrid thyng of fulnes was,
 3if A vessel so full be
 þat hit go ouer, 3e sene wele this,
 þer semes shulde be full plente;

If a vessel
 runs over,
 it must be
 full;

10164

So þo Apostels holy loȝ
 ouer schedde, 7 þer-of oper tokenȝ,
 ffor mony one þat leueden not befoȝ
 folweden hom 7 filthe for-sokenȝ,

so the
 apostles'
 teaching
 overflowed
 and many
 believed,

10168

ffor Petre preched þat ilke day
 7 conuerted, leue 3e me,
 thre thowsand 7 moo to þo fay,
 In holy writte as rede we.

for Peter on
 that day
 converted
 over 3,000.

10172

Perfoȝ þo Holy Gost wele may
 to A water likened be
 þat out of paradise rennes ay,
 Fisoun one of fauȝ is he,

The Holy
 Ghost is
 like Pison,
 a river of
 Paradise,

10176

þeȝ that water has pis kynde
 certayne tymes of þo 3eȝ,
 iche londe befoȝ 7 behynde
 to ouer-flete hom all in feȝ,

which over-
 flows its
 banks at
 some seasons

10180

7 with þat flode, as I fynde,
 ffrutes springen fer 7 neȝ,
 So doȝ þo frutes in monnes mynd
 be Goddes gost in gode maneȝ.

and makes
 fruits grow,
 like the
 fruits of
 God's spirit
 in man.

10184

Ecclesiastice xxiiijto: Qui impletus est Plisyn sapiencie.

[r] s[i]c[ut].*

0166 MS. þat deleted before oper.

* MS. Sēdo.

Secundo in [l]inguis [ig]neis.*

The spirit
was sent in
tongues of
fire,

þo secunde maner send he was
In tongues of fīr, as rede we,
of quiche sendyng for our solas
takes now hede to poyntes thre.

10188

which I will
discuss
under
tongues of
fire, under
fire

ffyrst is for to wete heŕ
In tongues of fīr quy he was sent,
Tho secunde quy in þat mater
moŕ þeñ oþer elyment,

[fol. 44 a, col. 2.]

10193

and under
tongues.

þo thrid quy þat in tonge come he
moŕ þeñ in membres oþer moo
declar I will, as ȝe schyn see,
bot fyrst to brennyng tonges go.

10196

He came in
burning
tongues, for
burning
men should
preach burn-
ing words;

ffor thre causes he coñ Apeŕ
in brennyng tonges vs to teche,
þo fyrst þat suche as brennyng weŕ,
brennyng wordes shulden preche.

10200

a burning
law must be
preached, as
Bernard
says:

Tho second, for þai shulden also
preche of brennyng lawe of londe,
Saynt Bernarde spekes of þes too
ffrom bale to put hor hertes of bonde.

10204

*Bernardus: Venit spiritus sanctus in linguis igneis, vt
linguis omnium gentium verba ignea loquerentur †,
7 legem igneam lingue ignee predicarent, 12.*

'The Holy
Ghost came
in tongues
of fire that
with the
speech of all
nations he
might heal
us.'

He sayd, 'þo Holy Gost come down
with tongues of fīr, þat with þo speche
of all maner nacioun
he myzt be our lyues leche.

10208

'And with þos langayges ay be boun
7 tongues of fīr synneles to [pr]eche
be preued predicacioun,
And langaye schuld not be to seche.'

10212

* Written in the margin.
10210 MS. cleche.

† MS. 7 c. deleted after loquerentur.

þus with all tonges preched was
wordes of fiȝr all fully,
queche fiȝr of þo Holy Gostes gras
sadde luf 7 tru may signefy.

Thus in all
tongues
were
preched
wordes of
fire meaning
true love,
10216

ffor no thyng may lykened be
so wele to fiȝr as sadde luff may,
ffor þeȝ-as sadly rotes he,
As fiȝr hit brennes in gode fay.

for nothing
is so like
fire as true
love.
10220

Tho thrid cause quy he come so
In tonges of fiȝr may wele be this,
þat þai shulde bothe one 7 moo
to preche þo faithe nothyng Amys,

The spirit
came in
burning
tongues to
remind
them to
preach the
faith
10224

Be þo Holy Gost wele poo
þat verray faithe bothe wos 7 is,
7 noȝt to drede þo deuceȝ ouȝr foo
to faile in hit be no fayntise,

by the Holy
Ghost and
not dread
the devil;
10228

7 þat þai shuld suppose no way
be hom-selffe þat vertu was,
bot Goddis gost in hom verray
wroȝt all hor crafte in hor caas,

they might
not suppose
that they
worked by
their own
strength,
10232

7 also þat all meȝ shulden knawe
þat Goddes gost wos in hoȝd pitte,
ffor boute seche sleght for to schawe
to meene wos any monnes wyte.

but they
should all
know that
God's spirit
was put in
them.
10236

*Quare potius in igne quam in alio elemento propter
tres causas 10.*

Now shyȝd ȝe know quy he wos sent
In lykenes of fyȝr as this day
moȝr þeȝ in oȝer element,
mony resons schwaȝ I may.

The spirit
came in fire
rather than
in another
element
10240

to þo fyrst now takes entent,
þat lykened is in gode fay
To fiȝr kynt, As I am kent,
be seven skylles full verray.

for seven
reasons:
10244

[fol. 44 b, col. 1.]

10229 MS. þai corrected from þaii.

he makes the high low through fear,
 ffor þing þat hegh is meke he mas,
 So dos fir be way of kynde,
 be gyfte of drede þat mon has
 in quych he entres, as I fynde. 10248

he makes the hard soft by mercy; he gives light in darkness;
 Harde thyng also softe he mas
 be gyfte of mercy, takes in mynde,
 7 geues lyzt also to thester plas
 purgh wytt puttyng derknys behynde. 10252

he restrains the foolish by counsel; he stiffens the soft by strength;
 thyng þat ouer-fletes be foly
 be gode consayle restraynes he,
 Softe þing he saddens securly
 be strengthe of kynd, leue 3e me. 10256

he cleanses of rust through understanding;
 7 ryzt as fir mas metal cler
 7 all þo ruste puttes oway,
 So dos he with-oute weer
 be gyfte of vnderstondyng Ay. 10260

and he stretches upward by the gift of wisdom.
 He strengthes vpward fer 7 ner
 be gyf of wysdome mon to pay,
 As I in Latyn rede wilt her,
 7 after in Englysshe mor verray: 10264

*Spiritus ad modum ignis Alta humiliat per donum timoris
 7 mollet dura per donum pietatis, illuminat obscura
 per donum sciencie, restringit fluenta per donum
 consilii, solidat mollia per donum fortitudinis, clare-
 ficat metalla per donum intellectus, sursum tendit
 per donum sapiencie, vt expressius declarabitur in
 lingua materna.*

Primo Alta humiliat per donum timoris.

He makes the haughty meek, as fire brings down all things;
 fyrst he says þo Holy Gost
 mas thyng meke þat is heghe,
 As fir abates alway boost
 of all thynges þat hit comes neghe. 10268

10255 MS. saddens underlined and solidat written by a later hand in the margin.

þeñ calles þo clerke þis gyfte of drede
þo proude mon dredes noght befor,
drede of God he most haue nede
thurgh þo Holy Gostes loʒ.

the gift of
fear is the
fear of God,

10272

So þat ryzt As oþer fir heʒ
Mas drede qwer-so he entres in
And mekes mon, in þo selfe maner
gostly fir ay feres syn.

that like the
fear of fire
frightens
sin.

10276

Secundo Item mollidat dura per donum pietatis.

The secund kynde þat þo fir has
he mas harde thyng softe to be,
þo Holy Gost so þurgh his gras
harde hertes mas softe, 3e schyn see.

He makes
hard hearts
soft,

10280

As of Saynt Paule þat wykkeð was
gode ensample take mone we,
ffor heuenly fir stroke in his face,
he preched þo faythe with hert fre;

as Paul's
hard heart
was softened
by the
heavenly
fire that
struck his
face;

10284

Per-for caſt I may in this case
suche A gyfte of pite,
þat one harde hert softened has,
ffo[r] harder hert had none þeñ he.

this is the
gift of pity.

10288

Tercio illuminat obscura per donum sciencie.

Also fyr lyzttenes thesternes,
As we mon bodely se in syzt,
þo Holy Gost þurze his godenes
in our saulis mas gostly lyzt;

[fol. 44 b, col. 2.]

As fire
lightens
darkness,
the Holy
Ghost with
goodness
lights our
sauls

10292

Be gyft of connyng þat most be
þat þurgh þo Holy Gost wos sent,
ffor thurgh his gras connyng ben we
ffro þat he be lyzt in ouʒ entent;

by the gift
of know-
ledge,

10296

ffor þeñ al sleztes we moun see
þurgh quich Sathan may be schent,
And connyng foly to flee
And in tho faythe to ben feruent.

to see
Satan's
wiles, to
flee folly,
and to be
servent in
the faith.

10300

10289 MS. te of lyzttenes inserted.

Quarto restringit flueda per donum concilii.

Fire masters
all other
elements
except air.

Also tho kynde of fir is this,
to maystre oper elymentes,
Saue only Ay^r or wynde I-wys,
All pai enpayren be his presence.

10304

If a man is
proud, God's
spirit turns
him to the
right,

So 3if A mon oght to proude be
ffro pat Goddis gost be in hym lyzt,
be gode consayle shwes he
7 rebelnes turnes into ryzt.

10308

and by God's
counsel,
folly is
restrained to
truth.

And thyng pat be foly is ouer-flette
Restrayned is be gode resoun,
And be sadde sothenes in hert sette
be counsayl from Crist comen down.

10312

Quinto solidat mollia per donum fortitudinis.

Fire stiffens
soft things;
so heavenly
fire estab-
lishes the
wavering,

Also fir mas softe thyng harde
be strengthe pat he has in his kynde,
So heuenly fir thyng all frowarde
In faythe he saddes, as I fynde,

10316

for before
his coming
the dis-
ciples were
faint of
heart

Be full strength pat he in hym has,
As be ensample mon may see;
ffor er þo Holy Gost send was
ffaynt 7 freyle was þat meyne,

10320

and weak
in faith.

7 in þo byleue was sadde none
Tyll þis fir was from heuen sent,
bot þen sadde pai we^r yche one,
pat chaunge myzt no thyng hor entent.

10324

Sexto clarificat metalla tollendo rubiginem per donum intellectus.

As fire
cleans metal
of rust, so
God's spirit
cleans the
rust of sin

Also fyr mas metall cle^r
And puttes þo rust all clene oway,
So Goddes gost with-oute we^r
clanses ruste of synne in fay

10328

10305 MS. Amon; to inserted after oght and deleted after proude.

Be gyfte of gode vnderstondynge
 sende be Goddes gost Adoun,
 þof our flesshe haue foule fondynge
 þo fendes affray has no faysoun,

by the gift
 of under-
 standing ;
 the fiend
 avails not
 in tempta-
 tion,
 10332

ffor thurgh þo Holy Gostes grase
 we persayuen Apertly
 7 vnderstonden h[i]s manas,
 he dresses hym vs for to dystry,

for by the
 Holy Ghost
 we perceive
 his wiles,
 10336

7 we feghten ogayn hym in þis cas
 fleyng fer fro þat foly
 þat he proferes in þat plaas
 to enpayr vs Apertly.

and we flee
 his folly.
 10340

Nota de septimo per donum sapientie. [fol. 45 a, col. 1.]

Also fyr be way of kynde
 A steme has allway vp-steghynge,
 So fares þo Holy Gost I fynde
 And heuenly fir in hert feghtynge,

As fire
 steams up-
 ward, so
 does the
 Holy Ghost,
 10344

for quyll he brennes in monnes mynde
 Tho hert is towarde heuen hyghynge,
 þo deuell may not þat bonde vubynde
 quyll þat fyr is vp-steghynge.

for while he
 burns in
 man's heart,
 the devil
 has no
 power ;
 10348

Perfor þis fir may called be
 Tho gyfte of wysdome And of wytte,
 ffor full wysdome engendret he
 In monnes saule þurgh strengeth of hit.

this is the
 gift of
 wisdom.
 10352

*Secunda causa quare apparuit in specie ignis potius
 quam in Alio elemento sumitur penes sue deitatis
 excellenciam, id.*

The secunde cause quy he doñ went
 In fir lykenes to mon-kynde
 helder þen in oþer element,
 I shañ declare now as I fynde.

The spirit
 came in fire
 10356

10335 MS. reads has for his.

10345 MS. þo deuell deleted before for.

10355 MS. helder explained in the margin as raper.

because fire
is more
excellent
than the
other ele-
ments in
three in
ways :
ffor fiſ is moſ excellent
in thre maners, take pis in mynde,
þeñ ony otheſ elyment,
And moſ curiouſe in his kynde, 10360

in ſhape,
for nothing
is fairer
than fire ;
In ſchappe, in ordre 7 vertue eke.
7 in ſchappe I ſhall ſay quy,
ffor fayrer þeñ fiſ no mon may ſeke
þer leghtnes none ſo loueley ; 10364

in order,
because
nothing is
higher than
fire ;
Be ordre alſo preue I may
hit paſſes otheſ mony moo,
ffor herſ þeñ oþer fiſ is Ay
In ſettyng 7 doynge eke alſo ; 10368

and in vir-
tue, for it
masters the
others.
7 vertu hit has alſ weterly
moſ þeñ þeſ otheſ thre,
7 ſtrengthe þer he comes by
to mayſtre hom all, leue 3e me. 10372

The Holy
Ghost ſur-
paſſes all
ſpirits in
fairneſs, in
ordre,
So fares hit of þo Holy Goſt
of fayrenes he paſſes all,
7 in rewle 7 ordre alſ is moost
ffor of All goſtes he is wail, 10376

and in
virtue,
And of vertue weterly
So excellent þer may none be,
As * in Latyn preue will I
ffor clerkes be Autorite : 10380

*Sapiencie Septimo: Primo dicitur spiritus sanctus non quoin-
quatus, pro secundo capit omnes spiritus intelligibiles,
pro tercio habens omnem virtutem, 10.
Tercio sumitur penes multiplicem proprius efficaciam.*

Fire has
four natural
characteris-
tics :
Tho thrid cause wele taken is
ffor kyndely profet þat fiſ has,
And fauſ kyndes he has I-wis,
Reherſe I will now in this plaas. 10384

10367 A later hand has underlined herſ and written higher in the margin.

10379 MS. As I in.

*Ignis iij^{or} habet naturas, videlicet vrit, purgat,
calefacit, illuminat, 10.* [fol. 45 a, col. 2.]

ffir purges, lyghtes, hetes, 7 brennes,
Añ þes fauñ kyndes has he,
So heuenly fyr brennes synnes
Tho selfe maner, as 3e schyñ see.

it purges,
lights, heats,
and burns.
So heuenly
fire burns
sins,

10388

ffor heuenly fir brennes synne
heñ-to Acordes prophecy,
on quiche in Latyñ I shall myñ
þat speke þo prophet Zacary:

as in the
prophecy of
Zacharias.

10392

Zacarias: Per ignem vram inter eos, sicut vritur Argentum.

Item vre renes meos 7 cor meum, 10.

Also þis heuenly fir in fay
purges hertes þat hit comes in,
As tho prophete prays ay,
ffrom temptacion for to twyñ,

It purges
hearts; the
prophet
prays to be
kept from
temptation,

10396

ffor this fir will come no way,
þer baret is, till bale blyñ
7 þat plas purget al to his pay,
er he take sesoun þer er wos syñ.

for this fire
will not
come till sin
is purged.

10400

*Issay iij^{to}: Si sanguinem Ierusalem lauierit de medio
eius in spiritu Iudicii et Ardoris.*

Also þo Holy Gost wele heytes
þo saules in queche he tas seyson,
ffor gostly fir añ godenes getes
In moñ Amendet, triste 3e mone.

The Holy
Ghost heats
souls, for
spiritual fire
amends
men.

10404

*Ad Romanos xii^o: spiritu eruentes.**

Here-to Acordes Gregory
And says, 'þo Holy Gost come douz
In fir to put Away in hye
All coolde 7 foule corrupcion,
'And God forthires ay þat fyr
Thurgh his endles mercy
Ay moñ 7 moñ to gode desir,
7 moñ to leue deuoutely.'

Gregory
says: 'The
Holy Ghost
came down
in fire to put
away cold
and corrup-
tion,
and God
helps that
fire towards
good desire.

10408

10412

10396 MS. ffrom corrected from fflorom. * Latin written in the margin.

Gregorius: In igne Apparuit spiritus sanctus, quia ab omni corde quod replet, torporem frigoris excutit 7 hoc in desiderio sue eternitatis accendit, 120.

Item spiritus sanctus illustrat ignorancias. [fol. 45 b, col. 1.]

The Holy
Ghost
enlightens
hearts to
know the
unknown,

Also, As I shaft now schew,
þe Holy Gost dose maystry,
leghtnes hertes for to know
vnknewen thyng Alþ fully;

10416

as fire makes
a man see
in the dark-
ness.

Ryzt As fir is to vs lyght
And in thesternes mas wele to se,
þo heuenly fir mas hertes bryzt,
Of thyng vnknewen wise to be.

10420

Sapiencie ix^o: Sensum Autem tuum quis sciet, nisi tu crederis sapienciam 7 miseris spiritum sanctum tuum de altissimis.

Solomon
asks to know
God's wit,

Therefor Salomon here in sight
As wytty 7 wyse As was he,
he Askes heuenly God almyght
To know his wytte, what way schyn we,

10424

as we may
know it
through the
spirit.

Bot only 3if he send vs down
ffrom heuen his gost þurgh his grace
To teche ws pat we know moun,
sadde wytt o3ayns Sathanas.

10428

*Ad Corentheos Secundo: Nobis autem reuelauit * dominus per spiritum sanctum, 120.*

[Quart]at causa quare potius Apparuit in specie ignibus quam in alio elemento sumitur Amoris ipsius naturam 120.

The Holy
Ghost ap-
peared in
fire rather
than in
another
element,

Tho [furthe] cause quy he Apered
helder in fourme of fir this day
þen in other element, As I am lered,
As clerkes techen sothe to say.

10432

10413 MS. c deleted after now.

10414 MS. þe corrected from The.

* MS. releuauit.

† MS. Tercia.

10429 MS. thrid.

10430 MS. helder underlined and rather written in the margin by a later hand.

- ffor this skylle taken is truly
two maner kynde of his grete luf,
ffor luff fyr may signefy,
And luff is A gost Abuff. 10436
- Be thre skylles fynde I may,
quy luff to fyr lykened is;
Tho fyrst for fir is steryng Ay,
So dose tho Holy Gost Iwis, 10440
- ffor qwo-so he fulfille in fay,
he mas hym to meene not Amys,
In gode wurchyng to be alway,
ffor Gregory wele preues this: 10444
- Gregorius: Numquam est Amor dei ociosus. Operatur enim magna si est. Si autem operari negligit, Amor non est, 10.*
- 'ffor Goddes luf', says Gregory, [fol. 45 b, col. 2.]
'Is neuer-mor ydell, leue 3e me,
Bot worches All-way wonderly
In iche plase per-as is he. 10448
- 'And 3if pat luff be neglegent
ffor to wurche wyt gode wille,
hit is no luff verament
ffor luff con not holde hym stille.' 10452
- Tho secunde skylf schaw I may
Quy luff And fir beu sette in fere,
ffor of All elementes in fay
worhiest hit is 7 moost de, 10456
- And most in syght sothe to say,
And leest hit is As of matere,
So fares tho Holy Gost Alway
Tho selfe mane, As 3e schyn here. 10460
- ffor what mon so full-fylled ys
Of tho Holy Gostes luff,
To erthely thyng no hert has he
Bot wilnes heuenly blis Abuff, 10464

because fire
signifies
love.

Love is like
fire in three
ways: it is
active like
the Holy
Ghost,

for whoso-
ever is filled
with him
does good
works,

as Gregory
says: 'God's
love is never
idle but
works every
where won-
drously;

if love is
negligent, it
is no love.'

Like fire
love is the
worhiest of
the ele-
ments,

greatest in
space, but
least in
matter;

whoever is
filled with
love of the
Holy Ghost
longs for
heavenly
bliss;

he has small
desire for
the world,
but much
for spiritual
things.

And liteſſ wille to þo worlde he has
Bot meche to thyng̃ that gostly is,
Suche is tho Holy Gostes gras
And lykened̃ wele to fiſ I-wis.

10468

Firo has
three other
qualities ;

The thryd skylle now takes hede,
ffor thre thynges, As I fynde,
That fire has, As I schaff̃ rede
Qwyſt this mater is in mynde.

10472

it makes
high things
bend down ;
it tends
upward ;
and it com-
bines ex-
cesses.

ffyrst fiſ makes hegh̃ thynges to encline,
And vpward̃ also draghes he,
ouer-fletyng̃ with-owten pyne
he geders to-geder, leue 3e me.

10476

Love has
these three
qualities as
Denis says :

By þes iii vnderstonde I may
iij maner of strengthes þat luf has
lyke to þes iij, sothe to say,
As Denys clerke mynde mas :

10480

*Ignis habet alta inclinare, sursum tendere, fluida adunare
7 congregare. Dionisius in libro de diuinis nomi-
bus: Amor habet triplicem vim videlicet inclinatio-
nem eleuatiuam, 7 concordatiuam.*

' Love draws
down the
lofty, for
thou mayst
love the
most famous

ffor luf has strenght̃ to draghe dowñ
thyng̃ þat is hegh̃ myztily,
ffor to haue neuer so grete renownd̃
luf may thow hym̃ bonerly,

10484

and love
avails above
battle :

Hel[d]er þeñ batayl to be bownd̃, [fol. 46 a, col. 1.]
to encline all̃ curtesly
to all̃ thyng̃, þat is resoun
ther oth̃r waye fayles fullely.

10488

Amor habet vim eleuatiuam.

love exalts
the lowly,
as we see
great lords
do ;

Also luf makes loghe thyng̃ hegh̃,
be many wayes moñ may se,
As meñ þat beñ grete lordis negh̃,
who-so is lufd̃, oñ heght gos he.

10492

10465 MS. 1 of worlde inserted.

10467-8 MS. reads these two lines in reverse order, but marks l. 10468 B,
and l. 10467 A.

10488 MS. waye corrected from wayes.

Item habet vim concordatiuum

The thrid vertue pat luf has Euen 7 euen he brennes in feſſe, thogh wrath be 7 manas, luf maystres hom in meke maner.	love burns evenly and masters wrathful threats.	10496
<i>Inclinatiuum, quia inclinat superiora inferioribus, Ele- uatiuum, quia eleuat inferiores superioribus, concorda- tiuum, quia concordat equalia equalibus.</i> Dionisius.		
Thes thre maners of strenght luf has In seche men as the Holy Gost fulfilles prugh his grace, ffyrst he abates all hor bost.	The Holy Ghost gives these three virtues of love,	10500
To wyne hom to grete mekenes 7 forsakyng of hor wille, Nozt takyng honouſe ne heghnes bot Goddes plesaunce to fulfille.	making men lowly for God's pleasure,	10504
Also þe Holy Gost is Aye vp-hevyng as fir is in kynd, 7 also, as I con say A litell befor as 3e mone fynd,		10508
ffor þe Holy Gost vp-heues Mennes hertes forto dys[yr]e heuenly blis, þe-by hit preues pat verray luf is heuenly fir.	men's hearts to discern heavenly bliss,	10512
All men pat entres with-inne, ichon to oþer he mas deſſe, trew to be 7 neuer moſt twynne, As by ensauple men may leſſe	and making those he enters true to each other	10516
Of maters pat men moven mynne, pat all tourment with hert enter Sufferd, er þai wolden synne, ffult stydfastly in this world heſſe,	and stead- fast like the martyrs.	10520
And pat suffrauns most nede be by vertue of þe Holy Gost, pat with so stabull charite In myschef to luf hym most.		10524
10510 MS. distrie.	10516 MS. may corrected from mon.	

*Quare spiritus sanctus potius apparuit in lingua quam
in alio membro iij^x est ratio, unde patet et
supra. de iij^o.*

The Holy
Ghost ap-
peared in
tongues for
three
reasons :

Now whi þe Holy Gost to-day
Appert in tonges helder heŕ
þeñ in oþer membres, I shaŕl say
thre causes conable 7 cleŕ.

10528

man's
tongue is
cruel as fire,

The fyrst, for monnus tong is ay
As helle fir cruell 7 fere,
ŕaumynḡ for to make Afray,
noñ othre membre in þat maner,

10532

hard to rule
by the un-
stable, and
profitable
when mas-
tered.

fful hard for to rule oryzt
þer monnes hert weŕ oght vnstable,
7 hit maystret is thurgh myzt
A membre wonder prophetabuŕ.

10536

Iacobus: Lingua nostra est ignis vniuerse iniquitatis.

[fol. 46 a, col. 2.]

So the Holy
Ghost came
to burn out
hell-fire,

Therfor syn tong is flawmynḡ so
with brennyḡ fyr of grete foly,
Goddis gost þo in con go
hell-ŕir for to dystry.

10540

and make
our tongues
reasonable.

Sythen þat hit among membres mo
wos wroght to rule resonably,
heuenly fyr most breñ þat fo
As dyd this day feruently.

10544

James says :
'All beasts
and birds
may be
mastered

Saynt Iames spekes wele of this
in A pistell þat he mas
7 sayes, 'all bestes 7 foles I-wis
to be maystred now wille has

10548

by man, but
only by the
Holy Ghost
may we
master the
tongue.'

Thurgh mon to hym grauntyd was,
bot to tempre tong no bote is
Bot prugh the Holy Gostes gras.
þerfor hit nedis soueraignys

10552

10552 MS. soueraignys corrected from soueraignes.

The Holy Gost for to reule hit
helder þeñ oper, As sayd I
Acordynȝ to þe Apostels wyt :

The Holy
Ghost rules
it better
than any one
else.

10556

*Omnis [n]atura bestiarum, volucrum, serpen-
cium 7 cetero-
rum animalium doma[n]tur 7 domita sunt [a] natura
humane ; lingu[am] hominum nullius domare potest ;
inquietum malum, plenum mortifere veneno, 10.**

Iacobus iiij^o.

In tonge also Apperet he
to betokeneð þat hit was nede
Prechoures wele tonget for to be,
ffor to hoñ mon most takes hede

10560

He appeared
in tongues
to show that
preachers
should be
well-spoken,

That helle-fyr thenkes for to fle
7 wille to do gode riȝt As God bede,
In iiij maners As ȝe schyn see,
As I shaft Apertly rede :

10564

who hope to
flee hell-fire
in four
ways,

*Predicantibus necessarium est lingua spiritu sancto repleta,
quia facit eos loqui feruenter, confidenter, multipliciter
7 vtiliter, 10.*

ffyrst þe Holy Gost hom made
To preche brennandly aboute,
ffor thurȝ þe vertue of hit þat þay hade
luff 7 will no mon to doute,

10568

They should
preach
feruently,

Slauthe was clene put Away
ffor hertes in luff weñ so brennyng,
herto Acordes, As I shaft say,
Saynt Bernard of his dovn-comyng :

10572

for sloth
was de-
stroyed at
his coming,
as Bernard
says :

*Venit spiritus sanctus super discipulos in linguis igneis ut
verba ignea lingue ignee predicarent. Bernardus.*

‘The Holy Gost,’ he says, ‘come dovn
opon þe Apostils all in fer
In tonges of fyr, to make hoñ bowñ
brennyng wordes meñ to heñ.

10576

‘The Holy
Ghost came
to make the
apostles
teach in
tongues of
fire burning
words ;

l. 10556 lacking. * MS. creatura . . . domitatur . . . et . . . lingue.

10567 MS. þat þay corrected from pay.

a burning
law, which
should
endure in
men's
hearts.'

'And þos tonges of fyr brennyng
shulden preche þe lagh of fyr in fay,
As who-so say with carefull hert lengyng,
ffor fyr ay lenges whil he may.'

10580

Et facit eos loqui confidenter 7 Absque pusillanimitate.

[fol. 46 b, col. 1.]

They should
preach
steadfastly;

Also þe Holy Gostes myzt
mad' all þe ioyfull cumpany
with-owten faynt hert day 7 nyzt
ffor to speke tristely.

10584

they were
so full of
the spirit
that they
might say
whatever
they liked.

Her-to Acordes holy writte,
7 thai speken with grete tryst
ffor thai weren fyllet full of hyt,
thai myghten say what-se' hom lyst.

10588

*Quarto: repleti sunt omnes spiritu sancto et ceperunt
loqui cum fiducia.*

Actuum apostolorum.

They should
speak in
many lan-
guages,

Also the Holy Gost comyng
mad hom to speke in mony maner,
ffor in all languages þai we' connyng,
men of all nacions for to le'.
.

10592

as the scrip-
ture says.

Holy wrytte is A-cordyng
to this, as 3e sone schyn [her]e,
þat Goddis gost mad hom spekyng
with diuerse tonges all enter.

10596

Actuum apostolorum secundo: Ceperunt loqui variis linguis.

They should
speak pro-
fitably, to
make men
strong in
suffering
wole.

Also he shewid' prophitably
ffor monnes edificacioun,
ffor all men wexen bygge þer-by
to suffre bale fully bowen.

10600

Ysaie lxxxijº: Spiritus domini super quod vinceret me.

The Holy
Ghost
appeared
when the
apostles
were seated
to show
justice and
rule.

The thrid maner Apperit he
whil þe Apostils we' sytting,
in tokenyng At þat fraternite
shuld be iustis 7 hegh kyng,

10604

10594 MS. reads se for here.

ffor queñ-so-euer A Iustice oght shall deme
he syttes al-way as meñ movñ se,
perfor to sette h[yt] wold by-seme
in takynḡ þat Autorite.

In judge-
ment a jus-
tice is
seated; so
in taking his
authority he
should sit.

10608

ffor fauṛ Autorites þat day
he graunted hom queñ he send his gost,
the fyrst to forgyf synne Away
to all purgh God of myghtes most:

God granted
them four
authorities:
power to
forgive sins,

10612

*Iohannes vij^o: Accipite spiritum sanctum, quorum remi-
seritis peccata, dimittuntur eis, id.*

*Secunda prerogatiua data apostolis per spiritum
sanctum videlicet Sapiencia.*

The second prerogatyf þat his gost sent
wos wysdom to deme mon 7 wyfe,
ffully perfor þai weṛ kent
to teche þe pepiḡ to lede gode lyfe:

wisdom to
judge man
and woman,

10616

*Isay xij^o: Ponam spiritum meum, iudicium gentilibus,
id.*

Tercia prerogatiua videlicet humilitas.

The thryd wos mekenes in tholyng,
of which þe gost gaf hom grase
to suffre wrong in all thyng,
And chonge hor purpose in no case,

meekness to
endure
suffering,

10620

*Numeri q^o: Dabo eis de spiritu sancto, qui in te est, vt
supportent omnis populi.*

Quarta prerogatiua videlicet humilitas 7 pulcra, id.

So weren þai Also sad 7 meke
prugh vertue of þe Holy Gost.
þe furthe vertu þai haden eke
ffair speche prugh hym þat is most.

[fol. 46 b col. 2.]

and fair
speech.

10624

Iob xxv^o: Spiritus domini ornavit celos rectos.

Thes fauṛ wyñ wele beseme
in All domes-meñ for to be,
Autorite full for to deme,
wysdam 7 mekenes, leue 3e me,

All judges
should have
these vir-
tues, autho-
rity, wis-
dom, meek-
ness,

10628

10607 MS. he.

and easy
speech,
without
haste or
uncertainty. And esy speche Also to haue,
Noo hastynes ne cruelte,
not to know queche he wilþ saue.
To þe sext poynt now go we.

10632

*Nota de sexta. Ad quos missus est, ad discipulos, quia
fuerunt spectacula mundi.*

(6) As to
those upon
whom the
Holy Ghost
was sent,

The sext poynt is for to know
in-to what saules send wos he,
þat is to wytte in oñ raw
per-As weřeñ gedred his meyne;

10636

they were
the disci-
ples, clean to
receive him,

His disciples þat clene weř
to resayue hym weterly,
shuldeñ come Añ in feř
in holy chirche Añ openly.

10640

*ffuerunt receptacula munda 7 humilia ad suscepcionem
spiritus sancti.*

and good
receptacles
in seven
ways.

That pai weř A receyte ryght
to reseýue hym clene 7 clere,
ffor vij causes As in our syght
þat weř in hoñ to make hoñ suř.

10644

*Primo fuerunt omnes commoti, Secundo dilectone vincti,
3^o secreti, 4^o oratione Assidui, Quinto humilitate
prediti, Sexto * pacto coniuncti, Septimo con-
templacione erecti.*

Primo Animo commoti id.

They were
at rest;
God wishes
to come to
such souls,

For þat day pai weř in grete rest,
ffor hor saules weř bowraght of synne,
in sech saules God myȝt best
Take place per he wold not twynne;

10648

and Whit-
sunday
means rest

And þis fest of Wytsonday
betokyns rest, As redyñ we,
þeñ feñ hit best God to byde
In cleyne rest to his meyne.

10652

* MS. *feō deleted before pacto.*

*Dum complerentur dies pentecostis 7 requiescentes erant
omnes discipuli pariter.*

fior this fest in the olde laghe
wos ordent fest full of rest,
befor in rest hom̄ to dragh
in þe nwe lagh God þoȝt hit best.

in the old
law as in
the new.

10656

*Super quem requiescit spiritus sanctus nisi super
humilem 7 quietum. Isaye xxxviij^o.*

Also pai weren in vnite
And luffedē ichon̄ oper oryȝt,
As holy writte says, ȝe schyn̄ se,
And in on[e] place to-geder dyȝt.

They were
in unity,
loving each
other :

10660

*Actuum primo: Erant omnes pariter in eodem loco.
Item Erat cor vnum 7 Anima vna, vñ.*

[fol. 47 a, col. 1.]

fior riȝt As moñ now heȝ lyuyng,
7 his lymmes diuisyd be,
flayles his lyfe for any thyng,
of Goddis gost so faȝ we ;

as a living
man must
have un-
divided
limbs,

10664

fior if bodely lyfe shaft spryng,
hyde 7 body, leue ȝe me,
most be to-geder boutē twynnyng,
So fares þe gost, leue ȝe me.

skin and
body to-
gether,

10668

And ryȝt As fir̄ slekktē is
quen þe brondes beñ tañ Away,
So is þe Holy Gost I-wis
in moñ quen̄ charite is Abatet ay.

as fire goes
out when
the brands
are taken
away, so the
Holy Ghost,
departs
when
charity is
lessened ;
we sing :
'God found
them in
charity, and
made them
light.'

10672

þerfor̄ of þat gode meyne
is songen̄ in holy chyrch oryȝt,
'God fond̄ hom̄ in full charite
And thurgh his godhede mad hom̄ liȝt.'

10676

10659 MS. writte *inserted*.

10660 MS. ouȝt.

10667 MS. to of to-geder *repeated*.

10672 MS. is *inserted*; Abatet *corrected from* Abates.

*Inuenit eos concordēs caritati 7 illustrauit eos inuēda[n]s
diuinitatis.*

They were
in a secret
place, of
which the
prophecy
says

Also þai weŕ in priue place
when þe Holy Gost wos sent,
of quych propheciet was,
perfor þerto takes entent:

10680

Ieremie iijº: Ducam eos in solitudine 7 loquor ad eos.

that God
would lead
them to a
holy place,
and give
them all
goodness.

By þe prophecie of Ieremie,
þat sayd God wold hom lede
Into place þat weŕ holy
7 to all godenes wold hom rede,

10684

They were
in prayer
till they saw
the spirit
coming,

Also in orisoun þai weŕ
To-geder Assuduelly prayng
perseuerantly in all þing ther
till þai segheñ þat gost comyng.

10688

Erant perseuerantes in oratione vnanimiter.

as we sing
in church;

perfor of hom in chirche her
þis song deuoutly we coñ syng,
þat whiles þe Apostels maden prayer
God come to hom At hor likyng.

10692

Orantibus Apostolis deum venisse nunciat.

that prayer
is needful
to get the
Holy Ghost
is shown by
Solomon,

7 þat orisoun nedefult is
for to get þe Holy Gost,
he may be preuet wele by this
þat Salamoñ says in Wysdam most:

10696

Inuocauit 7 venit in me spiritus sapiencie. Sapiencie vijº.

and John
says that
Christ would
ask his
father for
another
counsellor,

Also Saynt Iohn þe euangelist
sais God wold aske his fader of gras
And-oper counselour to Crist
to 3yue his meyne in solas,

10700

Rogabo patrem meum 7 dabit alium paraclitum vobis.

Iohannis xijº.

10695 MS. he may.

10697 MS. saynt ~~deleted~~ before Saynt.

Which counselour I may call
 The Holy Gost þat down̄ was sent,
 ffor he made to s[ta]nd̄ þat wold fail̄,
 Saued̄ also þat shuld̄ be schent.

which is the
 Holy Ghost,

10704

ffor full sadchip þer was none
 till he was sent to make hom̄ sadde,
 ffor in A weŕ þai weŕ ichon̄,
 7 he mad̄ wyse þat er̄ weŕ madde.

who gave
 them cer-
 tainty from
 their doubt.

10708

Quinto humilitate prediti. [fol. 47 a, col. 2.]

Also þe Apostils were
 thurgh̄ mekenes put fer be-for̄,
 7 þat wele schewes Apertly here,
 ffor quen̄ Crist come syttinḡ þai woŕ.

They were
 seated in
 meekness
 when Christ
 came,

10712

Herto Acordes the Sauter̄
 7 glose Also made opoñ hyt,
 þat God to meñ in meke maner̄
 graunted grace 7 all̄ wytte:

according to
 the Psalter
 and the
 gloss.

10716

*Qui emittis montes in conuallibus, gratiam spiritus sancti
 donauit humilibus, super [quem] requiescit spiritus
 10.*

Psalmus.

*Sexto in pace.**

Thai wereñ bounden̄ also to pese,
 And þat preues þat ilke plas,
 in quyche þai wereñ, þat is no lese,
 when̄ [Holy] Gost to hom̄ send was.

That they
 were in
 peace, the
 place they
 were in
 shows;

10720

ffor in Ierusalem wereñ thai
 quen̄ þat sizt of pece lyghtnet þeŕ,
 ffor þe Holy Gost þat day
 in fir̄ Apertly con̄ Appeŕ,

Vnde Ierusalem
 interpretatur
 visio maris.

for Jerusa-
 lem where
 the spirit
 came,

10724

And for to schew þat pece nede
 ffor to be thoŕ-as schew hyñ wold̄ he,
 Goddis wordes and his dede
 preues Apertly, 3e schyn̄ se.

is known to
 be peace by
 God's word
 and deed;

10728

10703 MS. send.

* Sexto in pace written in margin.

10719 MS. d deleted before þai; belefe deleted before no.

after his
rising he
said: 'Peace
to you all
here.'

ffor After his resurrectioun
when he to hom so con Apeṛ,
to profre pese fyrst he was boun
7 sayd, 'pese to 3ow Añ here.'

10732

*Iohannis xx^o: Pax vobis si ego sum. Accipite spiritum
meum. Quorum remisieritis.*

Septimo contemplacione erecti.

They were
uplifted in
contempla-
tion,

Thai weren bouen vp on hegh pat day,
ffor clene Añ hor deuocioun
was toward heuen be Alway
7 añ by comtemplacioun.

10736

Spiritum sanctum receperunt superiori cenaculo.

for they
received the
Holy Ghost
in a high
chamber,
which
means that
their
thoughts
were on
heaven:
whoso
wishes the
spirit must
lower his
flesh by
thinking on
bliss.

ffor quen pe Holy Gost come down
in A hegh soler pai weṛ,
pat betokyns hor ȝoȝt Ay boun
to wilne heuen 7 noȝt be heṛ.

10740

peñ sais pe glose made opoñ this
pat who-so wilnes the gost to haue,
heghenes of flesch þenkyng of blis
he most Abate hym-selfe to saue.

10744

*Qui spiritum sanctum desiderat, carnis domicilium
mentis contemplacione transcendens caueat, id.*

*De septimo principali, propter quid missus est, quod
propter sex causas missus est: primo ad consolandam
mestos, Secundo ad viuificandum mortuos, Tercio
ad mundandum 7 sanctificandum immundos,
Quarto ad confirmandum Amorem inter discordes,
Quinto ad saluandum iustos, Sexto Ad docendum
ignaros.*

(7) For six
reasons the
Holy Ghost
was sent:

Now gode is for to know oryȝt
wherto pe Holy Gost was sent,
ffor sex causes As I haue tyȝt
to tell takes now entent.

10748

10730 MS. he inserted after when.

10739 MS. betokyns corrected from betokynng.

Primo ad consolandum mestos. [fol. 47 b, col. 1.]

The fyrst to comfort meñ in wo,
And þat preues bi this word here,
ffor comfortour is cald so
The Holy Gost with-owten wer.

to comfort
woful men,
for he is
called com-
forter;

10752

*De emissionē spiritus sancti. Paraclitus autem
spiritus sanctus.*

Paraclitus is as mych to say
As comfortour in this case,
which comfortour he send þis day
the Holy Gost all full of grace.

Paraclitus
is comforter.

10756

Gregory tretes opoñ this,
whi he ys cald comfortour,
7 says, 'whilȝ gode hope in his hert is,
þai beñ forgyfē monnes errour.

Gregory
says:
'While
hope is in
man's heart,
his sins are
forgiven,

10760

'Of þinges þat he has doñ Amys,
Sodanly comes þat saueour
And preue wo in hert I-wis
waynes 7 sendes sum socour.'

and sud-
denly that
Saviour
sends suc-
cour for
misdoings.'

10764

*Consolator spiritus dicitur, dum spem venie sperat, Ab
omni afflictione mentem leuat, id.* Gregorius.

*Secundo * ad viuificandum mortuos.*

The second cause querfor 7 whi
The Holy Gost to mon was sent
was for to quyken dede in hie,
þat preues þis word gost verament.

The Holy
Gost was
sent to
quicken the
dead;

10768

Quen A gost here nomet is,
ffor gost wykenes þat is dede,
by holy wrytt I preue wele this,
þat lyfe is none quen gost is lede.

spirit
quickenes the
dead, and
no life may
be without
spirit;

10772

10758 MS. whi corrected from whis.

10759 MS. wh deleted after 7.

* MS. Scdeō.

10765 MS. cause inserted.

Spiritus enim, qui uiuificat. Item Ezechiel xxxj^o: Ossa arida audite verbum domini. Ecce ego mittam in vos spiritum domini 7 uiuetis.

Ezechiel
says that all
the world
shall be
quickened
by the spirit
on Dooms-
day.

ffor thurgħ gostes, As rede we
Bi Esechieł prophecie,
All þe world shaft dee 7 wykent be
At domesday prugh his mercy.

10776

Tercio ad mundandum 7 sanctificandum immundos.

The Holy
Ghost was
sent to
cleanse and
sanctify the
wicked;
holy must
keep apart
from un-
holy,
and holy is
what makes
men clean
of sorrow
and woe.

That preues pis word þat I shaft mynne,
ffor holy queñ I specify
ffrom no holy nedely most twynne,
Elles þe Holy Gost gos by.

10780

7 ryzt As holy cald is
þat wyckutnes to ryde 7 go,
So holy hit may be cald I-wis
þat makes mon clene of soro 7 wo.

10784

The Psalter
likens the
Holy Ghost
to water,

perfor A verse of þe Sauter
ys gloset heř, As I shaft say,
7 lyknes to þe water cleř
þe Holy Gost, As meñ wele may;

10788

which
washes
away un-
cleanness.

þat makes clene ay hym befor,
So dos þe Holy Gost oryzt,
makes clene befor hym euermoř,
noñ vncleennes per he wił lyzt.

10792

*fluminis impetus, id est, mundus 7 habundans gracia
spiritus sancti letificat ciuitatem dei, id est ecclesiam
dei 7 per istud flumen sanctificauit tabernaculum
suum altissimus.*

Psalmus.

Quarto ad confirmandum Amorem inter discordes.

[fol. 47 b, col. 2.]

He was sent
to establish
love

The furth cause whi Goddis gost
was sent to erthe, as 3e schyñ se,
ffor he had myzt 7 pouer most
to conferme luf 7 charite

10796

Betwene hom þat weren at debate,
 7 þat schewes þat þis wort heȝ,
 in Als mech as Algate
 he callis God fader of Aȝ poueȝ.

between
 those quar-
 relling;
 since God is
 our father,

10800

ffor fader most kyndely
 luffs his childer, for so did he,
 As Iohn in his euangely
 beris wytnes, 3e schyȝ se.

and a father
 loves his
 children,

10804

*Nota Iohannis xiiij^o: Ipse enim amat [n]os.**

Then if þat he ouȝ fader be,
 we beȝ his souns sykurly
 7 brethȝ Aȝ in vnite
 to-geder made þrugh his mercy.

we are his
 sons and
 brethren in
 unity.

10808

Quinto, Ad saluandum iustos.

Also þe Holy Gost was sent
 to saue meȝ þat ryȝtwis weȝ,
 7 þat shewes verament
 by ooȝ word þat sayd is heȝ,

The Holy
 Ghost was
 sent to save
 the right-
 eous;

10812

That hele wele mon caȝt may
 the Holy Gost from heuen bliss
 in-to erthe was send this day,
 In his nome þat Ihesu is

that healing
 was sent in
 Jesus' name

10816

to saue aȝ men þat dyden not mys
 Bot wolden Amend hor lyfe for ay,
 þus wytnes Gregory I-wis
 be A worde þat I shaȝ say :

to save
 sinners, as
 Gregory
 witnesses.

10820

*In nomine Ihesu, id est salutis, pater misit spiritum, ut
 ostenderet, quod ad saluandas gentes venit.*

The Holy Gost was send Also
 to teche þos þat vnconnyȝ weȝ,
 As pȝues by þat Crist sayd [þ]o
 er he stegȝ to heuen cler;

He was sent
 to teach the
 ignorant, as
 Christ said,

10824

* MS. vor.

10823 MS. 30w.

Sexto Ad docendum ignaros.

' My father
will send a
comforter

ffor Cryst sayd' þat his comfortour
the Holy Gost þat sothefast is,
þe quychē his fader heuēn flouē
ffrom heghest see wold' send' I-wis,

10828

to teach you
all things.'

Shulden tech hom' all maner thyng,
The soñ saueour to hom' before
shuld' make wyse of conyng
7 sad' in sothenes seke 7 sore.

10832

*Paraclitus autem spiritus sanctus, quem mittet pater in
nomine meo, ille vos docebit omnia. Iohannis xxijº.*

*Nota de octauo ad vltimum per quid missus est,
10.*

(8) By three
things the
Holy Ghost
was sent;

Now by what thyng he was sent
gode is þat we all see,
ffyrst, As I fynd verament,
he was send' by thynges thre:

10836

by prayer,
for he came
upon the
apostles at
prayer, as
we sing in
church.

One was deuoute orisoun;
ffor whil' þe Apostils wē praying,
ffrom heuēn to hom' hit lyzt Adovē,
As we in holy chirche con' syng:

10840

Orantibus Apostolis deum venisse nunciat.

*Item Lucas iiº: Orante Ihesu descendit spiritus sanctus,
10.*

NOTES

9-16. See above, p. xvii. Compare Higden's Prologue to the *Polychronicon* (Rolls Series, i. 8): 'Quod dum sodalibus meis innotesceret, quibus familiare fuit semper facta maiorum speculari, importuna eorum instantia sum pulsatus, ut etiam de famosioribus orbis historiis ab initio macrocosmi usque ad nostram ætatem non solum iuxta temporum seriem, verum etiam iuxta singulorum annorum supputationem congruentem aliqua compilarem.'

19-32. See above, p. xix, and ll. 9127-8. Compare Higden's Prologue (Rolls Series, i. 18-20): 'Quamobrem in hac assertione historica periculum veri statuendi per omnia mihi non facio, sed quæ apud diversos auctores legi sine invidia communico. . . . Et quamvis alienum sit quod assumo, meum tamen facio quod meis aliquando verbis antiquorum sæpe sententias profero, adeo ut quos auctores in capite libri præscripsero, illis utar pro clypeo contra sugillantes. Quum vero compiler loquitur, sub hac figuratione [R] littera præscribitur.'

30. The Auctor shal by my bone: i. e. shall be my warrant. (? OFr. *bon.*) The word is not in N.E.D.

33-56. Compare *Polychronicon*, Lib. iv, cap. i (Rolls Series, iv. 252-4): 'In principio igitur quadragesimi secundi anni Octaviani Augusti qui cœpit regnare in Martio, Herodis vero anno tricesimo primo, Olympiadis centesimæ nonagesimæ tertiæ anno tertio, ab urbe condita anno septingentesimo quinquagesimo primo, a conceptione Iohannis Baptistæ mense sexto, octavo kalendas Aprilis, feria sexta, luna decima, Indictione duodecima apud Nazareth Galileæ de virgine Maria nuper Iosepho desponsata conceptus est Christus . . . Et sic quinta mundi ætas . . .'

42. I[o]hn: *Polychronicon*, 'Iohannis Baptistæ'; MS. 'ihu'.

43-5, 67-76. Compare ll. 6141-56.

54. f[yf]te: MS. 'furste'. Cf. ll. 89-92.

57-76. *Polychronicon* (Rolls Series, iv. 256-8): 'Anni igitur ab origine mundi, id est a quintodecimo kalendas Aprilis quo mundus incepit, usque ad Christum incarnatum . . . sunt quinque milia centum nonaginta sex . . . Eadem igitur feria sexta qua primus Adam peccavit post nonagintos triginta obiit. Et in consimili feria sexta secundus Adam, id est Christus, carnem induit, ieiunium suum terminavit, et mortem subiit. Et qua hora feriæ sextæ Adam eiectus est, tali hora latro in Paradisum introductus est.'

67. bi trewe story: i. e. Peter Comestor's *Historia Scholastica*; see also *Petre and Story* below, p. 456, and note on l. 5815.

81-100. *Polychronicon* (Rolls Series, i. 32-4): 'Quoad sextum, nota quod sex sunt ætates, prima ab Adam usque ad Noe, secunda a Noe usque ad Abraham, tertia ab Abraham usque ad David, quarta a David usque ad transmigrationem Babylonis, quinta a transmigratione Babylonis usque ad Christum, sexta a Christo usque ad finem mundi.'

Catholicon of Joannes Januensis de Balbis (Lyons, 1492), art. *Etas*: 'Etates autem mundi sic distinguuntur. Nam prima etas mundi fuit ab adam usque ad noe: in qua fuit generis humani institutio et lapsus. Secunda a noe vsque ad abraham: in qua fuit generis humani destructio per diluuium et renouatio. Tertia ab abraham vsque ad dauid: in qua fuit circumcisionis et legis institutio. Quarta a dauid usque ad transmigrationem babylonis scilicet iude in babyloniam: in qua lex floruit sub regibus et prophetis. Quinta a transmigratione babylonis vsque ad Christum: in qua fuit populi captiuatio et liberatio. Sexta a Christo vsque ad finem mundi: in qua est generis humani redemptio. In septima ergo etate et vltima venit Christus.' A similar account is in the *Vocabularium* of Papias, MS. Harl. 4804, fols. 172-3, and B.M. MS. Addit. 14806, fol. 5 b. See also ll. 1481-1500 and 3799-812.

92. bi[t]hoght: MS. 'bihoght'; Add. 'ought'.

101-140. *Catholicon* (Lyons, 1492), art. *Etas*, immediately preceding the passage quoted above: 'Et secundum hoc distinguuntur mundi etates metaphorice ad similitudinem etatis vnus hominis. Variantur enim in homine etates secundum diuersas notabiles varietates in statu ipsius. vnde prima etas hominis dicitur infancia vsque ad septem annos. Exinde vsque ad quatuordecim annos est etas secunda: scilicet puericia necdum ad generandum apta, vnde puer dicitur a puritate: quia purus est necdum lanuginem et florem genarum habet. Tertia etas est adolescentia ad gignendum apta, et adulta: que prorogatur vsque ad viginti-octo annos: que tres etates computantur quandoque pro vna. Quarta est iuuentus firmissima omnium aliarum etatum finiens in quinquagesimo anno. Quinta est senioris. . . grauitas que est declinatio a iuuentute in senectutem nondum senectus: sed iam non iuuentus: quia senioris etas est quam greci presbytem vocant. Nam senex apud grecos non presbyten sed geron dicitur: que etas a quinquagesimo anno incipiens: in septuagesimo anno terminatur. Sexta etas est senectus que nullo annorum termino finitur: sed post illas quinque etates quantumcunque vite est senectuti deputatur. Senium autem est vltima pars senectutis durans vsque in finem dicta sic: quia terminus est sexte etatis secundum hug[uccio] et ysid[orus].'

128. *fayntship*. The suffix *-ship* is frequent in the poem. See 'balletship' (5810), 'crueship' (4560), 'euenship' (9310), 'excellentship' (9298), 'ferdship' (3264), 'greneschyp' (979), 'heghchip' (8927), 'innocentship' (5087), 'lighsship' (119), 'sadship' (131), 'wildsship' (5096).

131. *3if sadship euer in hym shal bryng*: Add. 'sadship in hym euer shalt bryng'. Perhaps 'bryng' is an error for 'spryng'.

149-208. *Polychronicon* (Rolls Series, i. 184): 'In hac provincia est mons Olympus, qui diuidit Thraciam et Macedoniam. *Petrus, capitulo tricesimo septimo*. Mons quidem nubes excedens, in cuius vertice nec nubes nec venti nec pluuie sentiuntur, super quem litterae inscriptae in pulvere post annum repertae sunt illibatae; ubi etiam pro nimia aeris raritate nec aves vivere queunt, nec philosophi ibidem ascendentes ad discendum cursum stellarum absque spongiis adequatis manere potuerunt, quas naribus suis apponentes aerem trahabant crassiores'. (Rolls Series, iii. 50): 'Et Olympiades sunt ludi instituti ad honorem Iouis sub monte Olympo, in quibus qui vinceret quodcumque munus optaret acciperet. Et fiebant semel in quinquennio ne si ulterius protraherentur oblivioni darentur, aut si crebrius fierent nimietas

expensarum gravaret.' (Rolls Series, ii. 280): 'Quos pagani deos asserunt homines fuerunt, et pro uniuscuiusque vita meritis vel magnificentia coli apud suos post mortem ceperunt.'

Catholicon (Lyons, 1492), art. *Mons*: 'Olimpus inquit mons macedonie tante altitudinis est: ut in eius cacumine nec ventus sentiatur: nec nubes se colligant: quia excedit istum aerem humidum in quo aues celi uolitant: quod ab eis proditum est qui solebant nescio quorum sacrificiorum causa memoratum ascendere montem et aliquas notas in pulvere scribebant quas ab alio anno integras inueniebantur: quod fieri non posset si locus ille ventis aut pluui[a] pateret[ur]. Deinde tanta est tenuitas illius aeris: ut non suspirare duraret. Illuc enim ire non poterant: nisi spongias humectas naribus applicarent: unde crassiorem et consuetum spiritum ducerent.' Art. *Olimpias*: 'Olimpias... festum vel solemnissimus ludus quod vel que fiebat ad honorem iouis semel per quinquennium: ne si ulterius protendatur in negligentiam et obliuionem corrueret vel si citra quinquennium celebraretur expense nimietas grauaret. In ipsa celebratione lex talis erat que quicumque victor existeret ibi in aliquo ludo haberet quodcumque munus uellet requirere.' Art. *Himen*: 'Dii vel dei quos pagani deos asserunt: olim homines fuisse produntur: et pro uniuscuiusque vita a suis post mortem coli ceperunt. In quorum etiam laudes poete carmina composuerunt, et in celos eos sustulerunt. Nam quarundam inuentiones artium et cultum peperisse dicuntur: ut esculapio medicina. fuerunt etiam viri fortes aut urbium conditores quibus mortuis.'

188. tha[t]: Add. 'pat'; MS. 'thay'.

209-344. *Polychronicon* (Rolls Series, iv. 264-6): '*Lucas, capitulo primo*. Exsurgens igitur Maria postquam conceperat venit ad civitatem Zakariae (*Dionysius*), quarto scilicet miliario ab Ierusalem, [et cum salutas et Elizabeth exultauit infans in utero eius. Et cum matrem domini sui et beata prophetaret eam elizabet. Edidit maria canticum nouum domino dicens/Magnificat anima mea dominum et cetera] ubi mansit tribus mensibus ministrando cognatae suae Elizabeth donec peperisset, et tunc rediit in domum suam Nazareth. *Matthæus*. Quam revertentem noluit Ioseph sponsus suus traducere in coniugem, quia inventa fuit gravida, donec per angelum moneretur in somnis eam accipere. *Lucas*. In diebus illis exiit edictum a Caesare Augusto ut describeretur universus orbis. *Petrus tricesimo tertio*. Volens Caesar scire numerum regionum in orbe que Romanae suberant ditioni, numerum etiam civitatum in qualibet regione, numerum quoque capitum in qualibet civitate praecepit ut de suburbiis, vicis, oppidis, pagis, quilibet ad suam conflueret civitatem unde trahebat originem, et quique denarium argenteum, pretii decem nummorum usualium, a quo et denarius dictus est, praesidi provinciae tradens, se subditum Romano profiteretur imperio. Unde et Iosephus ascendit a Nazareth in Bethlehem civitate sua, cum Maria praegnante ut ibi praestiteretur.' The bracketed passage, not found in the printed text, is from British Museum MS. Royal 13 E. I, fol. 102 b. 1.

270. strengthfully: not in N.E.D. Add. 'strengfully'. Mr. Onions calls my attention to 'strenghefully', *Gospel of Nicodemus*, l. 155 (Sion MS., E.E.T.S. c.).

271. dispelet: Add. 'disipset'; Luke i. 51, 'dispersit'. Mr. Onions suggests that the original reading was 'disperpelet'; see 'disperpoilet' in l. 1053. If it was written 'displet', the corruption to 'dispelet' would be easy. In

the Chester *Nativity* (vi. 94) *dispersit* is rendered thus: Dev. MS. 'disparcles'; H. 'dispercles'; H. 2124 'disperses'; B. 'disperring'.

345-56 seems to be from *Legenda Aurea* (p. 45): 'Proficiscens enim Ioseph in Betlehem cum Maria praegnante duxit secum bovem, forte ut ipsum venderet et censum pro se et pro virgine solveret et de residuo viveret, et unum asinum, forte ut virgo super eum veheretur'; but 'Eutropius in cronicis suis' (before 349) is not mentioned in *Leg. Aur.* See note on ll. 1017-24.

357-416. The journey to Bethlehem is from *Leg. Aur.* (p. 41), except ll. 381-92.

358. frere Bertilmewe. This is the *Pseudo-Matthæi Evangelium*, printed in Migne, *Dict. des Apocryphes* (Paris, 1856), i. 1059-88, as 'Histoire de la Nativité de Marie et de l'Enfance du Sauveur'; for the story of the weeping and rejoicing spectators, see Chapter xiii. See also l. 445 Latin.

381-92. *Non auferetur sceptrum*, etc.: Gen. xlix. 10. Not in *Leg. Aur.* (p. 41). Cf. the similar additions at ll. 1037-40, 1829-52, and 3209-12.

417-44. *Polychronicon* (Rolls Series, iv. 266): 'In fine igitur quadragiesimi secundi anni Augusti nocte sancti Sabbati, quæ tunc sequebatur diem, anno ætatis beate Mariæ quartodecimo, octavo kalendas Ianuarii, apud Bethlehem natus est Christus'. (iv. 258-60): 'Nec obstat quod iuxta dies solares teneat ecclesia primum Adam decimo kalendas Aprilis de terra plasmatum, et Christum viii. kalendas Aprilis incarnatum quia illa nox diei decimi kalendarum Aprilium, quæ tunc sequebatur diem qua Adam factus est, facta est nunc per passionem Christi nox diei noni kalendarum Aprilium præcedens diem.' Compare ll. 7077-92.

445-80. The story of the midwives is from *Leg. Aur.* (p. 42).

454. *Tebel*: *Leg. Aur.* (p. 42): 'Zebel'. In two other English works the first midwife is named *Tebel*. One is *Geburt Jesu*, l. 618 (printed by Horstmann, *Allenglische Legenden*, 1875, p. 92), which has no other significant parallel with the *Stanzaic Life*. The other is the Chester *Nativity*, where the name occurs twice as 'Tebell' (vi, 497 stage direction and 545), once as 'Tebella' (537 stage direction). See above, pp. xxviii-xxx.

481-564. *Aliud mirabile Martinus in cronicis suis de mirabilibus Rome*, and 'Martinus in cronicis suis' at l. 645. The chronicle of Martinus is not the immediate source for either the *Salvatio Romæ* (481-560) or the story of Romulus' statue (645-84), as is clear from a comparison with the text printed by Jordan, *Topographie der Stadt Rom in Alterthum* (Berlin, 1871), pp. 387, 621-2. The immediate source of both legends is the *Polychronicon* (quoted above, pp. xxx-xxxi). In the *Polychronicon* Higden names 'Gregorius' (i. 212) as his source; and Gregorius is the name used by Higden for *Mirabilia urbis Romæ*, which by some writers was attributed to Martinus (*Polychronicon*, Introduction, I. xxix-xxx, notes). If we assume that this ascription to Martinus was known to the author of the *Stanzaic Life*, then the reference to Martinus is explained. For further notes on this legend see A. Graf, *Roma nella memoria e nelle immaginazioni del medio evo* (Torino, 1882), ii, cap. xvi, and Comparetti, *Vergil in the Middle Ages*, translated by E. F. M. Benecke (London, 1908), pp. 295-301.

The author of the *Stanzaic Life* supplemented Higden's account with (1) a brief mention of the Temple of Peace (483-4 and 549-56) from the *Leg. Aur.* (see above, pp. xxx-xxxi), and (2) a definition of *legion* (529-36) from the

Catholicon of Joannes Januensis de Balbis (Lyons, 1492), art. *Legio*: '... et sunt in legione sex milia sexcenti sexaginta sex homines.'

512. *hom to auaille*: 'to be of profit to them', i. e. the people of Rome; or possibly 'to humble them'. Cf. Lydgate, *Bochas*, II. i. (1554) 41 a: 'Fortune .. Auailed hym from his royall see;' (quoted N.E.D., *auale* 7).

525. *to kepe hom in comyng*: Add. 'to kylle hom in comynge.' The Chester play (see above, p. xxxiii) is at this point nearer Harl. 3909; but see note on l. 5282.

565-644. Three miracles are selected from *Leg. Aur.*, pp. 43-4. The order is the same, but parts of the Latin are omitted.

568. *As I to telle now am in-tent*: Add. 'As I telle 3ou myn entent.' The earliest N.E.D. citation of the adjective *intent* is 1606.

645-84. This account of Romulus' statue is a combination of two passages from the *Polychronicon*: 'item palatium Pacis, ubi Romulus posuit statuam suam auream, dicens, "Non cadet, donec virgo pariat"; quod et cecidit Christo nascente' (i. 214). 'Aliud signum est imago Collessei quam statuam Solis aut ipsius Romæ dicunt, de quo mirandum est quomodo tanta moles fundi potuit aut erigi, cum longitudo eius sit centum viginti sex pedum. Fuit itaque hæc statua aliquando in insula Rhodi quindecim pedibus altior eminentioribus locis Romæ. Hæc statua sphæram in specie mundi manu dextra, et gladium sub specie virtutis bellice manu sinistra gerebat, in signum quod minoris virtutis est querere quam quesita tueri. Hæc quidem statua ærea, sed imperiali auro deaurata, per tenebras radiabat continuo, et æquali motu cum sole circumferebatur, semper solari corpori faciem gerens oppositam, quam cuncti Romani advenientes in signum subiectionis adorabant' (i. 232-4). For the reference to Martinus see note on ll. 481-564.

685-8. This is from *Leg. Aur.* (p. 45): 'Bos igitur et asinus miraculose dominiun cognoscentes flexis genibus ipsum adoraverunt', a passage just following that used in ll. 345-56. 'Eutropius' is not in the *Leg. Aur.*, though the poem names him as authority both here and at l. 349. Cf. note on ll. 1017-24.

697-8. *clerkis wys tretys / touchyng Cristes natiuite*. This is the *Leg. Aur.*, 'De nativitate domini nostri Iesu Christi secundum carnem' (pp. 40-7), of which the systematic translation begins at l. 701. Note that 'clerkis' is plural, implying more than one author for the *Leg. Aur.*

709. Latin. *generacionis*: Add. and *Leg. Aur.* (p. 41): 'generantis'.

709-16. The verse from Phil. ii. 7 is also quoted after l. 2104, and similar passages occur at ll. 837-40 and 6280.

716. *disparaget*. The occurrences in the *Stanzaic Life* of this word and its derivatives (see Glossary) to render *exinanivit* (Phil. ii. 7) are earlier than those cited in the N.E.D., which gives *disparage* in this sense first in 1496, and *disparaging* as substantive first in 1574.

734. *thas*: that. Cf. ll. 734, 844, 4148, 5123, 5878; 'as' = at (4200); and the past participles 'ordenes' (4730), 'honoures' (1518), and 'wrawes' (5024). The substitution of *s* for final *t* is found in the work of Scribe A and Scribe B (see above, p. x). In some cases -*s* has been changed to -*t*: 'that' (3967, 5878); and in others -*t* to -*s*: 'passes' (4206), 'assingnes' (4213).

739. *there* is an error for *þore*.

745-56. Three stanzas are expanded from *Leg. Aur.* (p. 41): 'et per portam

Ezechielis, quae semper clausa permansit'. The Latin before l. 745 is altered from Ezekiel xlv. i-2: 'Et convertit me ad viam portae sanctuarii exterioris, quae respiciebat ad Orientem: et erat clausa. Et dixit Dominus ad me: Porta haec clausa erit: non aperietur, et vir non transibit per eam: quoniam Dominus Deus Israel ingressus est per eam, eritque clausa.'

769. As I told bfore now here. The story of the midwives is related in ll. 445-80.

781. sacship: (so Add.) corresponds to 'evidence' (765). The usual meaning is 'soberness', 'firmness'; in l. 131 it translates 'gravitas'; in l. 10255 'saddens' = 'consolidat'. The change of meaning from figurative firmness to the ground for firmness is not difficult.

784. As I haue told now here bfore: see ll. 481-564 and 645-84.

837-40. These lines do not correspond to the Latin 'Tertia et prima . . . peperisset' (*Leg. Aur.*, p. 42), but repeat the idea of God's disparagement already mentioned at ll. 709-16.

877. Latin. genera is 'gradus' in *Leg. Aur.* (p. 43), corresponding to 'degre' (l. 878). This Latin should perhaps be printed as a side-note.

892. Latin. disc[erne]re verum: *Leg. Aur.* (p. 43): 'discernere.'

911. as here bfore saide I: see ll. 481-564, 645-84, 784-5.

917-40. Six stanzas are based on *Leg. Aur.* (p. 43): 'Legitur etiam in hystoria scholastica, quod Ieremias propheta in Aegyptum descendens post mortem Godolyae regibus Aegypti signum dedit, quod eorum ydola corruerent, cum virgo filium parturiret.' The Latin at l. 929 is slightly altered from Isaiah xix. 1.

953. as bfore saide I: see ll. 569-80.

963. as I tolde biforne: see ll. 581-644.

981-1008. Seven stanzas are an amplification of *Leg. Aur.* (p. 45): 'In hac enim nocte (ut Bartholomaeus in sua compilatione refert) vineae Engadi, quae proferunt balsamum, floruerunt, fructum protulerunt et liquorem dederunt.'

1017-24. The adoration of the ox and the ass is mentioned in ll. 685-8, where Eutropius is named as authority, not 'Eusebius' (1022). In the *Leg. Aur.* (p. 45) immediately following this passage, Eusebius is cited for the next miracle, that of the oxen prophesying. Probably the author of the poem mistook the bearing of the reference.

1025-60. The passage in the *Leg. Aur.* (p. 45) is merely: 'Ante etiam Christi nativitatem per aliquot dies (ut ait Eusebius in Chronica) cum quidam ararent boves, ad aratores dixerunt: homines deficient, segetes pro-ficient.' The interpretation of the prophecy of the oxen (ll. 1031-60, and see ll. 381-92 note) is not in the *Leg. Aur.* That Jews cannot raise corn is stated in *Piers Plowman* (B xviii. 104-6):

And 3e, cherles, & 3owre children chieue shal 3e neure,
Ne haue lordship in londe ne no londe tylie,
But al bareyne be & vsurye vsen.

1052. norisch in this sense is first cited by the N.E.D. in 1523.

1081-3. Right as I haue tolde bfore. See ll. 593-644 for the story of the emperour. The story of the three kings (cf. ll. 1121-4) does not occur in the earlier part of the poem, nor is it mentioned here in the *Leg. Aur.* (p. 45 and cf. note on ll. 1223-36). The destruction of the Sodomites (*Leg. Aur.*, pp. 45-6) is omitted.

1105-16. The Pastores is given in *Leg. Aur.* (p. 45) as the first group under 'homo' (l. 1061 Latin). The poem changes the emphasis from the shepherds' to the angels' song, and tells the story under 'angeli', where the *Leg. Aur.* (p. 46) has merely: 'Angeli enim ipsam Christi nativitatem pastoribus annuntiaverunt, ut superius dictum est.'

1120. as here bifore saide I. The story of Octavian and the Sybil is in ll. 593-644.

1121-8. This mention of the three kings and others is not in the *Leg. Aur.* (p. 46).

1129 ff. Of the third main point 'utiliter exhibita', the poem omits the first two sections, 'ad daemonum confusionem' and 'ad veniae imperationem' (*Leg. Aur.*, p. 46), and proceeds to the third, 'ad infirmitatum curationem'.

1172. The poem omits the last nine lines of the *Leg. Aur.* Nativity (p. 47).

1173-1512. *Leg. Aur.*, 'De circumcissione domini', pp. 79-85.

1184. The fourth main point of the *Leg. Aur.* account, 'quantum signaculum circumcissionis' (p. 79), is not mentioned here, nor is it used in the poem except for two sentences; see ll. 1481-1512, and note on l. 2265.

1192, 1196. For omissions after these lines see the parallel columns on pp. xxv-xxvi above.

1201-12. *Leg. Aur.* (p. 80): 'Vocatur autem filius Dei, in quantum est de Deo Deus, Christus, in quantum est homo a persona divina quantum ad humanam naturam assumtus; Iesus, in quantum est Deus humanitati unitus.' The last phrase (also translated in ll. 1279-80) is the nearest parallel to ll. 1202-4. Harl. 2250 omits ll. 1205-12. After l. 1212 twenty-one lines of *Leg. Aur.* (pp. 80-1) are omitted.

1221-68. Twelve stanzas are amplified from *Leg. Aur.* (p. 81): 'Fuit enim propheta in doctrinae eruditione, pugil in dyaboli debellatione, sacerdos in patris reconciliatione, rex in praemiorum retributione.' Harl. 2250 omits ll. 1221-37 and 1241-4.

1223-36. Luke xix. 44. Cf. ll. 5651-6. That the destruction of Jerusalem will be narrated in the Passion is also stated at ll. 5223-8 and 6428-30, but the poem does not contain the story. Cf. note on ll. 1081-3.

1263. kemp or cayse[r], clerk or kyng, MS. 'caysel'; Add. 'knyght'. Chester *Nativity* (vi. 225) reads 'King, coysell, clarke or Knighte'; 'Carsell' H.)

1268. Forty-four lines of *Leg. Aur.* (pp. 81-2) are omitted.

1269-84. *Leg. Aur.* (p. 82): 'Iesus enim salvator interpretatur. Dicitur autem salvator tripliciter, vel a potentia salvandi, vel ab habitu, vel ab actu.' Perhaps a stanza 'ab habitu' has been lost after l. 1280. Cf. ll. 1297-1312.

1285-1348. *Leg. Aur.* (p. 82): 'Secundum quod dicitur a potentia salvandi, convenit ei hoc nomen ab aeterno, secundum quod dicitur ab habitu salvandi, sic fuit impositum ab angelo et convenit ei a principio conceptionis; secundum quod dicitur ab actu salvandi, dicitur impositum a Ioseph ratione futurae passionis, unde Glossa super illud . . .' Note that the poem does not mention Joseph, but has much to say of Gabriel and of the giving of the name at the Circumcision.

1289-96. The reference to John i. 1 is not in *Leg. Aur.* (p. 82); these two stanzas are not in Harl. 2250.

1339. Luke ii. 30: 'quia viderunt oculi mei salutare tuum.' See also ll. 2717-28.

1361-76. *Leg. Aur.* (p. 82) reads merely: 'secundo in oratione, et haec ostendit nostrae redemptionis desiderium.'

1368. sayn Ion : xviii. 1.

1372. Latin. Luke xxii. 44.

1413-80. *Catholicon* of Joannes Januensis de Balbis (Lyons, 1492), art. *Circumcisio*: 'Animaduerte etiam quod circumcisio data fuit pluribus de causis: vt per obedientiam mandati abraham placeret deo: cui per preuaricationem Adam displicuerat. Data etiam fuit in signum magne fidei abrahe qui credidit se habiturum filium in quo fieret benedictio omnibus. Deinde ut hoc signo discerneret populus ille a ceteris nationibus. In carne vero preputii ideo iussa est fieri: quia in remedium instituta est originalis peccati quod a parentibus trahimus per concupiscentiam: que in parte illa magis dominantur et quia in parte illa culpam inobedientie primus homo sensit: decuit vt ibi signum inobedientie acciperet. Fiebat autem octaua die in petrino cultro quia et in resurrectione communi etate octaua futura per petram Christum omnis ab electis abscidetur corruptio: et per Christi resurrectionem octaua die factam circumcidetur a peccatis anima cuiuscumque in eum credentis.'

1475-6. These lines, marked for transposition in the MS., read in the right order in Add. and Harl. 2250.

1483. pat I speke of bifore. The six ages of the world are described in ll. 81-100. Eight ages are named in *Leg. Aur.* (p. 85) as follows: 'prima ab Adam usque ad Noae, secunda a Noae usque ad Abraham, tertia ab Abraham usque ad Moysen, quarta a Moyse usque ad David, quinta a David usque ad Christum, sexta a Christo usque ad finem mundi, septima morientium, octava resurgentium.' The poet in ll. 1481-1500 merely adds the last two to his earlier list. Note another mention of the last two in ll. 3798-3812.

1501-12. *Leg. Aur.* (p. 84): 'Nam sicut dicit Rabbi Moyses, maximus philosophus et theologus, licet Iudaeus: puer in septem diebus tantae adhuc teneritudinis est, quantae est adhuc in utero matris existens, in octava autem die fortificatur et solidatur et ideo, ut dicit, noluit dominus parvulos ante octavum diem circumcidi, ne ob nimiam teneritudinem nimium laederentur. See note on l. 1184.

1511. [Go]d: so Add. and Harl. 2250; MS. 'And'.

1513-2140. *Leg. Aur.*, 'De epiphania domini' (pp. 87-94).

1513. Latin. The etymological explanations of 'Epiphania' (1513), 'theophania' (1568), 'Bethfania' (1584), and 'phagephagya' (1592) are not translated.

1525-8. *Leg. Aur.* (p. 87) reads simply: 'aquam in vinum Christus mutat' with no mention of 'Galile' (1526) or 'architryclyne' (1527); see John ii. 1-10.

1529-36. *Leg. Aur.* (p. 87): 'quinque millia hominum de quinque panibus satiat'; see John xi. 1-13.

1545-7. Only the first of the possible chronologies (*Leg. Aur.*, p. 88) is mentioned.

1569-76. *Polychronicon* (iv. 336): 'Igitur post baptismum suum Christus feria secunda proxima sequente ductus est in desertum a spiritu, ubi inceptit ieiunium suum quadragenarium, quod xl^o die, feria xv^a quinto-decimo kalendis Martii terminavit.' See also ll. 5237-40.

1592. Seven lines of the *Leg. Aur.* (p. 88) are omitted, chiefly on chronology.

1601-1728. Thirty-one lines of the *Leg. Aur.* (pp. 83-9) about the Magi

are omitted, and the story of Balaam and Balak is inserted, condensed from the Biblical account in Numbers xxii-xxiv. (See ll. 1601-4.)

1651. [an], so Add.

1659-60. set flete on spar, hym withdrawynge / to honour the aungel as he con. Numbers xxii. 27 reads 'concidit sub pedibus sedentis'. I do not know what 'on spar' means. It may mean 'firmly', 'spar' being a noun from the verb 'spar', to shut; or it may be an error for 'apart'.

1689-90. And I schal giue 30w gold and fee / enogh of richesse er thow go. Compare Chester *Balaam and Balak*, l. 213 (E.E.T.S. lxii, p. 94); 'Thou shalt haue riches, golde, and fee'; B.W. h. and Devonshire MSS. read differently. This insignificant passage is the only verbal parallel between the Chester *Balaam* and the *Stanzaic Life*. Both present condensed versions of the Biblical story, with the following similarities: (1) The messengers sent by Balak to Balaam make one trip instead of two (Numbers xxii. 5-20). (2) At the outset of the journey Balaam makes up his mind to disobey the Lord. (3) The angel blocks the way for Balaam and the ass once instead of three times (Numbers xxii. 22-7). Of course these parallels may indicate influence of the *Stanzaic Life* on the Chester play, especially in view of the parallels in the Chester *Adoration of the Magi* (see above, p. xl). But (1) and (3) are natural changes for stage presentation, and (2) may have been taken by both the play and the poem from *Historia Scholastica* (Patr. Lat. 198, col. 1237): 'Mutauerat enim propositum, et captus cupiditate promissorum, disponebat quomodo populo malediceret, licet prohibuisset dominus.'

1780. a hundredth myle one day to gone: *Catholicon* (Lyons, 1492), art. *Dromos*: 'Centum enim et amplius vno die miliaria pergere solent.' See above, p. xl.

1797-1812. The poem confuses the three points, Christ as man, as king, and as God, in *Leg. Aur.* (p. 90): 'His verbis, sicut dicit Remigius in originali, verum hominem et verum regem et verum Deum confessi sunt.'

1829-68. *Leg. Aur.* (p. 90): 'Sed Herodes hoc audiens turbatus est et omnis Iherosolima cum illo. Triplici de causa rex turbatus est et omnis Iherosolima cum illo. Primo ne Iudaci regem natum tanquam suum reciperent et se tanquam alienigenam expellerent. Unde Chrysostomus: sicut ramum arboris in excelso positum levis etiam aura movet, sic et sublimes homines in culmine dignitatum existentes levis etiam fama conturbat.' See ll. 381-92 and note.

1881-8 are omitted in Harl. 2250.

1900. Seven lines of *Leg. Aur.* (p. 90) are omitted.

1908. The following quatrain of Harl. 2250 (not in Harl. 3909 or Add.) should probably be part of the text after l. 1908:

Now is gode one thyng to knawe
 Pat noyt in gospeff wretyne is
 bot in storeis as I shaft shawe
 gode is to take hede to this.

Leg. Aur. (p. 90): 'Et nota, quod cum magi Iherosolimam ingressi fuissent, stellae ducatum amiserunt: et hoc propter tres rationes.'

1909-24, 1937-56. The first and third reasons are confused. *Leg. Aur.* (p. 90): 'Prima ut de loco nativitatis Christi quaerere cogerentur, ut sic de ipsius ortu certificarentur, tam propter stellae apparitionem quam per pro-

phetiae assertionem, sicut et factum est. . . . Tertia, quoniam signa infidelibus data sunt secundum apostolum, sed prophetia fidelibus, et ideo signum datum istis, dum adhuc essent infideles, non debuit apparere, dum adhuc essent inter Iudaeos fideles.'

1924. Mycheas. The Latin (not in *Leg. Aur.*, p. 90) is quoted not from Micah v. 2, but from Matthew ii. 6.

1952. Balaam. The mention of Balaam here and in l. 2130 shows the author's interest; cf. ll. 1601-1728.

1995-2000. Here is omitted *Leg. Aur.* (p. 91): 'quae pacto suo ministerio rediit in praeiacentem materiam', and inserted the prophecy from Isaiah ix. 2.

2027-8. but euen forth . . . / to wysse þe way bifore hom went: *Leg. Aur.* (p. 91): 'sed quasi motu animali et processivo.' About forty lines more about the star are omitted.

2033. Twenty-six lines of quotation from Bernard and Augustine (*Leg. Aur.*, pp. 92-3) are omitted.

2054-64. *Leg. Aur.* (p. 93): 'myrrham propter membrorum pueri consolidationem et malorum vermium expulsionem.' 'For myrre a gumme is' (2062) may be from *Catholicon* (Lyons, 1492), art. *Mirrha*. 'Item myrra est gummi illius arboris.'

2081-20. *Leg. Aur.* (p. 93): 'Quinta, quoniam per haec tria significantur tria, quae erant in Christo, scilicet divinitas pretiosissima, anima devotissima, et caro integra et incorrupta. . . . Per aurum ergo, quod est pretiosius omnibus metallis, intelligitur divinitas pretiosissima, per thus anima devotissima, quia thus significat devotionem et orationem. Psalm.: dirigatur oratio mea etc. Per myrrham, quae conservat a corruptione, caro incorrupta.' The explanation in ll. 2097-104 is not in *Leg. Aur.* (p. 93). Cf. note on ll. 709-16.

2108. Latin. *Oro pro vobis patrem vt ipse vos custodiat*. This text I have not found in the Vulgate. It may be altered from John xvii. 11, 15 and xvi. 26.

2135-40. *Leg. Aur.* (p. 94): 'Horum autum' (? read 'autem') 'corpora Mediolani et in ecclesia, quae nunc est fratrum praedicatorum, quiescebant, sed nunc Coloniae requiescunt.'

2139-40 may be the report of a traveller, along with the Jews' inability to raise corn (1045-56); or it may possibly be taken from John of Hildesheim's *Historia Trium Regum* (1364-75), which relates how the three kings died and were buried in one tomb (E.E.T.S. 85, pp. 260-1 and xiii).

2141-3164. *Leg. Aur.*, 'De purificatione beatae Marie virginis', pp. 158-66.

2174. in natures redun we: *Leg. Aur.* (p. 158): 'sicut dicitur in scholastica hystoria, licet physici dicant.' 'Natures' in the sense of a treatise on natural history is not in N.E.D. Cf. Godefroi, *Dictionnaire de l'Ancienne Langue Française*, art. *Nature*, 'Aprist logique et retorique et natures' (Roum. d'Evast et de Blaguerne, Richel. 24402 f^o. 3^o).

2241-4. The MS. has confused the order of lines in this quatrain. Both Add. and Harl. 2250 read correctly.

2256. The third reason for doubling the days after the birth of a daughter is omitted (*Leg. Aur.*, p. 159).

2265. Thre skylles, and 'tres raciones' above: *Leg. Aur.* (p. 159): 'quattuor rationes'. Of the fourth point 'ut nos purificandos instrueret' (*Leg. Aur.* p. 161), the poem uses two sentences, see notes on ll. 2637-64 and 1184.

2273. Bede, and Latin on p. 77 'Beda'; *Leg. Aur.* (p. 159): 'Bernardus.' The same error is in ll. 5561, 5598, 5601, 5617, 5621.

2302-4. This mention of the birds is not in *Leg. Aur.*, p. 159, but occurs later on p. 161. See above, pp. xxxix-xl.

2308. he [w]as fore-boght: Add. 'he hath forth broght'; Harl. 2250: 'he was forbozt'. Both Harl. 3909 and Add. were copied from a MS. that read 'has'; Add. has changed 'forbought' to 'forth broght' in the effort to better the sense.

2329-44. The *Leg. Aur.* (p. 160) account is less vivid: 'Primum ergo remedium fuit oblatio, unde Cayn obtulit Deo munera de frugibus et Abel de gregibus.'

2349-2508. The *Leg. Aur.* (p. 160) passage on Abraham and Melchizedek is brief: 'Secundum fuit decimatio, unde et Abraham Melchisedech sacerdoti decimas obtulit. Nam secundum Augustinum decimabatur, quod curabatur.' The long passage in the poem consists of five parts: (1) the meeting of Abraham and Melchizedek (2345-92); (2) the interpretation of tithes and offerings (2393-420); the origin of Melchizedek (2421-40); (4) the explanation of the name Jerusalem (2441-68); (5) the explanation of Melchizedek's prerogatives (2469-508). Of these parts (1) is apparently based on Genesis xiv. For (2) see Jerome, *Liber Hebraicarum Quaestionum in Genesim*, cap. xiv, v. 18 (Migne, 23, col. 961); Isidore, *Allegoriae quaedam scripturae sacrae, ex Veteri Testamento*, 19 (Migne, 83, col. 104), and *In Genesim*, cap. xi (Migne, 83, cols. 239-40). (3), (4), and (5) are from two passages of the *Polychronicon* (Rolls Series, ii. 288-90): '*Genesis*. Abraham cum redisset de caede quatuor regum dedit decimas de omnibus adquisitis occurrenti sibi Melchisedech, regi Salem, qui obtulit panem et vinum. Hieronymus in epistola ad Evangelium, et Petrus capitulo quinquagesimo secundo. Decimae leguntur primum datæ ab Abraham, sed primitiæ prius dabantur ab Abel. Hunc etiam Melchisedech tradunt Hebrei fuisse Seem, primogenitum Noe, et vixisse usque ad Isaak; et omnes primogenitos a Noe usque ad Aaron fuisse sacerdotes, qui in conviviis et oblationibus benedicebant populo, quibus et primogenita dabantur; et hæc esse primogenita, quæ Esau vendidit Iacob fratri suo.' (Rolls Series, i. 106-8): '*Isidorus, libro quinto capitulo primo*. Hanc urbem asserant Iudei Seem, filium Noe, id est, Melchisedech, post diluvium fundasse, et Salem nuncupasse, quam postmodum tenuerunt Iebusei, ex quibus sortita est vocabulum Iebus, sicque ex duobus vocabulis copulatis, Iebus et Salem, composita est Jerusalem.'

2465-6. Ierom 7 Isodre also / And Petre in þe stories als. These authorities are all cited in the *Polychronicon*. The exact references are Jerome, *Epist. lxxiii ad Evangelium Presbyterum* (Migne, *Patr. Lat.* 22, cols. 678-80), and *Liber Hebraicarum Quaestionum in Genesim*, xiv. 18 (Migne, 23, col. 961); Isidore, *Etymologiarum*, xv, cap. i (Migne, 82, col. 527); Petrus Comestor, *Historia Scholastica*, *Genesis*, cap. xlvii (Migne, 198, cols. 1094-5).

2470. Isidre. Though Isidore is named, the *Polychronicon* was probably used; see note on ll. 2349-508, and cf. Isidore, *De Ortu et Obitu Patrum*, cap. v, 10-12 (Migne, 83, col. 132).

2503-4. this ilke chapitre . . . of þe first boke Genesis: Genesis xxv. 29-34.

2513-24. Noah and Abraham are not mentioned in *Leg. Aur.* (p. 160).

2524. Latin. *Ex te namque egredietur in quo omnes gentes benedicentur.* Micah v. 2: 'ex te mihi egredietur qui sit dominator in Israel. Galatians iii. 8: 'praenunciavit Abrahae: Quia benedicentur in te omnes gentes.'

2581. Scribe A wrote this verse in the margin opposite the line as written by Scribe B. In place of B's 'jis', A wrote 'tis'; cf. ll. 855, 873, 1001, 1016.

2637-64. Of the fourth point (see note on l. 2265), only two sentences are used: (*Leg. Aur.*, p. 162) 'Ponit autem expositor tres oblationes de domino factas: prima facta est de ipso a parentibus, secunda pro ipso de avibus, tertiam fecit ipse in cruce pro hominibus. Prima ostendit eius humilitatem, quia dominus legis se legi subiecit, secundo pauperitatem, quia pauperum oblationem elegit, tertia caritatem, quia se pro peccatoribus tradidit.'

2714. *canticulere*: so Add.; Harl. 2250 'canteculere'. The word occurs also at l. 3876, referring there to 'Laudate dominum', here to 'Nunc dimittis'. N.E.D. gives only 'Canticle'.

2724. *wrong don to mon.* The reading should probably be 'by mon'. *Leg. Aur.* (pp. 162-3): 'primo penes nostram iustificationem, ut dicatur salutare remittendo culpam, quia Iesus interpretatur salvator ex eo, quod saluum faciet populum, scilicet peccatis eorum.'

2736-816. For notes on the Simeon legend, see above, pp. xxvii-xxviii, xxxv ff.

2816. Fourteen lines of *Leg. Aur.* (p. 163) are omitted.

2828. *Ones in A fyue ȝere*: *Leg. Aur.* (p. 163): 'de quinto in quintum annum.'

2906. [*neuer*]: so Add.

2926. [*ot*]hir: Add. 'opere'; Harl. 2250 'othere'; *Leg. Aur.* (p. 164): 'aliis'; MS. 'hir', caught from the line above.

2983. *to gode vs diȝt*: *Leg. Aur.* (p. 165): 'actionem beatam'; cf. 'gode dede', l. 3009.

3017-164. For the miracle of the widow and her taper see the *Northern Homily Collection* (ed. Small, Edinburgh, 1862), pp. 160-2; Gerould, *North-English Homily Collection* (1902), pp. 91-2; Ward, *Catalogue of Romances*, ii. 658, 738; Mirk's *Festial* (E.E.T.S. xcvi), pp. 60-1.

3033. [*of*]: so Add. and Harl. 2250; MS. 'was'.

3058. *fel on slepe 7 mette onon*: *Leg. Aur.* (p. 165): 'Tunc subito in excessum mentis facta, videbatur sibi, se in quadam ecclesia pulcherrima et speciosa collocatam esse.'

3085-8. *Leg. Aur.* (p. 166), is slightly different: 'Videbatur autem sibi quod acoliti essent Vincentius et Laurentius, dyaconus et subdyaconus duo angeli.'

3131. *pull[e]*: so Add. and Harl. 2250. Perhaps MS. 'pullut' is for 'pult', to thrust, force. Cf. 'balletship' (5810) 'strengeth' (10352), and note on 'bowraghte' (10646).

3165-3588. *Leg. Aur.* 'De innocentibus', pp. 63-6. Thirteen lines of etymology (pp. 62-3) are omitted.

3171. *vr[ec]hedenesse*: Harl. 2250 'wrechednes'; Add. 'wikkednesse'; *Leg. Aur.* (p. 63): 'crudelitas'. In l. 4560 'crudelitas' is rendered 'crueschip' and in l. 4555 'wrechednesse' is a rendering of 'scurrilitas'.

3209-12. *Leg. Aur.* (p. 63) reads merely: 'et tunc primitus sceptrum ablatum est de Iudaea.' Cf. ll. 381-92 and note.

3306. I[eseph]: Add., Harl. 2250, 'Ioseph'; MS. 'Ihu'. Cf. 'Ieseph' (3309).

3317-24 and Latin. *Leg. Aur.* (p. 64): 'Tradunt quoque, quod sicut in exitu filiorum Israel de Aegypto non fuit domus in Aegypto, in qua procurante domino non iaceret mortuus primogenitus, ita nec tunc fuit templum, in quo non corruiisset ydolum.' The Latin after l. 3324 is from Isaiah xix. 1.

3338. by sight: so Add.; Harl. 2250 'of Egypt'.

3340. o pe nwe: Add. 'of pe newe'. N.E.D. (*new*, *a.* and *sb.*², B. 3. b. cites *Digby Plays* (1882), i. 338: 'Thu make me a knyght, that were on the newe!' i.e. something novel. If 'o' here is for Add. 'of', the phrase 'o pe nwe' is parallel to that in the Digby play.

3341. Latin. *Hec Cassiodorus, item Petrus Comestor vt inferius.* The reference to Cassiodorus is in *Leg. Aur.*, p. 64; Petrus Comestor is cited earlier (p. 63); see above, Latin at l. 3193 and cf. l. 3400.

3369-76. This is a recapitulation of an earlier statement (*Leg. Aur.*, p. 63, generally represented by ll. 3241-4). Note that the poem follows the older versions in mentioning only Alexander (Graesse's note 2, p. 63).

3400. One trew story refers to 'Historiis Scolasticis' above; the book is not mentioned here in *Leg. Aur.*, but cf. note on l. 3341 Latin.

3418. hy[m] o-right: Add. 'him a right'; Harl. 2250, 'hym oryȝt'; MS. 'hyn ori right'.

3419. transforme: so Harl. 2250; MS. 'transformet'; Add. 'transformed'; *Leg. Aur.* (p. 65): 'ne scilicet puer, cui sydera famulabantur, supra aetatem suam vel ita faciem transformaret.'

3446. hoden, also in l. 3848, should perhaps be read 'ho[l]den.'

3449. Latin. *Macrobius in * Saturnalibus*: so Add. and Harl. 2250; MS. '7'; *Leg. Aur.* (p. 65): 'sicut dicit Macrobius et in quadam Chronica legitur.'

3479. discre[ue]t: so Harl. 2250; Add. 'discovered', *Leg. Aur.* (p. 65): 'confessus est autem unus de eorum complicitibus.' Harl. 3909 originally read 'discomfort'; then an *r* was put before the *o*, and an *e* written above. Probably Harl. 3909 and Add. derive from a MS. that had what looked like 'discoueret', but represented an original 'discreuit' (as in Harl. 2250).

3491. kempt: *Leg. Aur.* (p. 65): 'tingeret'.

3510. deseride: i.e. disinherited. N.E.D. gives 'disherishing' in 1492 *Act. Dom. Conc.* 262 (Jam.), as 'perh. error for *disherishing*'.

3548. gyltlesly. The earliest citation in N.E.D. is 1548.

3557. [h]ad: so Harl. 2250; Add. 'hadde'; *Leg. Aur.* (p. 66): 'habebat'; MS. 'bad'.

3589-664. *Polychronicon* (iv. 288-96): 'Petrus, quadragesimo quinto. Hoc anno Iohannes Evangelista natus est. Herodes post occisionem filiorum suorum, anno regni sui tricesimo septimo, morbo intercutis aquae, scatentibus ex putredine testiculorum vermibus, miserabiliter obiit. . . . *Eusebius, libro primo, capitulo septimo.* Et cum Hebraeorum generationes ac quorundam alienigenarum origines in secretioribus archivis templi haberentur, Herodes huiusmodi libros iussit incendi, aestinans per hoc se nobilem reputari, si ipse

Gratie
5.
Augusti
46

advena et ignobilis nullis subscriptionum fascibus urgeretur. Fuerunt tamen nonnulli qui huiusmodi conscriptiones aut domi habebant aut memoriter tenebant, a quibus generationum series ad nos pervenit. *Petrus, quinquagesimo primo*. . . . Eoque anno reversus est Iesus de Ægypto. Puer Iesus inventus est in templo sedens et interrogans doctores. . . . Eo anno Cæsar Augustus, cum regnasset quinquaginta sex annis et semis, obiit in Campania mense Septembris, anno ætatis septuagesimo sexto, dolo Liviæ uxoris suæ necatus, seu veneno extinctus ut quibusdam placet; totus tamen lxxviii^{us} annus regno Octaviani Augusti deputatur. *Eutropius*. (Cap. III) Hic Augustus tanto amore etiam apud barbaros fuit ut Scythæ et Indi, quibus Romanorum nomen prius erat incognitum, munera et legatos mitterent. . . . Reges etiam ex regnis suis egredientes, habitu Romano togati, ad vehiculum seu equum currerent. . . . Denique ad cives clemens, in amicos fidus, ad recipiendum amicitias rarus, ad retinendum illas constans, in liberalibus studiis, præsertim eloquentiæ, adeo incumbens, ut nullus nec in procinctu laberetur dies quin legeret, scriberet, aut declamaret. *Isidorus, libro primo*. Iste adinvenit x litteram, pro qua prius cs scribere solebant. Et congrue quidem, cum figura eius repræsentet crucem Christi, qui diebus eius natus fuerat.

3613. **forwarning** (*sb.*). N.E.D. cites this first in 1548.

3617-20. Matthew ii. 15.

3632. **ströuge**: Add. 'straüge'; Harl. 2250 'strüng'. The meaning is 'strange', 'foreign'.

3643. **to cacche loue ful straunge and digne**: Add., Harl. 2250 'strong'; *Polychronicon* (iv. 294), 'ad recipiendum amicitias rarus.'

3665-3896. *Leg. Aur.*, 'De septuagesima', pp. 146-7.

3669-76. *Leg. Aur.* (p. 146) reads differently: 'Inchoatur autem septuagesima a dominica, in qua cantatur: circumdederunt me.' Cf. ll. 3775-84.

3729. **But al-þa[3]**: Harl. 2250 'Bot all thof'; Add. 'But of'; MS. 'But al þat'.

3776. **restoret to first powere**: *Leg. Aur.* (p. 147): 'reddita innocentie stola.' 'Double merit' (3818) is a translation of *Leg. Aur.* (p. 147): 'duplicem stolam glorie.' See N.E.D. *stole*, *sb.*¹ l. a.

3798-812. Not in *Leg. Aur.* (p. 147); cf. note on l. 1483.

3825. Latin. [**Terti**]a: MS. and Add. 'Septima' (caught from Latin above); Harl. 2250 (in margin): '3^a Cā'.

3835. **layden down murthes**: *Leg. Aur.* (p. 147), 'deposuerunt organa'.

3837-42 are not in *Leg. Aur.* (p. 147). See Daniel i.

3858. **tenderly**: Add. 'tenturly'; Harl. 2250 'besyly'; *Leg. Aur.* (p. 147) 'multum laborauerunt'. Perhaps the reading should be 'tently', attentively.

3874-6. **Laudate dominum**: (Psalm 117), not in *Leg. Aur.* (p. 147). For 'canticuler', see note on l. 2714.

3889-90. Not in *Leg. Aur.* (p. 147); see ll. 3798-812.

3896. Fifteen lines of Latin at the end of *De septuagesima* are not translated; they explain the *Circumdederunt* from the office of the mass, and the epistle and gospel.

3897-4104. *Leg. Aur.*, 'De sexagesima', pp. 148-9.

3906. **recompensacioun**, and Latin above 'recompensacionem'; *Leg. Aur.* (p. 148): 'redemptionem'.

3917-36. The explanation of the widowhood of Holy Church is not in *Leg. Aur.* (p. 148); cf. ll. 3969-76.

3942. *Melchisedech*: *Leg. Aur.* (p. 148): 'Melchiades.'

3961. Latin. [signific]ationem, MS. 'recompensacionem'; cf. Latin before l. 3905 and 'tokenyng' (3963).

3974. *kirk*. The more usual form in this MS. is 'chirch' as in l. 3933.

3997. Latin. *representacionem*. Graesse's edition of *Leg. Aur.* (p. 148) reads 'redemptionem', surely an error. The two MSS. of the *Leg. Aur.* which I consulted (Bodley 389 and Bodley 336) both read with the poem.

4005-20. Four stanzas are expanded from *Leg. Aur.* (p. 148): 'nam per decem intelligitur homo, qui est decima dragma, eo quod factus sit, ut ruinam novem ordinum repararet.'

4020. Another interpretation of 'decem' is omitted (*Leg. Aur.*, p. 148).

4050. *And* (Harl. 2250: '7') should probably read 'that'.

4060. Latin and 4064 Latin. *Leg. Aur.* (p. 149) merely refers to the two texts (2 Corinthians xi. 19 and Matthew xxv. 34) without quoting them: 'In epistola Pauli admonetur, ut instar Pauli tribulationem de absentia sponsi patienter tolleret, in evangelio, ut seminationi bonorum operum semper insistat.' Cf. note on ll. 4253-320.

4072. *weret fro wo* pen pat pai were*: Add. 'defendet from wo þenne þat þay were'; Harl. 2250 'keppit fro woo þat ho were'; MS. 'weret fro wo þen þat pai in were'; *Leg. Aur.* (p. 149): 'in tribulationibus adiuvari et ab ipsis eripi.'

4079. *neuer ouer-comen, as wel is sene*: *Leg. Aur.* (p. 149): 'sed non deiiciuntur'. To read 'bene' for 'as wel is sene' would make good sense, but an awkward rhyme for 'bene' (3 pl. pres.) l. 4077.

4105-396. *Leg. Aur.*, 'De quinquagesima', pp. 149-51.

4131. *fast vnconablee*: Add. reads more correctly 'faste onñ couenably'.

4132. *exceptyng*. The quasi-prepositional use is first cited by the N.E.D. in 1549.

4185-224. *Polychronicon*, Lib. ii, cap. x (Rolls Series, ii. 290): 'Ab ista etiam victoria Abrahæ tradunt quidam annum Iubileum sumpsisse primordium pro hac remissione captivorum. Iobel enim dicitur remissio, vel initium. Unde Iobeleus vel Iubileus instituitur in quinquagesimo anno, eo quod Loth tunc fuerit quinquaginta annorum, vel quod Abraham astrorum peritus noverat quod intemperies, quae proveniunt ex planetis elevatis seu depresso usque ad quinquagesimum annum ad temperiem redeunt. Et quod Abraham vidit in astris imitatus est in terris. *Petrus, quinquagesimo tertio.*'

Catholicon of Joannes Januensis de Balbis (Lyons, 1492): 'Iubileus . . . Ab hac victoria abrae tradunt iubeleum habuisse initium pro hac enim remissione captivorum. Iobel enim remissio vel initium dicitur. vnde iubeleus. id est remissiuis vel initians. Ob hoc autem constitutus est quinquagesimus: quia tunc erat loth: vt dicunt quidam quinquaginta annorum. vel tunc erat quinquagesimus annus ex quo dominus deus locutus fuit abrae, in via: vel ex quo egressus est de tyram. . . . 'Ierom' (4187) is named in the *Polychronicon* a few lines above; see note on ll. 2349-508.

4218. *distempre*: *Polychr.* (ii. 290): 'intemperies.' In Chaucer's *Boethius* iv. Pr. iii. 79, 'distempre' is a translation of 'temperans'.

4237-44. See above, p. xiii.

4253-320. Seventeen stanzas are expanded from a brief passage in *Leg. Aur.* (p. 150): 'Tria autem sunt necessaria, quae proponuntur nobis in epistola et in evangelio ad hoc, quod opera poenitentiae sunt perfecta, scilicet caritas, quae proponitur in epistola, memoria dominicae passionis et fides, quae intelligitur per illuminationem caeci.'

4261. Paule says: in 1 Corinthians xiii. 1 ff.

4266. p[ro]fyt: Add. 'profite'; MS. 'perfy't'; Harl. 2250 'perfitenes'. N.E.D. (*Perfect*, a. D. 3) quotes *Trevisa's Barth. De P. R.* iv. ix (W. de W.), 'perfyghte' (L. *utilitatem*).

4281-300. Luke xviii. 31-3.

4298. for-ȝiuenesse that he s[ynn]et (MS. 'semet'): Add. 'for forgeuenesse þat he synned'; Harl. 2250 'forgyfnes of þat he synnet.'

4309-16. Luke xviii. 42.

4331. that [n]is light: Add. 'þat hit nys lyȝt'; Harl. 2250 'bot hit is lyȝt.'

4385. [pa]y: Add. 'pey'; MS. 'y'.

4387. tha[i]: Add. 'pey'; Harl. 2250 'pai'.

4388. ho[w]: so Add. and Harl. 2250; MS. 'hor'.

4393. [s]a[i]de: so Add., Harl. 2250; MS. 'hade'.

4396. Last sentence of Latin omitted (*Leg. Aur.*, p. 151).

4397-724. *Leg. Aur.*, 'De quadragesima', pp. 151-3.

4419. tr[is]t[er]sse: so Add.; Harl. 2250 'destres'.

4439. therfore foure be-iiij oright: Add. 'There fore foure dayes by fore a right'; Harl. 2250 'þerfore before oryght'; *Leg. Aur.* (p. 151): 'sed quattuor dies praecedentes'.

4447. th[x]e: so Add., Harl. 2250; *Leg. Aur.* (p. 151): 'triplex'; MS. 'the'.

4517-44. Seven stanzas are based on *Leg. Aur.* (pp. 151-2): 'Oportet igitur, ut denarius per quaternarium multiplicetur, ut sic XL faciamus, id est, mandata veteris et novae legis toto tempore vitae huius impleamus.' The author did not trust the mathematical sense of his readers. Cf. ll. 8801-40.

4540. to both amend vs: in accord with both reform ourselves.

4553-60. bysenes, wrecchednesse, crueschip: *Leg. Aur.* (p. 152): 'curiositas', 'scurrilitas', 'crudelitas'. Mr. Onions suggests 'crue[l]chip'; Add. 'Truship'. See note on l. 3171.

4568. The poem omits the last six lines of the quotation from Praepositivus (*Leg. Aur.*, p. 152).

4593-4600. The translation is not close: *Leg. Aur.* (p. 152): 'Quia ergo per carnis desideria decalogi mandata contemnimus, dignum est, ut eandem carnem quaterdecies affligamus.'

4611. th[o]: Add. 'þo'; Harl. 2250 'þos'; MS. 'the'.

4621. as I haue told by-fore: see ll. 1545-68.

4650. Exodi. The Biblical reference is not in *Leg. Aur.* (p. 152): Moses, not Joshua, led the Israelites in Exodus xiv.

4676. Ester: so Add., Harl. 2250. The return of the Jews is recorded, not in *Esther*, but in *Esdras*.

4713-14. eten erbes þat bytter wer / and honysokles: *Leg. Aur.* (p. 153): 'comedebant agrestes lactucas et amaras.' See N.E.D. *honeysuckle* l b, especially Wyclif, *Serm. Sel. Wks.* ii. 'Sum men seien þat locusta is a litil

beest good to ete. Sum men seien, it is an herbe þat gederitþ hony upon him ; but it is licli þat it is an herbe þat mai nurishe men, þat þei clepen hony soukil.'

4725-5116. *Leg. Aur.*, 'De ieiunio quattuor temporum', pp. 153-4.

4731. four tymes four sithe dayes thre : *Leg. Aur.* (p. 153): 'quater in anno secundum quattuor tempora'.

4751. malice, enuye : *Leg. Aur.* (p. 153): 'infidelitas et malitiae.'

4805-996. *Leg. Aur.* (p. 153) reads as follows: 'Tertia ratio est, ut Iudaeos imitemur. Iudaei quidem quater in anno ieiunabant, ante pascha, ante pentecostes, ante scenophegiam, id est ante infixionem tabernaculi in Septembri, et ante eucaenia, id est, ante dedicationem in Decembri.' The explanations of the four feasts of the Jews were probably taken from the *Catholicon*, supplemented by the Bible.

4817-92. *Catholicon* (Lyons, 1492), art. *Pascha*: 'Pascha . . . quod interpretatur transitus quasi pascha. Tunc enim dominus noster a morte transiit ad vitam: de mundo ad patrem. Pascha enim fuit quando iudei egyptum exeuntes mare rubrum transierunt: et post transitum leticie canticum cecinerunt: et pascha tunc primum celebratum est.'

4821-72 is condensed from Exodus xiv-xv; cf. above, ll. 4645-52.

4828. the gret of hit wil do þou gayn: (Add., Harl. 2250 'grete'), the knowledge of it will benefit you. N.E.D. first cites *greet* (sb. from OE. *grētan*) in 1590.

4893-948. *Catholicon* (Lyons, 1492), art. *Pentecoste*: 'Pentecoste. a penta quinque et costes decem componitur hec pentecoste huius pentecostes. vel hoc pentecostem indeclina. quia quinquies decem dies sunt a resurrectione domini vsque ad pentecostem, vtroque die inclusa . . . Ideo autem in quinquagesimo die missus est spiritus sanctus: vt ostendatur quum a spiritu sancto est legis perfectio et peccatorum remissio. Legis perfectio: quia secundum glossam a die agni immolati quinquagesima die data est lex [in] igne. In nouo etiam testamento quinquagesimo die a pascha Christi descendit spiritus sanctus in igne. Lex in monte syna: spiritus in monte syon.'

4902. as I saide bifore : ll. 4233-44.

4949-68. *Catholicon* (Lyons, 1492), art. *Scenofegia*: ' . . . in qua vt dictum est comedebant sub vmbris salicum. Et celebratur a iudeis in memoriam expeditionis: quando ab egypto promoti in tabernaculis degebant. iob vii. Dies festus iudeorum scenofegia. Quod scilicet festum iudei singulis annis faciebant in memoriam beneficiorum que eis dominus contulerat in deserto quando in tabernaculis habitabant. De hoc festo habetur leuiticus .xxij. A .xv. die mensis septimi erunt ferie tabernaculorum septem diebus domino.'

4969-96. *Catholicon* (Lyons, 1492): 'Encenia niorum . . . encenia ergo sicut dicit beatus hieronymus dedicationis templi festiuitas dicebatur quod ter legitur dedicatum. Prima dedicatio fuit in autumno quando rex salomon dedicauit templum decima die septembris. Item quando reedificatum fuit templum a redeuntibus de babylone dedicatum est in vere: duodecima die martii: id est duodecima luna. Cum autem antiochus epyphanes polluisset templum sordibus ydolorum et prophanasset vtensilia eius iudas machabeus mundauit templum: et restituit vtensilia eius in locis suis: et quasi dedicauit illud .xxv. die decembris. Ista dedicatio obseruabatur tempore Christi. Unde dicitur iohannes .x. Facta sunt encenia in hierosolymis et hyems erat.'

4997. Having inserted the long explanation of the four feasts, the translator omits the fourth reason for Ember Days (*Leg. Aur.*, pp. 153-4), and passes immediately to the fifth.

5001. as I saide now *riȝt*: ll. 4505-8.

5024. *wrawes*: Add. 'wrawed'; *Leg. Aur.* (p. 154): 'iracundus'. 'Wrawes' is for 'wrawet': see note on 'thas' (734); cf. 'wrawyd', *Alexander*, l. 3167 (E.E.T.S. xlvii).

5090. *w[e]*: so Add. and Harl. 2250; MS. 'wo'.

5108. *gultyng*: Harl. 2250 'giltyng'; Add. 'gyltes'. The vbl. sb. from OE. *gyltan* is not cited in N.E.D. At 3515 Add. reads 'gyltynge' for 'trespassyng'.

MS. *tyme*; Add. and Harl. 2250. 'tymes'.

Gratiæ
16.
Tiberii
primo.

5117-221. *Polychronicon*, Lib. iv, cap. iv (Rolls Series, iv. 310-18): 'Tiberius, Augusti privignus et gener, mense Septembri quo obiit Augustus regnare cepit, et regnavit viginti tribus annis et aliquot diebus. . . Hic primo satis prudens et fortunatus in armis. Cui scientia litterarum multa, sed eloquentia clarior; ingenio pessimus et insidiosus, simulans se illa velle quæ nollet, his quasi offensus quos dilexit, quos oderat quasi benevolus apparens. . . Hic in omnibus suis agendis morosus fuit, ita ut procuratores quos per provincias semel statuerat vix unquam amovebat. Cuius rei causa dum ab eo quæreretur, respondit se in hoc parcere plebi. "Nam procuratores", inquit, "tanto dominantur gravius quanto brevius." Et ostendit exemplum de quodam vulnerato in sole posito, qui cum multitudinem muscarum vulnere suo insidentium amovere noluisset, superveniens quidam amicus eius, putans hoc ex imbecillitate ægroti contingere, abegit muscas, ad quem æger ait, "Male fecisti, quia muscæ quas abegisti iam saturatæ erant, et minus lædebant, modo vero muscæ supervenientes tanquam famelicæ acrius infestabunt. Eodem modo officiales noviter instituti acrius deserviunt in subditos." *Isidorus, libro xvi. c. xv. Ferunt sub Tiberio quendam artificem excogitasse vitri temperamentum ut flexibile foret et ductile. Cuius opus cum a Cæsare confractum fuisset, artifex illud reparavit et complicavit; ac si stagneum fuisset. Cum Cæsar didicisset ab illo nullum alium viventem illud temperamentum scire, iussit eum decollari, ne, dum illud artificium foret cognitum, aurum et quæque pretiosa metalla vilescerent. Ovidius Naso poeta apud Pontum insulam, iuxta Sarmatas et Getas, quarto exilii sui anno obiit. Hic primo librum de arte amatoria componens, odium Romanorum in se excitavit, eo quod iuvenes in amore matronarum nimium inflammasset, nec gratiam civium habere potuit donec libellum de amoris remedio composuisset]. Unde et ipse in libris suis de Ponto sic ait. Versus.*

Naso minus prudens artem dum tradit amandi,

Doctrinæ pretium triste magister habet.

Gratiæ
27.
Tiberii
12.

Tandem ut fertur cum imperatrice concubuit; ideoque exsiliiatur. Hoc anno Pilatus factus est præses in Iudæa, de cuius ortu et progressu mira leguntur.

5131-2. other then wille schop of-scho-wyng / and his wille noght schowe til nede. The 'p' of 'scho' is marked for deletion; and either a semicolon or 'i' inserted after it. Add. reads: 'oper þen wel shop of shewyng / And his wille he nold showe til nede'; Harl. 2250: 'þat he wold ofte tyme fenyng / oper þene wille wos schew in dede'; *Polychronicon* (iv. 312): 'simulans se illa velle quæ nollet.' If the reading of the text is taken, the

translation is: 'he gave the appearance of something different from his desire, and did not show his desire till necessary.' With 'of-scho-wyng' (not in N.E.D.) cf. 'ovt-showinge' (9201).

5193. c[uo]ynt: Add. 'quaynt'; Harl. 2250 'coynt'; MS. 'couynt'.

5214. by-ny[t]h[e]: Add. 'by nethe'; Harl. 2250 'be nethe'; MS. 'by nyght'.

5220-8. For Pilate's life see ll. 6433-816; for Judas's, ll. 6817-7052. On the destruction of Jerusalem see note on ll. 1233-6.

5229-5332. The baptism and temptation of Christ are based on the *Polychronicon* and a homily of Gregory.

Polychr. iv. 332-6: 'Hoc etiam anno Iohannes cœpit prædicare et baptizare, et Christum baptizavit octavo idus Ianuarii die Dominica Epiphaniæ. . . (336) Igitur post baptismum suum Christus feria secunda proxima sequente ductus est in desertum a spiritu, ubi incepit ieiunium suum quadragenarium, quod xl^o die, feria vi^a quinto-decimo kalendis Martii terminavit. In qua et diabolus temptantem superavit, quo die diabolus primum [hominem] supplantaverat.' Gregorius, *xl Homiliarum in Evangelia*, Lib. i, Hom. xvi (Migne, *Patr. Lat.* 76, cols. 1135-6): '¶ 2. Sed si ipsum ordinem tentationis eius aspiciamus, pensemus quanta magnitudine nos a tentatione liberamur. Antiquus hostis contra primum hominem parentem nostrum in tribus se tentationibus erexit, quia hunc videlicet gula, vana gloria et avaritia tentavit; sed tentando superavit, quia sibi eum per consensum subdidit. Ex gula quippe tentavit, cum cibum ligni vetitum ostendit, atque ad comedendum suasit. Ex vana autem gloria tentavit cum diceret: *Eritis sicut dii* (Gen. iii. 5). Et ex propectu avaritiæ tentavit cum diceret: *Scientes bonum et malum*. Avaritia enim non solum pecuniæ est, sed etiam altitudinis. Recte enim avaritia dicitur, cum supra modum sublimitas ambitur. Si enim non ad avaritiam honoris rapina pertineret, nequaquam Paulus de unigenito Dei Filio diceret: *Non rapinam arbitratus est se esse æqualem Deo* (Philip. ii. 6). In hoc autem diabolus parentem nostrum ad superbiam traxit, quod eum ad avaritiam sublimitatis excitavit. ¶ 3. Sed quibus modis primum hominem stravit, eisdem modis secundo homini tentato succubuit. Per gulam quippe tentat cum dicit: *Dic ut lapides isti panes fiant*. Per vanam gloriam tentat cum dicit: *Si Filius Dei es, mitte te deorsum*. Per sublimitatis avaritiam tentat, cum regna omnia mundi ostendit dicens, *Haec omnia tibi dabo, si procidens adoraveris me*. Sed eisdem modis a secundo homine vincitur, quibus primum hominem se viciisse gloriabatur.'

Gratiæ
15.
Tiberii
30.

Most of the Gregory passage is quoted in the *Vocabularium* of Papias (British Museum MSS. Additional 14806, fol. 238 a, and Harley 4804, fol. 316 b). A condensed form, probably not used in the poem, occurs in Peter Comestor's *Historia Scholastica* (Migne, *Patr. Lat.* 198, col. 1556), quoted in one MS. of the *Polychronicon* (Royal MS. 13 E. I, fol. 106 a; see above, p. xxi). See also ll. 6241-300.

5237-40. Cf. ll. 1569-76.

5282. sovnes; Harl. 2250 'sowenes'; Add. 'he synnep'. *Greg.* (see above): 'Avaritia enim non solum pecuniæ est.' At this point the Chester play (xii. 182), 'synnes', is nearer Add.; but see note on l. 525.

5333-5404. *Polychronicon*, Lib. iv, cap. v (iv. 338-46): 'Deinde secundum veriore traditionem in proximo Paschate eiecit vendentes de templo. Post

Gratiæ
xxxiii.
Tiberii
xviii.

hoc eodem anno vocavit discipulos suos Andream, Petrum, Philippum, Nathanaelem. Post hoc anno sequenti, die Epiphaniæ, convertit aquam in vinum. Et post hoc secundum Bedam ipse et discipuli sui baptizabant in Iudæa, et in proximo post hoc Paschate incarcerationatus est Iohannes. Quo etiam festo sanavit Iesus iuxta probaticam piscinam in Sabbato paralyticum triginta et octo annis infirmatum. Et post hoc eodem anno ascendit in montem, ubi duodecim apostolos elegit, quos ad prædicandum misit. . . . (340) Post hoc in tertio Paschate decollatus est Iohannes, anno scilicet incarcerationis suæ completo. Deinde fecit Iesus miraculum quinque panum. Et post hoc anno completo in quarto Paschate passus est Christus. . . . (344) Cap. vi. Christus passus est viii. kalendas Aprilis, quo die secundum Cassiodorum facta est tam magna solis defectio qualis antea vel post nunquam fuit, ita ut stellæ in cælo visæ sint, et terræ motu multæ in Bithynia urbes sunt subversæ. *Ranulphus*. Tunc quoque petreæ scissæ sunt.

5373-6. Not in *Polychronicon*. The passage is closer to Mark iii. 13-18 than to Luke ix. 1-6.

5389-7052. *Leg. Aur.*, 'De passione domini', pp. 223-34, but see preceding note for ll. 5389-5404.

5405. Latin. amar[a]: so Add. and *Leg. Aur.* (p. 223); MS. 'amaro'.

5441-4. Not in *Leg. Aur.* (p. 223). See Luke xxii. 37 and Isaiah liii. 12.

5449. Austyn, and Latin 'Augustinus'; *Leg. Aur.* (p. 223): 'Ambrosius'. The error is probably due to the earlier reference to Augustine in l. 5429 and Latin.

5473-84. *Leg. Aur.* (p. 223): 'crucem christianis poenitentibus commendabat.' The Latin side-note is not in Add.; in Harl. 2250 it forms part of the text: 'Crux quippe a cruciatu dicitur, 7c.' *Catholicon* (Lyons, 1492), art. *Crux*, reads: 'Crux a crucio cias dicitur hec crux cis. quia cruciat.' The *Catholicon* does not mention Bede (l. 5481), nor have I found this passage in Bede. However, in Bede's *In Marci Evangelium Expositio* (*Patr. Lat.* 92, cols. 287-8) is a passage somewhat like the latter part of the *Catholicon* article on *crux*. Possibly the author of the *Stanzaic Life* found Bede named in his text of the *Catholicon*.

5483. restresse: so Add.; Harl. 2250 'restres'. The word is not cited in N.E.D. It seems to be formed from OFr. *restrecier*.

5500. hym present: *Leg. Aur.* (p. 224): 'in persona salvatoris.' Cf. 'represent' (9422).

5501-20. Five stanzas are amplified from *Leg. Aur.* (p. 224): 'ubi exprobrat Christus tria beneficia iis collata scilicet liberationem ab Aegypto, regimen in deserto, plantationem vineae in loco optimo.'

5508. The Latin passages following this line and ll. 5516 and 5520 are not in *Leg. Aur.* (p. 224). They are the *Impropria* or 'Reproaches' in the Good Friday Adoration of the Cross; see *Catholic Encyclopaedia*, art. *Impropria*.

5535-6. That Jerusalem is in the middle of the world is not in *Leg. Aur.* (p. 224), nor in the passage corresponding to ll. 6160-8. In the *Leg. Aur.*, 'De epiphania' (p. 89), we read: 'Iherusalem, quae in mediculo mundi dicitur esse sita.'

5561, 5598, 5601, 5617, 5621. Bede: *Leg. Aur.* (p. 224): 'Bernardus.' See note on l. 2273.

5593-6. This reason for the tenderness of Christ's body is not in *Leg. Aur.* (p. 224).

5609. Latin. [Quint]o*; Add. and *Leg. Aur.* (p. 224): 'quinto'; MS. 'Primo'.

5651-6 and Latin are not in *Leg. Aur.* (p. 225). See Luke xix. 41, 44; and ll. 1223-36.

5667-8. four prerogatiues had that keng / to maister hom whit: *Leg. Aur.* (p. 225): 'specialiter quatuor habebat, in quibus opprobria et blasphemias audivit.'

5669-800. The order of this passage in *Leg. Aur.* (pp. 225-6) is first an explanation of the four qualities of Christ, 'nobilitatem, veritatem, potestatem, bonitatem', then an account of how the Jews offended his hearing in respect to each quality, in the order 'nobilitatem', 'potestatem', 'veritatem', 'bonitatem'. The poem makes the mention of the quality follow immediately after the account of how the Jews offended that one.

5684. Latin is not in *Leg. Aur.* (p. 225). See 1 Timothy vi. 15.

5709-20. *Leg. Aur.* (twelve lines on pp. 225-6) quotes from Augustine, Chrysostom, and the Gospel of Nicodemus to show why Pilate did not deserve an answer to his question, 'What is truth?' Instead the poem gives the Bible story of how the Jews forced Pilate to condemn Jesus (John xviii. 28-xix. 16).

5753-4. drof al doun / long straȝt laide 7 put aȝayn: *Leg. Aur.* (p. 225): 'percussit, repulit, stravit.' Cf. 'dryue doun' in l. 5831; 'long straȝt laide' is a translation of 'stravit'.

5777-80. Not in *Leg. Aur.* (p. 225). See Proverbs xxiv. 16: 'Septies enim cadet iustus', and Luke xvii. 4: 'et si septies in die peccaverit in te . . .'

5815. thurȝe clercuris lore: *Leg. Aur.* (p. 226): 'in scholastica hystoria'. See note on l. 67.

5831. dryue doun: i. e. kill; Add. 'dryue him doun'; Harl. 2250 'brynge hym sone doun.' Is this a figurative use of N.E.D. *drive*, v. 8? See note on l. 5753.

5868. fechet: Add. 'festened'; Harl. 2250 'fastent'; *Leg. Aur.* (p. 226): 'affiguntur.' Cf. 'fichit' (5871).

5885. four sithe: *Leg. Aur.* (p. 226): 'quatuor enim vicibus.' In the poem only three mockings are discussed: (1) in the house of Annas (5885 ff.), (2) at Herod's (5905 ff.), and (3) at Pilate's (5965 ff.). The account of the fourth mocking, 'Quarto in cruce' (*Leg. Aur.*, pp. 227-8), is omitted after l. 6032.

5963-4. dispisiden hokurly / And fonden chalange: *Leg. Aur.* (p. 227): 'calumniabantur et depravabant.'

6034. As I saide at bigynnyng: see ll. 5409-10.

6039. [f]ul: so Add.; MS. 'suld'.

6060. Another sentence from Augustine (*Leg. Aur.*, p. 228) is omitted.

6065. for to grete: *Leg. Aur.* (p. 228): 'ad placandum.' The use of *greet* (= please) is not recognized by N.E.D. before 1592.

6129-32. Not in *Leg. Aur.* (p. 229): see John ii. 21. An illustrative quotation from Augustine is omitted.

6141-56. *Leg. Aur.* (p. 229): 'Ex parte temporis, quia Adam factus fuit et peccavit in mense Martio, feria sexta et hora sexta et ideo Christus pati voluit in Martio, quia in die, qua fuit annuntiatus, fuit et passus. Item in feria sexta et hora sexta.' See ll. 43-5 and 65-76.

6160-8. See note on ll. 5535-6.

6192. As Grekes story mynde mas: *Leg. Aur.* (p. 229): 'secundum

Hieronymum.' Jerome is referred to by name in ll. 1777, 2465, 4187, 4973, 7716.

6205. Latin. [cu]randi: so Harl. 2250, and *Leg. Aur.* (p. 229); 'doyng' (6205). MS. and Add. read 'generandi'.

6241-300. Fifteen stanzas are amplified from one sentence of *Leg. Aur.* (p. 230): 'Per contraria, quoniam primus homo secundum Gregorium peccaverat per superbiam, inobedientiam et gulam, voluit enim assimilari Deo per scientiae sublimitatem, transgredi praecepti Dei limitem et gustare pomi suavitatem; et quoniam curatio habet fieri per contrarium, ideo iste modus satisfaciendi congruentissimus fuit, quia fuit per humiliationem, divinae voluntatis impletionem et afflictionem.' Cf. ll. 5241-332.

6263. th[rē]: so Harl. 2250; MS. 'ther'; Add. 'here'.

6277. Paule: Philippians ii. 8. Cf. ll. 709-16, 837-40.

6312. Latin. For 'sibi', *Leg. Aur.* (p. 230) reads 'tibi'; for 'iustus', 'iustius'; for 'arcius', 'citius'.

6334. With hym he ȝaf vs al thing: *Leg. Aur.* (p. 230) reads as a question: 'Quomodo non etiam omnia cum illo nobis donavit?'

6337. ma[n]er: so Add. and Harl. 2250; MS. 'mater'.

6345-64. *Leg. Aur.* (p. 230) is briefer: 'et ultimo: numquid poteris capere Leviathan hamo? Christus enim hamum suae deitatis absconderat sub esca humanitatis et dyabolus capere volens escam carnis, captus est ab hamo deitatis.'

6347-8. The reference to Leviathan as a serpent, not in *Leg. Aur.* (p. 230), is from Isaiah xxvii. 1.

6405-24. How Christ broke Eve's charter and the definition of *manumissio* are not in *Leg. Aur.* (p. 231).

6425-32. *Leg. Aur.* (p. 231): 'Sed de poena et origine Iudae invenies in legendo sancti Matthiae, de poena et excidio Iudaeorum in legenda sancti Iacobi minoris, de poena autem et origine Pylati in quadam historia licet apocrypha legitur.' See note on ll. 1233-6.

6428. en[u]y: so Add. and Harl. 2250: *Leg. Aur.* (p. 231): 'invidiam'; MS. 'enmy'.

6462. in iustying and in tournament. The games mentioned in the Latin are 'luctamine, pugna et funda' (*Leg. Aur.*, p. 231).

6467-8. waytet hym tyme at hys liking / forto sle hym priueli; *Leg. Aur.* (p. 231): 'fratrem suum latenter occidit.'

6541-4. The translation is not exact. *Leg. Aur.* (p. 232): 'et infinitam pecuniam Tyberio imperatori obtulit et ab eo sibi dari, quod ab Herode tenebat, muneribus impetravit.'

6556. The poem omits the second cause for enmity (*Leg. Aur.*, p. 232).

6561-8. Tiberius is told of Jesus' death. In *Leg. Aur.* (p. 232) Herod's messenger is on the way when the emperor sends Volusian: 'timens tamen offensam Tyberii Caesaris' (read 'Cesaris') 'eo quod condemnasset sanguinem innocentem, quandam sibi familiarem pro sui excusatione ad Caesarem destinavit. Interea ...'

6721-40. Veronica's speech is not in *Leg. Aur.* (p. 234), which reads: 'Tandem divino nutu vel forte alicuius christiani suasu.'

6816. as I fynd in sum story. *Leg. Aur.* (p. 234) adds a caution: 'Hucusque in praedicta historia apocrypha leguntur. Quae utrum recitanda sint, lectoris iudicio relinquatur.' See note on l. 7000.

6817-7052. The Judas legend is from *Leg. Aur.*, 'De sancto Mathia apostolo', pp. 184-6. See ll. 6425-30 above and note.

6820. as I haue red I sal ow lere : *Leg. Aur.* (p. 184) : 'Legitur enim in quadam hystoria licet apocrypha', and see note on l. 7000.

6824. Teborea and 6978 'Tyborea'; Add, 'Tyborea' and 'Tiborea'; Harl. 2250 and *Leg. Aur.* (p. 184) : 'Cyborea'.

6839-40. sum wykket gost of helle / had temptet hir : *Leg. Aur.* (p. 184) : 'spiritu ceu puto, phitonico raperis.'

6877-88. The incident is more plausibly told in *Leg. Aur.* (p. 184) : 'Puerum igitur secreto nutrirı fecit et se gravidam simulavit, tandem se filium peperisse mentitur et per totum regnum fama haec celebris divulgatur. Princeps pro suscepta sobole vehementer exsultat et ingenti gaudio plebs laetatur.'

6942. and to fulfil hys foule delite, and l. 6947 'of hys appeles fast etinge'. These details are not in *Leg. Aur.* (p. 185). Probably 'hys' (6947) refers to Reuben.

6987-8. In *Leg. Aur.* (p. 185) Cyborea puts her complaint more boldly : 'sed et dolori misere Pylatus addidit dolorem, qui me moestissimam nuptui tradidit et invitissimam tibi in coniugem copulavit.'

7000. as reden we : *Leg. Aur.* (p. 185) : 'Hucusque in praedicta hystoria apocrypha legitur, quae utrum recitanda sit, lectoris arbitrio relinquatur, licet sit potius relinquenda quam asseranda.' See note on l. 6816.

7013-24. *Leg. Aur.* (p. 185) is briefer : 'Dolens vero tempore dominicae passionis, quod unguentum, quod trecentos denarios valebat, non fuerat venditum, ut illos etiam denarios furaretur.'

7016. displesit. N.E.D. *displease*, v. 2 b, cites *EE. Allit. P.*, A. 422, 'Blysful', quoth I, 'may hys be trwe, Dysplesez not if I speke errour'.

7032. hy[t] : Add., Harl. 2250 'hit'; MS. 'hym'.

7036. The poem omits further elucidation of 'the tethe' (*Leg. Aur.*, pp. 185-6).

7037-44. The reason for Wednesday penance is not in *Leg. Aur.*, p. 186. See above, ll. 5111-12, and *Leg. Aur.*, p. 154.

7049. Details of Judas's death and the fate of his body are omitted (*Leg. Aur.* p. 186).

7053-8108. *Leg. Aur.*, 'De resurrectione domini', pp. 235-44.

7066-8. *Leg. Aur.* (p. 235) : 'per synecdochen.'

7077-92. See above, ll. 417-44 and note.

7103-12. fadres that in helle wer are not in *Leg. Aur.* (p. 236) : 'ut per diem intelligatur lux suae mortis, per duas noctes nostra duplex mors.'

7121-40. The possibility that Christ's risen body might be thought a fantasy is not developed in *Leg. Aur.* (p. 236) : 'Tertio propter suae potestatis ostensionem, quia si statim resurrexisset, non videretur potestatem habere ponendi animam suam sicut resurgendi. Et haec ratio videtur tangi I Cor. xv super illo : quoniam Christus mortuus est etc. Ideo, inquit, de morte praemittitur, ut sicut vera mors ostenditur, ita vera resurrectio ostendatur.' Cf. ll. 8763-72 and 9013-20.

7139. lay [in] : so Add., Harl. 2250 ; MS. 'lay'.

7209-32. *Leg. Aur.* (p. 236) quotes the two texts with no explanations. The first has already been used at ll. 7125-8 ; the second (John ii. 19) is in the poem amplified by the following verses in John (20-2).

7236. Iohanes gospel, and Latin 'Iohannis xxvi.' All three MSS. refer to John where *Leg. Aur.* (p. 236) rightly has 'Matth. xxvi'.

7247-64. *Leg. Aur.* (p. 237) gives first the passage from Jeremiah, then that from John.

7317-24. The detail in *Leg. Aur.* (p. 237) is not so vivid: 'quinto per cicatricum ostensionem, per quod probavit, quod in eodem corpore, in quo mortuus fuit.' 'Cicatrices' is translated 'bloody stremes' in l. 9001.

7337. the seuent: *Leg. Aur.* (p. 237): 'Septimo surrexit immortaliter, quia nunquam de caetero moriturus.' According to *Leg. Aur.* this is the last of a series of six, beginning with 'potenter' (p. 236, and see l. 7205). But both the Latin and the English omit point six (by confusion with six proofs in ll. 7297 ff.?).

7343. Themopole: Add. 'Temople'; Harl. 2250 'Tymople'; *Leg. Aur.* (p. 237): 'Demophilum.'

7359. leuyng: believing; Add. 'lyuyng'; Harl. 2250 'leuyng'. N.E.D. cites this usage first in Sir Thomas More (*leve*, v.²).

7369-72. Carpus's prayer is somewhat toned down from the *Leg. Aur.* (pp. 237-8): 'Sed cum pro utriusque conversione orare deberet, Deum tamen quotidie exorabat, ut combustione quadam amborum simul immisericorditer abrumperet vitas.'

7375-6. In *Leg. Aur.* (p. 238) the fire is not above: 'quaedam fornax immensa ibidem apparuit.'

7402. th[i]s holy m[o]n: Add. 'his . . . man'; Harl. 2250 'his . . . mone'; *Leg. Aur.* (p. 238): 'Carpo'; MS. 'thes . . . men.'

7423. fur[s]te: so Add.; *Leg. Aur.* (p. 238): 'Primo'; MS. 'furthe'.

7455. [gone]: so Add. and Harl. 2250.

7460. The poem omits two quotations from Gregory (six lines of *Leg. Aur.*, pp. 238-9).

7462. wit shal 3e: The scribe wrote 'wit shal' and corrected to 'wit 3e shal he?' which fails to rhyme with 'se'. I emend with Add.

7465-500. In *Leg. Aur.* (p. 239) the four points are listed first; then a Biblical verse is given for each one.

7521-8. Not an accurate translation of *Leg. Aur.* (p. 239): 'Quantum est, quia sua resurrectio est nostrae resurrectionis causa efficiens, exemplaris et sacramentalis.'

7573. f[if]the: so Add. and Harl. 2250; MS. 'furthe'.

7608. Other ways in which Jesus may have appeared to Peter are omitted (five lines of *Leg. Aur.*, p. 240).

7636. And afture a foure is better than the readings of the other MSS. Add. 'And after'; Harl. 2250 'And afterwarde'. The other four appearances are explained in ll. 7653-708.

7654. h[o]m: so Add. and Harl. 2250; MS. 'hym'.

7690-1, 7695. These lines lacking in MS. are present both in Add. and Harl. 2250.

7713-36. From *Leg. Aur.*, 'De Sancto Iacobo apostolo', p. 297.

7759-61. with foure angels shynyng bry3t, / and entride into pat prisoun: *Leg. Aur.* (p. 241): 'suspensa doma a quatuor angelis ad eum intravit.'

7761. wi[pe]t: Add. 'wyped'; Harl. 2250 'wipped'; *Leg. Aur.* (p. 241): 'extersit'; MS. 'with'.

7797-800. This is substituted for *Leg. Aur.* (p. 241): 'Si enim verba extraneorum feminarum deliramenta visa sunt, quanto magis matrem non pro filii amore crederent delirare, hoc igitur evangelistae scribere noluerunt, sed pro constanti reliquerunt etc.'

7828. *helpe[s]*: Add. 'helpep'; MS. 'helpe'; *Leg. Aur.* (p. 242): 'verum etiam alios de nostris vinculis absolvit.'

7883. [*thai*]: Add. 'þey'; Harl. 2250 'þai'.

7932. *boteles*: so Harl. 2250; Add. 'lesse'.

7944. [*ioy*]: so Add. and Harl. 2250.

7969-72. This stanza, lacking in MS., is found in Add. and Harl. 2250. *Leg. Aur.* (p. 243): 'Nam si dicit se timere mortem, capere te vult et vach tibi erit in sempiterna saecula.'

8013. Latin. *ereas*: so Add. and Harl. 2250. Graesse's ed. of *Leg. Aur.* (p. 244) reads 'aeneas', probably wrongly; cf. Psalm cvii. 16.

8056, 8060. *Ienesis*, *boke of Kynges*. The Biblical books are not mentioned in *Leg. Aur.* (p. 244).

8108. Nine lines of the last detail from Gregory (*Leg. Aur.*, pp. 244-5) are omitted.

8109-664. *Leg. Aur.*, 'De letania maiori et minori', pp. 312-16.

8142. *Petre 7 Poul pere lyyng* / And many a corsaynt: *Leg. Aur.* (p. 312): 'quod ibi est corpus principis apostolorum.'

8168. *ȝoskyng*, 8169 'ȝoskinge', 8174 '[ȝoske]'. The *Leg. Aur.* passage for ll. 8165-80 is as follows: 'ita quod, cum aliquis, ut dicitur, sternutabat, saepe cum ipsa sternutatione spiritum exhalabat. Unde, cum aliquis aliquem sternutantem audiebat, statim accurrens: Deus te adjuvet, acclamabat, et abinde, ut dicunt, adhuc haec consuetudo servatur, ut, cum aliquem sternutantem audimus, Deus te adjuvet acclamemus. Rursus ut fertur, cum aliquis oscitabat, frequenter continuo et subito spiritum emittebat. Unde cum aliquis se velle oscitare sentiebat, continuo signum crucis sibi imprimere festinabat, et haec consuetudo similiter usque modo servatur.' (p. 313). Note that 'ȝoskyng' (8168) corresponds to 'oscitabat'. Probably the meaning 'yawn' was used with 'ȝoske', 'yex' in addition to 'sob', 'hiccup', 'belch forth' listed in N.E.D. In the following passages (cited in N.E.D.) it is a translation of 'oscito': WYCLIF, 2 Kings iv. 35: the child ȝoxide [1382 brethed] sevene sithis. *Higden* (Rolls), v. 389: Pereschenge moche peple in yoskenge or nesynge. Stanbridge, *Vocabula* (W. de W.), A. v: Oacedo, yeskyng. But the passage is confused: ȝoskinge' (8169) should read 's)nesyng', as it does in Add.; 'ȝoske' (8174) should be 's)nese'; and 'nese' (8177) should be 'ȝoske'. The rhyme *nese: lese* suggests that at least some of the confusion is due to the author.

8181-236. *Causa pestilencie inseritur*: *Leg. Aur.* (p. 313): 'Haec autem pestis qualiter ortum habuerit, in vita Sancti Gregorii reperitur.' These stanzas are taken from 'De Sancto Gregorio' (pp. 190-2).

8184. [*ȝ*]ow: MS. 'thow', and also in ll. 8628, 8668. Scribe C appears to have been uncertain in his understanding of the letter ȝ. In l. 8583 he wrote *ghow*, then changed it to *thow*. At l. 8673 he wrote *ȝow* correctly.

8221. a *monithe*. The reading of Add. 'amonissed' (Harl. 2250 'amonished') is preferable; *Leg. Aur.* (p. 191): 'admonuit'.

8264. The poem omits seventeen lines of *Leg. Aur.* (p. 191), expressing Gregory's unwillingness to be pope.

8273-5. and that ymage . . . *Sancta Maria callet hisse / in ara celi*: *Leg. Aur.* (p. 192): 'in ecclesia, quae dicitur Sancta Maria Maior.' Cf. ll. 641-4.

8301-4. Gregory's direction that *Regina celi* be sung as offertory at Easter is not in *Leg. Aur.* (p. 192).

8329. *innocence*: so Add.; Harl. 2250 'innocentes'; *Leg. Aur.* (p. 313); 'infantes'.

8335-6. but vs behoues whit letany / Fulfille that we whit men ne may: *Leg. Aur.* (p. 313): 'Sed quod modo non possumus in numero personarum, supplemus in numero letaniarum, quia septies dici debent, antequam insignia deponantur.'

8351. befor that Rome this meschef hade: *Leg. Aur.* (p. 313): 'tempore Leonis imperatoris, qui coepit anno domini CCCCLVIII.'

8426-8. Not an accurate translation of *Leg. Aur.* (p. 314): 'primo ut Deus bella pacificet, quia in vere frequentius concitantur.'

8443. praye[r]s: so Add.; Harl. 2250 'prayer'; MS. 'prayer'; *Leg. Aur.* (p. 314): 'et per rogationes dignior redditur.'

8600. Alternative reasons are omitted (*Leg. Aur.*, p. 316).

8656. Syn any whit hit [be] wrthe to pray: so Harl. 2250; Add. 'sythe any by worthy of us to pray.'

8659. th[i]ght: so Add. 2250. MS. 'clight'.

8665-9532. *Leg. Aur.*, 'De adscensione domini', pp. 318-27.

8669-72. A list of the main points of the whole section is given in Latin, not translated. Though seven are promised in the first line, only six are named and only six are in the text. This is due to the omission of the fifth main point of *Leg. Aur.* Cf. note on l. 9105.

8678. th[r]e: so Add., Harl. 2250. *Leg. Aur.* (p. 319): 'trium' MS. 'the'.

8724-8. The reference to Mark's Gospel (xvi. 14) is not in *Leg. Aur.* (p. 319).

8726. and vche redis as this daye. The word 'jere' (so Add. and Harl. 2250) has probably been lost after 'vche'.

8737. Latin. *Recumbentibus* is the first word of the Gospel for Ascension Day (Mark xvi. 14-20); the other two verses are from the Epistle (Acts i. 6 and 7). Only the first is in *Leg. Aur.* (p. 319).

8749-52. There is no mention of snow in *Leg. Aur.* (p. 319): 'Calcanti etiam pulveris a domino etiam hoc dicit esse documentum, quod vestigia impressa cernuntur et eandem adhuc speciem velut pressis vestigiis terra custodit.'

8763-72. Not in *Leg. Aur.* (p. 319). See ll. 7129-36 and 9013-20.

8781. Of the Leo quotation four lines are omitted (*Leg. Aur.*, pp. 319-20).

8789-800. The Latin differs in emphasis (*Leg. Aur.*, p. 320): 'Secundo propter apostolorum consolationem, quia enim consolationes divinae superabundant tribulationibus et tempus passionis fuit tempus tribulationis apostolorum, ideo plures debuerunt esse dies isti, quam illi.'

8801-40. *Leg. Aur.* (p. 320): 'Tertio propter mysticam significationem . . .' The author felt difficulty in translating at this point, and simplified by omitting the comparison of an hour with a minute. Cf. ll. 4517-44.

8898, 8899. were is from the verb *be*, while 'where' is *choir*. *Leg. Aur.* (p. 321): 'tubae sonant et laetis se admiscunt blanda modulamina choris.'

8905-40. In Harl. 2250, fol. 83 b, is the following note, apparently in the same hand that wrote the *Stanzaic Life*: 'Raby moyses sayes þat hit is as ferre frome erth to heuene as an holy mone myght leue a thowsand þere and iche day go a thowsand Mile bot he þat mete þis way cone best tell þe myles.' See note on l. 8940.

8923. h[it] [wol] Amovnt: so Add.; Harl. 2250: 'hit wold amounte'; MS. 'hom Amovnt'.

8928. seuent. The original probably read 'seuent heuen' with Add. and Harl. 2250.

8930. seuen thousand hunderth and seuen space: so Add. Harl. 2250 reads: 'seuen hondreth' [where the scribe started to write 'thousand'] 'Mⁱ 7 seuen of space'. *Leg. Aur.* (p. 321): 'VII. M.DCC annorum, id est tantum spatium, quantum de via plana aliquis iret in VII millibus DCC annis, si tantum viveret.'

8936. [cubitus]: so Add. and Harl. 2250; *Leg. Aur.* (p. 321): 'duorum millium passuum sive cubitorum.'

8938. thre hundreth dayes 7 sixte: so Add. and Harl. 2250; *Leg. Aur.* (p. 321): 'CCCLXV.'

8940. The poem omits the *Leg. Aur.* (p. 321) mark of doubt: 'Hoc Rabbi Moyses. Utrum autem hoc verum sit, Deus scit. Hanc enim mensurationem ille novit, qui omnia fecit in numero, pondere et mensura.'

8976. but sumqwat I hane sade before. See ll. 8028-32.

8981-2 and Latin. Not in *Leg. Aur.* (p. 322); see Isaiah lxiii. 1.

8988. Thirteen lines of *Leg. Aur.* (p. 322) are omitted.

9001. bloody stremes: *Leg. Aur.* (p. 322): 'cicatrices.' Cf. ll. 7317-24.

9009. [þe]: so Add.; Harl. 2250 'þo'; MS. 'in'.

9013-20. The fear of the Christians lest the Jews should say that Christ's body was stolen and that he did not rise in the very body which died is not in *Leg. Aur.* at this point (p. 322). Cf. ll. 7129-36 and 8763-72.

9015. sto[1]en: Harl. 2250 'stollen'; MS. 'stoken'.

9019. lose: so Harl. 2250; Add. 'loos'. The meaning 'report', 'rumour', which the word seems to have in this passage, is not cited in N.E.D. *lose*, sb.¹

9039. by bloody one body: both Add. and Harl. 2250 read 'bloody body'. 'One' for 'owen', 'awen', occurs at l. 6444. *Leg. Aur.* (p. 322): 'corpus suum rubrum, id est sanguine cruentatum.'

9090-6 Not accurately translated from *Leg. Aur.* (p. 323): 'hic est ille, valde candidus et roseus, hic est ille, qui non habet speciem neque decorem, infirmus in ligno, fortis in spolio, vilis in corpusculo, armatus in proelio.'

9101-2. A purs to geder repreues inne / For mony repreue then hade he: Add. and Harl. 2250 agree, except that they read 'þat' for 'then'; and Add. reads 'repreueþsynne' (9101). *Leg. Aur.* (p. 323): 'fuscus in opprobrio'. If the author confused 'fuscus' with 'bursa', or more likely 'funda', the translation in the text might result.

9105. Circa quintum, quo scilicet Ascendit. This is the sixth main point of *Leg. Aur.* (p. 323). The poem omits the fifth point, 'quo scilicet merito ascendit' (six lines).

9117. Latin. [super]substantialie: Harl. 2250, 'superstancialie'; *Leg. Aur.* (p. 323): 'supersubstantialie'; MS. and Add. 'substancialie'.

9127-8. Cf. ll. 29-32, 10380.

9128. Latin. *7 celum sancte trinitatis supra omnes*: not in *Leg. Aur.* (p. 323); cf. ll. 9231-2, 9261-8.

9149-56. These two stanzas correspond to *Leg. Aur.* (p. 323): 'Sicut dicebat apostolus: nostra conversatio in coelis est.'

9166. nye n[o]ght: Add. 'noye noght'; Harl. 2250 'ny nojt'; MS. 'hye heght'.

9171. in hegh; Harl. 2250 'on hegh'; Add. 'In him'; MS. 'in he hegh'.

9177-84. *Leg. Aur.* (p. 324) reads simply 'divinae mentes'.

9192. mone should probably be read 'moue' = 'may'.

9201. ovt-showinge: *Leg. Aur.* (p. 324): 'manifestacio'; cf. 'of-scho-wyng' (5131).

9242-8 are not in *Leg. Aur.* (p. 324).

9250. as was Ennoc 7 Heli here: *Leg. Aur.* (p. 324): 'sicut Helias.'

9261-8 are not in *Leg. Aur.* (pp. 324-5). Nine lines of Latin are omitted. Cf. ll. 9231-2 and note on l. 9128 Latin.

9266. mon: probably an error for 'moun'; cf. note on l. 9192.

9277. the wise mone: i. e. Solomon.

9278. coppes: 9282 'coppes of home', and 9289 'hilles coppes', are translations of 'colles' (*Leg. Aur.* p. 325).

9312. Twelve lines of *Leg. Aur.* (p. 325) are omitted.

9313. Sextum. This is *Leg. Aur.* (p. 325): 'septimum'. The confusion arises from the omission of the fifth point after l. 9105.

9329. [we]: so Add. and Harl. 2250.

9329-32. Not in *Leg. Aur.* (p. 325).

9345-72. Seven stanzas are amplified from the Latin at l. 9344.

9377-80. This stanza is not an exact translation from the Latin of Leo that follows it.

9378. bouoñ and l. 9601 'bowun'; both due to Scribe C, rhyme with 'moun'.

9403. a[nd]: so Add. and Harl. 2250; MS. 'as'.

9404. we: so Add. and Harl. 2250; MS. 'wel'.

9422. represent: Add. 'representaunt'; Harl. 2250 'repentaunt'. If the MS. reading is taken, 'represent' is the past participle with the sense of 'presented before', 'present'. Cf. 'hym present' (5500).

9439. bounde; Harl. 2250 'boundes'; Add. 'bondus'. 'Bonds', as in Add., makes better sense, but the reading 'boundes' is confirmed by the rhyme with 'woundes' (9437).

9443. ma[ke]: so Add. and Harl. 2250; MS. 'may'.

9480. wayue[t]: so Add. and Harl. 2250; MS. 'wayue'. Following this passage five lines of quotation from Leo (*Leg. Aur.*, p. 326) are omitted.

9488. h[e]uen: so Add. and Harl. 2250; MS. 'hauen'.

9492. Five lines of *Leg. Aur.* (p. 326) are omitted. Additional MS. 38666 ends here.

9493. p[ro]f[ite]: Harl. 2250 'profet'; MS. 'parte'; cf. *Leg. Aur.* (p. 325): 'utilitas'; 'profit' (9481).

9495. Mathy and Latin below 'Mathie secundo'. Harl. 2250 'Machias' 'Machie'; *Leg. Aur.* (p. 326): 'Mich. iii'.

9505. Latin. [a]p[er]i[cio]: Harl. 2250 'appericio'; *Leg. Aur.* (p. 326): 'aperitio'; MS. 'operacio'.

9512. so Christ the seconde tyme [h]as: Harl. 2250, 'so Crist þat secunde was'; *Leg. Aur.* (pp. 326-7): 'sicut enim primus Adam aperuit ianuas inferni, sic secundus paradisi.'

9533-10840. *Leg. Aur.*, 'De sancto spiritu', pp. 327-37.

9538. heght: Harl. 2250 'viij'; *Leg. Aur.* (p. 327): 'octo'; MS. 'heghest'.

9540. Latin. From the Latin of the *Leg. Aur.* (p. 327) the poem omits 'quinto, qualiter missus est'. This fifth section is, however, translated in ll. 10081-632.

9551-2. These lines are a translation of John xiv. 16, but the Latin after them is John xvi. 13, which occurs ten lines below in *Leg. Aur.* (p. 327). The passage between the two quotations, omitted in the poem, contains the second and third divisions under 'A quo missus est'.

9572. Latin. 7 diuisa in comparacione corporis, in voluntate par in potencia: *Leg. Aur.* (p. 327): 'indivisa in opere, consors in voluntate, par in omnipotentia.' Harl. 2250 presents a text not quite so poor as the MS.: '7 diuisa in operacione corporis in voluntate, par in omnipotentia.'

9592, 9594 þeue, and 9607 schewyde. Both correspond to *Leg. Aur.* (p. 328): 'exhibuit'.

9599-600. for enchesoun / Of oure dessire; *Leg. Aur.* (p. 328): 'privilegium nostrae adoptionis.'

9624. tokenes: Harl. 2250 'takes'. At this point Harl. 3909 ends, and ll. 9625-10840 are printed from Harl. 2250.

9644. Four lines of Bernard (*Leg. Aur.*, p. 328) are omitted.

9660. The Latin passage is corrupt. *Leg. Aur.* (pp. 328-9) reads: 'nempe ex metu cordis intellexi praesentiam eius et ex fuga vitiorum adverti potentiam virtutis eius et ex discussione sive redargutione oculorum meorum admiratus sum profunditatem sapientiae eius, et ex qua quantulacunque emendatione morum meorum expertus sum bonitatem mansuetudinis eius et ex reformatione et renovatione spiritus mentis meae percepi, utcumque speciem decoris eius et ex contuitu horum omnium expavi multitudinem magnitudinis eius.'

9665-9760. The qualities of the dove are otherwise given in the *Leg. Aur.*, 'Purificatio' (p. 162), a passage not translated in the *Stanzaic Life* (see note on ll. 2637-64).

9708. Latin. Ad Romanos viij°. The latter part of the Latin is from Romans viii. 26. In the Graesse edition of *Leg. Aur.* (p. 329) the reference is incorrectly given as 'Corinth. viii'.

9717-32. swete, blessed 7 eke kynde: *Leg. Aur.* (p. 329): 'suavis, benignus, humanus'; in the Latin following l. 9732, 'humilis . . . humiles' should be 'humanus . . . humanos'. For each quality the poem gives proof not in *Leg. Aur.*

9733-52. Five stanzas amplified from *Leg. Aur.* (p. 329): 'Tertio in petrae foraminibus, id est, in Christi vulneribus habitare.' After the quotation from 'Canticorum secundo' (l. 9756), *Leg. Aur.* (p. 329) has six lines of explanation on Christ's wounds from 'Threnor. ultim.', but these five stanzas seem not to have used them.

9739. alway to wovnde is probably a scribal error for 'away to wonde', rhyming with 'vnderstonde' (9737).

9767. hit, i. e. the earth.

9787-8. ffor slekkyng water purgh Goddes sonde / po Holy Gost skekhet wele is : for through God's sending quenching water, the Holy Ghost is well poured. This is an unusual rendering of *Leg. Aur.* (p. 330) : 'Unde et spiritus sanctus vocatur aqua, quae habet vim regenerativam.' Possibly l. 9788 originally read 'to Holy Gost likenet wele is'.

9816. vnfotte (rhyming with 'latte'), unfetched, unsought. This word, not in N.E.D., seems to be formed from the past participle of OE. *fetian*.

9848. Latin. *Asperacione* : *Leg. Aur.* (p. 330) : 'adspersione'.

9852. Latin. *Leg. Aur.* (p. 330) : 'iii. Reg. xiv : et post ignem sibilus aurae tenuis.'

9856 swike and 9859 'swyke'. The word meaning 'deceit' (cf. OE. *swican*) is twice used where we should expect 'swoghe' = swoon. For ll. 9853-6 *Leg. Aur.* (p. 330) reads : 'Quarto necessarius est ad respirandum. Adeo quippe flatus necessarius est, quod si ad horam substraheretur, homo continuo moreretur.'

9864. to rekeuer mon pat fayles gras : *Leg. Aur.* (p. 330) : 'et deficient et in pulverem suum revertentur.' Perhaps 'pat' is an error for 'pen', and the line means 'then grace fails for man to recover'.

9868. The fourth and fifth divisions under the second main point are omitted (four lines of *Leg. Aur.*, p. 330).

9873-80. Of two quatrains rhyming on the same sounds two lines have dropped out.

9908. The Latin is corrupt. *Leg. Aur.* (p. 331) reads : 'ipse spiritus sanctus est perfectio totius legis, quia plenitudo legum est dilectio.'

9932-6. The reference to Abraham, not in *Leg. Aur.* (p. 331), may recall the account of Jubilee year at ll. 4169-224 under *Quinquagesima*.

9954. synne[r]s wele repelled were / to mercy, þof pai didene amys : *Leg. Aur.* (p. 331) : 'Exules in patriam revocantur.'

9959. Crist his blode 7 flesshe for vs cost : i. e. paid. The transitive use of *cost* is rare ; see N.E.D. *cost*, v. 3.

9980. Latin. *Ad Chorentheos tercio* : *Leg. Aur.* (p. 331) : 'ii. Cor. iv.'

10037-8. Sinning against the Holy Ghost 'is not mentioned in *Leg. Aur.* (p. 332) : 'aut quantum ad Dei offensam.'

10045-56. *Leg. Aur.* (p. 332) : 'Dicitur tamen sacerdos absolvere, tum quia a culpa absolutum esse insinuat.' Of three possibilities in absolution, the first in *Leg. Aur.* is that the priest absolves the man from his fault absolutely. In the poem this is qualified by the statement that only confessed sin is absolved, and that hidden sin does not receive the absolution. See above, p. xix.

10067. saddene. N.E.D. cites this word first in 1600 ; the meaning 'confirm', 'establish' is recorded for *sad*, v. 2.

10080. Four lines of a quotation from Leo are omitted (*Leg. Aur.*, p. 332).

10102. erthely luf : *Leg. Aur.* (p. 332) : 'timorem filialem.'

10160. The Latin is not so close to *Leg. Aur.* (p. 333) as it is to Acts iv. 32 : 'nec quisquam eorum, quae possidebat, aliquid suum esse dicebat, sed erant illis omnia communia.'

10161-84. Six stanzas are rearranged from *Leg. Aur.* (p. 333) : 'Tertium signum est superfluere, ut patet in fluvio inundante ; Eccles. xxiv. qui implet quasi Phison sapientiam. Ad litteram : illius fluvii proprium est effluere et circumadiacentia irrigare : sic apostoli coeperunt effluere, quia coeperunt loqui

variis linguis, ubi dicit Glossa : ecce signum plenitudinis ; plenum vas erumpit, ignis in sinu non potest occultari, coeperunt iterum circumadiacentia irrigare. Unde statim Petrus praedicare coepit et tria millia convertit.'

10184. Latin on p. 345. s[icut]. The MS. 'sēdo' was probably a confusion with the marginal Latin. Ecclesiasticus xxiv. 25 reads : 'Qui implet quasi Phison sapientiam, et sicut Tigris in diebus novorum.'

10210. [pr]eche : *Leg. Aur.* (p. 333) : 'praedicarent' ; MS. 'cleche'.

10215-20. The comparison of the Holy Ghost to 'sadde luff' is not in *Leg. Aur.* (p. 333). Cf. ll. 10701-8.

10243. fire kynt is possibly 'fire-kind' (influenced by 'kent' in the same line), 'fire nature' ; or 'kynt' may be an error for 'kynlet', kindled.

10265-352. While *Leg. Aur.* (p. 333) merely names the seven ways in which the Holy Ghost is like fire (see Latin before l. 10265), the poem amplifies each point in three (or four) stanzas.

10332. has no faysoun : for 'foysoun'. Cf. *Arthur* (E.E.T.S. 2), ll. 475-6 : 'He for alle hys grete Renoun/A3enst Arthour hadde no fusoun.'

10380. for clerkes be Autorite. The Latin is not translated. Cf. ll. 9124-8 and 10391.

10397-400. The quatrain is not a close translation of Isaiah iv. 4 (below).

10429. [furthe] and '[Quart]a' above : MS. 'thrid' and 'Tercia'. The third cause is at l. 10381.

10481-96. The illustrative material, not in the Latin quoted on p. 356, is drawn from suggestions of everyday life.

10496. Latin. concordatiuum : *Leg. Aur.* (p. 334) : 'coordinativam', and see ll. 10513-24.

10497-524. Seven stanzas are based on the three lines from Dionysius quoted above.

10612. Latin. Iohannes vij^o ; *Leg. Aur.* (p. 335) : 'Joh. xx.'

10617. mekenes, and 'humilitas' above ; *Leg. Aur.* (p. 335) : 'Mansuetudinem'.

10621. Latin. Quarta prerogatiua videlicet humilitas 7 pulcra 70 is not in *Leg. Aur.* (p. 335), which reads : 'Ornatum sanctitatis ad informandum.'

10625-31. Not in *Leg. Aur.*, p. 335. This summing up of the four virtues proper for a doomsman may suggest something of the position of the 'worthy wyght' (l. 9).

10633. Latin. spectacula mundi is an error for 'receptacula munda' (Latin at l. 10641).

10641. Latin. humilia : *Leg. Aur.* (p. 335) : 'habilia'.

10644. *Leg. Aur.* (p. 335) does not list the seven points before discussing them, and perhaps on this account the Latin in the text is corrupt. It should read : 'Primo fuerunt animo quieti, secundo dilectione uniti, tertio loco secreti, quarto oratione assidui, quinto humilitate praediti, sexto pace conjuncti, septimo in contemplatione erecti.' Cf. note on l. 10745.

10646. hor saules were bowraghte of synne : *Leg. Aur.* (p. 335) : 'Ipsi enim primo fuerunt animo quieti.' 'Bowraghte' may be for 'boroghte', 'brought', like 'deuele' (7856), 'kenewe' (5655) ; or from 'borwe', ransom.

10681. Ieremie, and 'Ieremie iiij^o' above ; *Leg. Aur.* (p. 336) : 'Hos. ii.'

10701-8. Not in *Leg. Aur.* (p. 336). Cf. ll. 10215-20 and note.

10716. Latin. montes : *Leg. Aur.* (p. 336) : 'fontes.'

10722. Marginal Latin 'maris' should read 'paci'. (So *Leg. Aur.*, p. 336.)

10725-8. nede . . . dede . . . preues. The correct readings are probably 'nedes . . . dedes . . . preue.'

10745. The list of six headings is not at this point in *Leg. Aur.* (p. 336). Cf. note on l. 10644.

10753. The Latin phrases do not belong here. The first looks like a page heading that has slipped into the text. The second comes a bit earlier in *Leg. Aur.* (p. 336): 'notandum quod missus est propter sex causas, quae notantur in hac auctoritate: paracletus autem spiritus sanctus etc. Primo ad consolandum moestos.'

10757-64. *Leg. Aur.* (p. 336): 'Gregorius: consolator spiritus dicitur, qui de peccati perpetratione moerentibus, dum spem veniae paeparat, ab afflictione tristitiae mentem levat.' For 'paeparat', which should be 'praeparat' (see Migne, *Patr. Lat.* 76, col. 1221), the poem reads 'sperat'.

10779-84. *Leg. Aur.* (p. 337): 'cum dicitur sanctus, sicut enim dicitur spiritus, qui vivificat, ita sanctus, quia sanctificat et mundat.'

10782. wyckutnes, for 'wyckennes', quickens; cf. 'wykenes' (10770).

10804. Latin. [n]os: so *Leg. Aur.* (p. 337); MS. 'vos'.

GLOSSARY

AN attempt has been made to include all the words of the poem, with their variant spellings, but in general only one reference is given for each spelling. Forms occurring only in Harl. 2250 or Addit. 38666 are put within brackets. For economy of space, all contractions in the text are spelled out, and no distinction is made between the forms with symbols of contraction and those without; *e.g.* 'weƿ' and 'were' are printed were in the Glossary.

Names of persons, places and books are grouped in a separate list; but names of church feasts are in the main list.

The abbreviations are those used in the *New English Dictionary*.

A

a, *int.* 237.
a, *an*, *indef. article*, 67, 301, 1653.
abate, *vb.* abate, lower, 4750; [*abates*], 3 *sing. pres.* 10267; *abaten*, 3 *pl. pres.* 4715; [*abatet*], *pa. pple.* 10672.
abbay, *sb.* abbey, 7277.
abide, *a-byde*, *vb.* abide, wait for, 2216, 6808; *abydyng*, *pres. pple.* 2253; *abode*, 3 *sing. pa.* 3105; 3 *pl. pa.* 3928. *Cf.* [*byde*].
able, *a.* able, fitted for, 2199, 2975. *Cf.* *vnable*.
ables, *vb.* 3 *sing. pres.* prepares, 8442.
a-boue, *abowe*, *a-buf*, *obuf*, [*abuff*], *prep. adv.* above, 501, 9263, 514, 614, 10436.
about(e), *abowte*, [*oboute*], *adv. prep.* around, 272, 1883, 7380, 9779.
a-brige, *vb.* diminish, 8459; [*a-briget*], *pa. pple.* 8465.
abrode, *adv.* abroad, 8791.
absence, *sb.* 3977.
absent, *a.* 6627.
abstinence, *abstenence*, *sb.* 4607, 4697.
[*abulte*], *sb.* ability, faculty, 10016.
abundaunt, *aboundaunt*, *habundant*, *a.* abundant, overflowing, 4554, 4748, 5022, 8434.
accept, *a.* acceptable, 2526.
acceptable, *a.* 4302.
accompt, *sb.* reckoning, 4431.
accuset, *accuseden*, *vb.* 3 *pl. pa.* accused, 5496, 5488.

acompt, *vb.* reckon, 8921; *acomptet*, *pa. pple.* 8939.
acorde, *sb.* harmony, correspondence, 6224.
acordes, [*acordis*], *vb.* 3 *sing. pres.* agrees, corresponds, 4102, 5552, 9820; *acordyng*, *acording*, *pres. pple.* 4755, 6137.
accountyng, *sb.* computation, 3903. *Cf.* *of-cowntyng*.
addet, *vb.* 3 *sing. pa.* added, 8298.
adoun, *adv.* down, 204.
adred, *vb.* 3 *pl. pa.* were afraid, 7815.
adred, *a.* frightened, 5305.
aduersite, *sb.* adversity, 4381.
aduocate, *sb.* advocate, 9409. *Cf.* *vocate*.
affermen, *vb.* 3 *pl. pres.* affirm, aver, 2909; *affermet*, 3 *sing. pa.* 459.
af(f)right, *afrizt*, *a.* frightened, afraid, 7819, 6829, 8387.
affy[y]nge, *vb. pres. pple.* trusting, 8451.
a-fraye, [*affray*], *sb.* disturbance, fray, assault, 6483, 6904, 10332.
after, *afre*, *afture*, *afte*, *prep. adv.* after, afterwards, along, 3074, 9344, 2255, 8252, 6828.
after-ward, *adv.* 2137.
agayn, *aʒayn(e)*, *aʒaynne*, *aʒeyn*, [*oʒayne*], *prep. adv.* against, towards, to meet, back, 1138, 2360, 2946, 1667, 3912, 9857.
agayn-comyng, *aʒayne-comyng*, *ayain-comyng*, *sb.* return, meeting (*Lat.* *obviatio*), 2673, 4940, 4674, 2668.

agaynus, agaynes, ajaynus, ayaynes, ajeynus, *prep.* against, contrary to, towards, 270, 2676, 4803, 2604, 2510.

aght, *vb. pa. pl.* owed, 6487; [ogh-yng], *pres. pple.* 9937.

aght, *a.* eight, 1187.

aght, *see* eght.

agone, *adv.* a long time ago, 6487.

ago(o, *vb. pa. pple.* gone, 5096, 3301.

Agyos, *sb.* Hagios, holy, 6029.

ajayn - puttyng, ajayn - pitting, *sb.* denial, 9441, 5728.

aire, ay(e)r, *sb.* air, 4502, 2009, 8197.

aire, ayre, heire, heyr, *sb.* heir, 2507, 6888, 3576, 3384; [ayres], *pl.* 9970.

aisel, aysel, *sb.* vinegar, 5823, 7978.

alas, *int.* 6606.

alder, aldest, *see* old(e).

alegge, *vb.* allege, affirm, 3717, 8425; alleget, 3 *sing. pa.* 5314; alleget, alleget, *pa. pple.* 5106, 7085.

algate, *adv.* in any case, 6587; [always], 10799.

aliene, *sb.* alien, 1821; aliens, *pl.* 5545.

al(l, alle, *a. pron. adv.* all, every, entirely, 220, 133, 93, 6736, 762; al day, every day, 120.

alleluy(a, *sb.* alleluia, 3854, 8294; alleluyas, alleluyes, *pl.* 3815, 3871.

almyzt, almiyt, almighty, *a.* almighty, 1450, 848, 5494.

almyzty, *a.* almighty, 5311.

alone, *a.* 9265.

al-redy, *adv.* fully prepared, 6664

als, *conj.* *adv.* as, also, 311, 1505, 277. *Cf.* as.

also, *adv.* 286.

altercacioun, *sb.* altercation, 3366.

al-thagh, al-thaȝe, al-paȝe, *conj.* although, 373, 3276, 447.

al-way, all-waye, alwa, [all-way], *adv.* always, continually, 1626, 4344, 6386, 10447.

alweldyng, all-welding, *a.* all-ruling, 4794, 9410.

amaset, *vb. pa. pple.* alarmed, 1900.

amend(e, *vb.* reform, restore, 4540, 5101; [amendet], 3 *sing. pa.* 9653; amendet, *pa. pple.* 274, 595.

amende, *sb.* amends, 4517.

[amendement], *sb.* improvement, 2.

[amonished], *vb.* 3 *sing. pa.* admonished, 8221 (*note*).

amovnt, *vb.* amount, 8923.

amys(se, omys, *adv.* amiss, wrongly, 96, 2319, 551.

and, an, *conj.* and, 79, 5632.

angel, aungel, *sb.* angel, 246, 301; an naungel, 3305; angels, aungeles, *pl.* 76, 3613.

angur, [angre], *sb.* anger, 6704, 10131.

ano(o)n, onon(e, *adv.* straightway, 241, 3303, 349, 774.

an - other, another, a - nothre, anou[p]er, *a.* another, 1628, 4169, 8021, 2865.

anoynt, *vb.* anoint, 2057; anont, 3 *sing. pa.* 7014; anoynt(et, *pa. pple.* 1214, 7930. *Cf.* [enoynt-yng], vnement.

any, [eny, ony], *a.* any, 1882, 9941, 9996.

any, *vb.* harm, 522.

any(e, *sb.* trouble, harm, 183, 1696.

any-thing, *sb.* anything, 3600.

apere, apper, appare, *vb.* appear, 3432, 6415, 8722; appere, *imp. sing.* 5312; ap(p)eride, aperet, apparet, [apered, apper(i)t], 3 *sing. pa.* 1563, 7532, 7576, 7666, 10429, 10526, 10601.

apert(e, *a. adv.* open, manifest, 5382, 1094. *Cf.* pert.

apert(e)ly, apertelye, apertyly, appertely, *adv.* openly, 909, 332, 4447, 2612, 9528.

aperyng, aperinge, *sb.* appearing, appearance, 7302, 7613.

apostle, ap(p)ostel, *sb.* 1941, 7003, 6327; apost(e)les, apostlis, [apostel(le)s, apostils], *pl.* 3694, 3591, 5372, 9722, 10111, 10574.

appaire, *vb.* injure, weaken, 3503, 8503; appairet, *pa. pple.* 9043.

appul, *sb.* apple, 3559; appele(s, appul, *pl.* 6930, 6947, 6935.

aprise, *sb.* lore, learning, 7145.

aray, *sb.* array, 536.

arayes, *vb.* 3 *sing. pres.* prepares, 4431.

archaungel, archangel, *sb.* archangel, 7931, 8042.

architryclyne, *sb.* president or ruler of the feast, 1527.

ard, are, art, &c., *see* be.

arme, *sb.* arm (of the body), 945; armes, *pl.* 5938.

armes, *sb. pl.* battles, fighting, 5127.
 armet, *vb. pa. pple.* armed, 5756.
 armet, see hermet.
 arrows, *sb. pl.* arrows, 8203.
 ars, *sb. pl.* arts, 3646.
 as, *conj. adv.* as, when, 890, 241.
 as = at, 901, 1850, 1521, 4200. See note on 734.
 as, see asse, haue.
 ascape, *vb.* escape, 6758.
 ascencioun, ascensioun, ascencioun, *sb.* ascension, 3682, 7345, 4035.
 ask(e, *vb.* beg, inquire, require, 1256, 476; asks, 3 *sing. pres.* 6459; asket, 3 *sing. pa.* 477; asket, askeden, 3 *pl. pa.* 8961, 8968; asket, *pa. pple.* 542.
 Askewednesdaye, Askewedenysday, *sb.* Ash Wednesday, 4441, 4158.
 aspie, aspye, *vb.* espy, 392, 518.
 assaile, [assayle], *vb.* assault, 508, 9080.
 assay, assaie, *vb.* try, make trial of, put to the trial, 466, 7827; assay, 1 *pl. pres.* 4691; assayet, assaide, 3 *sing. pa.* 7047, 5294; assaiet, 3 *pl. pa.* 1717.
 as(so, *sb.* ass, 1018, 349.
 assent, *sb.* consent, agree, 1882.
 assent, *vb.* consent, 6402; asent, *pa. pple.* 6394.
 assidually, [assudually], *adv.* assiduously, 194, 10686.
 assigne, *vb.* assign, specify, 3825; assignes, 3 *sing. pres.* 8445; assignet, 3 *sing. pa.* 5458; assignet, assignnes, *pa. pple.* 1441, 4213.
 assoile, [assoyle], *vb.* absolve, 7863, 10046; [assoylled], *pa. pple.* 10052.
 astate, *sb.* rank, dignity, 3368, 6548.
 Aster-daye, Astur(e-day, Ester-day, *sb.* Easter Day, 4394, 4665, 7710, 4110.
 astily, see hastily.
 Asture, *sb.* Easter, 8153; Aster weke, Ester weke, Easter Week, 4040, 3672.
 at, see that.
 at(te, *prep.* at, 376, 201. Cf. as.
 atter, *sb.* gall, 5824.
 auail(e, *vb.* avail, profit, 2832, 1714; auaillet, *pa. pple.* 1316.
 auarise, auerice, *sb.* avarice, 5267, 4746.
 auauncet, *vb. pa. pple.* advanced, 1866.
 auauntage, *sb.* advantage, 6530.

auctor, *sb.* author, 5453; auctores, [aucteres], *pl.* 62, 19.
 Auerylle, *sb.* April, 5390.
 auiset, *vb. pa. pple.* auiset were, considered, 161.
 aucesters, *sb. pl.* ancestors, 1754.
 auoutery, *sb.* adultery, 6440.
 auow, *sb.* vow, 7723. Cf. uow.
 auter, *sb.* altar, 619; auters, auterz, *pl.* 1693, 8341.
 author, see outhur, outhir.
 autorite, [auctorite], *sb.* authority, 2463, 15; [autorites], *pl.* 10609.
 auttentike, *a.* authentic, 6193.
 ays, awice, *sb.* intention, wisdom, 699, 9255.
 aw, see 3ou.
 awaye, [oway], *adv.* away, 2631, 10258.
 awe, *sb.* fear, 2647.
 awen, awne, [avne], owen, one, *a.* own, 2448, 2576, 9646, 87, 6444.
 ay(e, *adv.* ever, continually, 194, 2303; for ay, for ever, 335.
 [ayge], *sb.* age, 9970.

B

b, letter of the alphabet, 2459.
 bak, *sb.* back, 511.
 bale, *sb.* woe, 367.
 balletship, *sb.* baldness, 5810.
 baner(e, *sb.* banner, 8545, 8494; baner(e)s, *pl.* 8491, 8479.
 banyshet, *a.* banished, 70.
 baptist, baptizet, *vb.* 3 *sing. pa.* baptized, 5234, 3178; baptiseden, 3 *pl. pa.* 5355; baptiset, baptizet, *pa. pple.* 1523, 1548.
 baptist, *sb.* Ion pe baptist, 293.
 barbour, *sb.* barber, 3485.
 bare, *a.* hedes bare, skulls, 5810.
 [bare], *sb.* deceit, strife, 10398. (OF. barat.)
 bark, *sb.* bark (of a tree), 3332.
 barly-brede, *sb.* barley-bread, 1530. Cf. brede.
 barn, *sb.* child, 1437.
 barres, *sb. pl.* bars, 7751.
 basket, *sb.* 6853.
 batail(e, bataill, [batayl], *sb.* fight, fighting, 2830, 506, 8032, 10485.
 bavme, *sb.* balm (Lat. balsamum), 984.
 bavme, *vb.* embalm, 2075.
 ba(u)ndoun, *sb.* control, captivity, 3832, 6136.
 baylie, baly, *sb.* control, charge, 9602, 5828.

bayn(e, *a.* ready, willing, 2271, 2520.
 be, *by*, *vb.* 79, 4299; *am*, 1 *sing.*
pres. 7903; *art*, *ard*, 2 *sing. pres.*
 245, 7853; *artow*, *art thou*, 8073;
is, *his*(se, 3 *sing. pres.* 238, 3590,
 8274; *ben*, *byn*(e, 1 *pl. pres.* 95,
 7861, 4562; *ben*, 2 *pl. pres.* 5602;
ben(e, *byn*, *bien*, *ar*, *arn*(e, 3 *pl.*
pres. 268, 2953, 2639, 4320, 141,
 4366, 3224; *be*, *pres. subj.* 287;
be(es, *imp. sing.* 248, 7411; *be*,
imp. pl. 417; *was*(se, *wace*,
wes(se, [wos], 3 *sing. pa.* 1418,
 165, 1056, 362, 68, 9673; *were*,
weere, *wore*, *weren*, *werne*,
wirne, *where*(n, *was*, *wesse*, 3
pl. pa. 1485, 7833, 6059, 1750,
 3395, 5981, 9290, 5638, 2163, 3304;
were, 3 *sing. pa. subj.* 772; *were*,
 3 *pl. pa. subj.* 1412; *ben*(e, *byn*,
bien, *ibene*, *pa. pple.* 172, 868,
 2599, 4385, 6850; *nart*, 5716;
nys, [n]is, 368, 4331; *nas*, 1068;
ner, 6520.
 bed(de, *sb.* bed, 2139, 7371.
 bede, *vb.* offer (battle), 8499.
 [be-dene], *adv.* continuously, 9748.
 be-gynnes, bygynnes, *vb.* 3 *sing.*
pres. begins, 2626, 5846; *bigyn-*
nen, 1 *pl. pres.* 3781; [be-gynne],
 3 *sing. subj.* 8174; *bigynnyng*,
pres. pple. 444; *bigon*, *bigan*,
 3 *sing. pa.* 1304, 227; *bigunnen*,
 3 *pl. pa.* 3094; *bigunnen*, *be-*
gunnen, *bigonnen*, [begone],
pa. pple. 3779, 2330, 2400, 10136.
 [beeres], *sb. pl.* bears, 9708.
 bees, *sb. pl.* 2961.
 behete, *vb.* 1 *sing. pres.* promise,
 warrant, 7698; *bihight*, *behight*,
bihigt, *bihyzt*, *bihett*, *byhette*, 3
sing. pa. 7895, 2812, 3282, 285,
 1695, 6359; *bihight*, *pa. pple.*
 3481. *Cf.* heete.
 beker, *sb.* quarrel, contention, 3133.
 beleue, *vb.* believe, 7067; *beleuet*,
 1 *sing. pa.* 8077; *bileuet*, 3 *sing.*
pa. 4271; *be-leuet*, *bileueden*, 3
pl. pa. 7442, 1791. *Cf.* bileue.
 be-liken, *vb.* liken, 4489.
 belle, *sb.* bell, 495; *belles*, *pl.* 8478.
 beloued, *a.* loved, 3629.
 bende, *vb.* bend, submit, 2615.
 benigne, *a.* gracious, 3641.
 benisoun, *sb.* blessing, 2412.
 berd, *sb.* beard, 3488.
 bere, *sb.* lament, clamour, 7845,
 7967. (*ON.* byrr.)

ber(e, *vb.* bear, 7118, 324; *beres*,
beris, *berys*, 3 *sing. pres.* 2273,
 358, 1289; *bere*, 1 *pl. pres.* 2974;
 [beren], 3 *pl. pres.* 62; *bar*(e,
bere, 3 *sing. pa.* 1619, 2896, 195;
bar, *beren*, 3 *pl. pa.* 6777, 985;
bor(n)e, *ibore*, 788, 1305, 293.
 beryng, *sb.* bearing, 1303.
 [beseme, by-seme], *vb.* be becom-
 ing, be fitting, 10625, 10607.
 best, *sb.* beast, 354; *bestes*, *bestis*,
pl. 890, 412.
 best, *a. adv.* 495, 630. *Cf.* better.
 bestaile, *sb.* beasts, 2326.
 bete, *vb.* beat, 5911; *beten*, 2 *pl.*
pres. 5606; *bete*, 3 *sing. pa.* 6901;
beten, *pa. pple.* 5873.
 bete, *vb.* amend, make amends for,
 2546, 9093.
 Bethfania, *sb.* Epiphany, 1584
 Latin.
 betide, *vb.* happen, 8196; *bitides*, 3
sing. pres. 3800; *bitid*, 3 *sing. pa.*
 8405; *pa. pple.* 238.
 be-token, [betokene], *vb.* betoken,
 typify, 4018, 10558; *betokenes*,
 [bytokyns, betokyns], 3 *sing.*
pres. 7239, 10650, 10739. *Cf.* by-
 tocunny[n]g.
 better, *a.* 2052. *Cf.* best.
 betyng, *sb.* beating, 5577.
 beyng, *sb.* existence, 881.
 bicomme, *vb.* 3 *sing. pa.* became, 436;
becomen, *pa. pple.* 8957.
 bidde, *vb.* command, 8407; *biddes*,
biddus, 3 *sing. pres.* 7621, 9217;
bad, *be(i)de*, 3 *sing. pa.* 1107,
 1446, 9497; *beden*, *pa. pple.* 1334.
 biddyng, bidding, byddyng, *sb.*
 command, 1428, 3125, 2518.
 bidyng, *sb.* dwelling, 9532. *Cf.*
 byde.
 bi(e, *by*, *be*, *prep. adv.* by, near,
 67, 451, 8004, 1908, 1496; *by* and
by, one by one, in order, 1684,
 3075.
 bifalle, *vb.* happen, 2413; *bifelle*,
 [be-felle], 3 *sing. pa.* 1230, 44.
 bifor(e, *by-fore*, *biforn*, *byforne*,
adv. prep. 4288, 99, 1672, 432,
 6710.
 bifore-fegher, *sb.* champion, 8987.
Cf. fegher.
 big, [bygge], *a.* strong, mighty, 5176,
 10599; *biggest*, *superl.* 9209.
 bigile, bigyle, *vb.* beguile, deceive,
 5788, 6539; *bigilet*, 3 *sing. pa.*
 2507; *big(h)ilet*, *begylet*, *bygy-*

- let, *pa. pple.* 5207, 6726, 2246, 6198. *Cf.* gilet.
- bihalve, *sb.*, on Goddis bihalve, (*Lat. a Deo*), 5798.
- biholden, *vb.* 3 *pl. pres.* behold, 9439.
- bihynde, bihinde, behynde, *prep. adv.* behind, 344, 5611, 2632.
- bileue, beleue, [byleue], *sb.* belief, 1429, 4315, 10321. *Cf.* beleue.
- birth, burth(e, *sb.* 691, 1170, 1980.
- bischop, *sb.* bishop, 2069; byschopes, *poss.* 5887.
- biside, bysyde, *prep.* beside, 5365, 6785.
- bisily, *adv.* carefully, 7751. *Cf.* bysenes, bysy.
- bite, *vb.* 7731; biting, *pres. pple.* 5981; bytten, *pa. pple.* 5157.
- bitter, bittir, bytter, *a.* bitter, painful, 3884, 5928, 4713.
- bitterly, bytterly, *adv.* 5157, 5606.
- bitternes, [bytternes], *sb.* 5833, 9710.
- bitwene, be-twen(e, bytwhen, *prep.* between, 403, 2616, 2617, 2679.
- blak(e, *a. sb.* black, 8342, 8130.
- [blast], *sb.* blast, breath, 9673.
- [blawynge], *sb.* breathing (*Lat. flatus*), 9802. *Cf.* [blew].
- bled, *vb.* 3 *sing. pa.* 1355.
- blent, *vb. pa. pple.* deceived, 6424. (*OE. blencan*.)
- bles(se, *vb.* bless, 1531, 258; blesses, 3 *sing. pres.* 8178; blesset, blessing, 3 *sing. pa.* 1634, 1698; blesset, blessed, blessing, 1698; blesset, blessed, blessing, 1698; blesseyde, *pa. pple.* 245, 2901, 233, 9725.
- blesset, blisset, [blessede], *a.* blest, 362, 9439, 9717.
- blessetly, *adv.* happily (*Lat. feliciter*), 7206.
- [blew, blwe], *vb.* 3 *sing. pa.* breathed, 9827, 9837. *Cf.* blawynge.
- blis, blys(se, *sb.* bliss, 70, 1424, 4247.
- [blisfull], *a.* blissful, 44.
- blisfullie, *adv.* blissfully, 76.
- blode, *sb.* blood, race, 606, 1039.
- blode-shedyng, *sb.* shedding of blood, 1183.
- bloody, *a.* bloody, 1370.
- blynn, [blynne], *vb.* cease, 4672, 9824.
- blynde, blind, *a.* blind, 1257, 4307.
- [blyndet], *vb. pa. pple.* blinded, 10148.
- bodily, bodely, *a. adv.* 1136, 7287.
- body, *sb.* 225; bodies, *pl.* 2411.
- boke, book, *sb.* book, 724, 1969; bokes, *pl.* 1474.
- bold(e, *a.* bold, 248, 6568.
- bond(e, *sb.* bond, captivity, 4379, 3848; bondes, *pl.* 7847.
- bondag(h'e, [bondayge], *sb.* bondage, 6370, 4668, 9943.
- bonde-men, *sb. pl.* bondmen, 4230.
- bone, *sb.* bone, 469; bones, *pl.* 3439.
- bone, *sb.* prayer, 8608.
- [bone], *sb.* warrant, 30. See note.
- [bonerly], *adv.* courteously, 10484.
- borde, *sb.* table, 7728.
- borghode, *sb.* suretyship, 6423.
- bor(o)gh, *sb.* pledge, 6401, 6383.
- borowet, *vb.* 3 *sing. pa.* gave security for, 6381. See note on 10646.
- bost, [boost], *sb.* threatening, pride, 506, 9795.
- bost, [boost], *vb.* brag, boast, 2519, 10124.
- bote, bute, *sb.* profit, remedy, 1723, 90, 2539.
- boteles, *a.* bootless, useless, 7932.
- [botene], *vb.* heal, cure, 6.
- botenyng, *sb.* healing, cure, 367.
- both(e, botht, [bope], *a. adv.* both, 2436, 2240, 2166, 10115.
- bounde, *sb. pl.* bounds, limits, 9439. See note.
- boun(e, bowun, bouone, [bowne], *a.* ready, at hand, 1460, 6651, 9601, 9378, 10485.
- bounte, *sb.* goodness, 2694.
- bout(e, bowte, *prep.* without, 105, 1882, 2608.
- bow(e, *vb.* bend, submit, 2610, 2266; bowing, bowyng, *pres. pple.* 5176, 6008; bowet, 3 *sing. pa.* 3335.
- [bowraghte], *sb.* 10646. See note.
- boystouse, *a.* rough, 692.
- braide, *sb.* jerk, pull, trick, 8260, 7975.
- bras, *sb.* bronze, 502.
- braunche, *sb.* branch, 382.
- brayn(e, *sb.* brain, 5987, 5982.
- brede, *sb.* bread, 2359. *Cf.* barylly-brede.
- brede, *sb.* breadth, 8995.
- bredes, *vb.* 3 *sing. pres.* breeds, 5591.
- breke, *vb.* break, 6378; broken, 1

pl. pres. 4590; *breke*, 3 *sing. pa.* 6396; *brokene*, *pa. pple.* 7283.
breking, *sb.* breaking, 3141.
breme, *a.* stern, rough, 5406.
brenn(e, vb. burn, 3150, 3601;
brennyng(e, pres. pple. 8391,
 9536; *brent, brend(e, 3 sing. pa.*
 3355, 3359, 8392.
[brennandly], *adv.* ardently, 10566.
breſt, sb. breast, 493.
breth, sb. breath, odour, 3747,
 5832.
briddes, [*bryddes*], *sb. pl.* birds,
 2307, 9755.
bridul, sb. bridle, 3639.
[brondes], *sb. pl.* brands, 10670.
brother, proper, sb. 2499, 2506;
brother, poss. sing. 2377; *brether,*
breper, [*brethire*], *pl.* 6415, 4839,
 10807; *brether(es, poss. pl.*
 7674, 9468.
bryng, vb. bring, 100; *bringes*, 3
sing. pres. 7696; *broȝt, broght,*
 3 *sing. pa.* 1392, 3240; *broȝt*, 3
pl. pa. 2708; *broght, pa. pple.*
 76; *broȝt huppe*, raised, elevated,
 3608.
bryȝt, briȝt, bright, a. adv. bright,
 930, 8042, 1973.
bryȝtnes, brightnesse, sb. bright-
 ness, 951, 7887.
buffetes, sb. pl. buffets, 5889.
burd, sb. maiden, 8292.
burionut, vb. 3 *pl. pa.* sprouted,
 1004.
burthen, sb. burden, 3071.
buryet, vb. 3 *pl. pa.* buried, 6301;
buriet, pa. pple. 2074.
but, bot, conj. prep. but, unless,
 except, without, 1640, 1315, 112,
 7828.
buxum, a. obedient, 342. *Cf. vn-*
buxum.
buxumnesse, sb. obedience, 1463.
by-cause, conj. because, 4217.
[byde], *vb.* wait for, wait, 10651;
bide, imp. pl. 9500; *bode*, 3 *pl.*
pa. 3919. *Cf. bidyng, abide.*
by(e, vb. buy, redeem, 3661, 4480;
bying, pres. pple. 5339; *boght,*
boȝt, 3 *sing. pa.* 74, 3884; *boght,*
pa. pple. 88. *Cf. [vnboȝt].*
bygyn(n)yng, byghinnyng, byg-
gynnyng, bigynnyng, begyn-
nyng, beghynnyng, [by-gyn-
nyng], sb. beginning, 3897, 1288,
 2666, 5221, 3681, 3602, 2320, 17.
byhouses, behoues, bihoues, vb.

3 *sing. pres.* behoves, 5327, 8335,
 132.
[byldes], *vb.* 3 *sing. pres.* builds,
 9736; *bult*, 3 *sing. pa.* 2479;
bilt, pa. pple. 8383.
bynde, vb. bind, oblige, 5911; *bon-*
de(n), bounden, pa. pple. 4468,
 2263, 333. *Cf. vnbynd(e.*
by-ny[t]h[e], *adv.* beneath, 5214.
bysenes, sb. mischievous activity
 (*Lat. curiositas*), 4553. *Cf. bisily.*
bysy, a. fully occupied, 691.
bytake, vb. commit, commend, 5879.
by-thoȝt, by-thoght, bithoght, vb.
refl. 3 *sing. pa.* recollected, con-
 sidered, 3146, 6761, 6477. *Cf.*
thenk(e, vmbethoght.
bytocunny[n]g, sb. signification,
 4115. *Cf. be-token.*
by-trayde, vb. pa. pple. betrayed,
 7045.

C

c, letter of the alphabet, 3656.
cacche, vb. catch, obtain, 3643,
 6351; *caȝt, caght*, 3 *sing. pa.*
 2478, 6527; *caȝt, caght, pa. pple.*
 4088, 6364.
calenget, see chalanges.
call(e, vb. call, 1238, 95; *callen,*
calun, 3 *pl. pres.* 1514, 2142;
calde, callet, [called], 2721,
 3198, 9718; *calden*, 3 *pl. pa.*
 3957; *cald(e, cal(le)t, callid(e,*
pa. pple. 111, 126, 121, 151, 1213,
 171.
Candelmasday, sb. Candlemas Day,
 7876. *Cf. Condulmas(se.*
canticuler(e, sb. canticle, song, 3876,
 2714.
carayns, sb. pl. corpses, 5804.
care, vb. take heed, 2807.
care, sb. trouble, 98.
careful, [carefull], a. mournful,
 sorrowful, 7845, 7571, 10579.
carolyng, sb. dancing, 5937.
cart, sb. 8242.
caryage, sb. carrying, 3861.
cas, caas, [case], sb. case, situation,
 event, 341, 303, 44.
cast, keſt, vb. cast, plan, calculate,
 2543, 6788; [*castep*], 3 *sing. pres.*
 7695; *keſt(e, 3 sing. pa.* 3411,
 7021; *casten, keſt(en, 3 pl. pa.*
 3249, 6784, 6771; *cast, pa. pple.*
 5900.
cast, kaſt, keſt, sb. plan, calculation,
 5249, 8233, 3251, 4599.

- castil, castel, *sb.* castle, 8212, 8313; castiles, *pl.* 8189.
- casuelie, casuely, *adv.* by chance, 1749, 6865.
- caue, *sb.* cave, 8245.
- cause, *sb.* reason, 1413; causes, *causis*, *pl.* 1417, 5949.
- cayse[r], *sb.* emperor, 1263.
- ce, see se(e).
- cedre, *sb.* cedar, 2922.
- cees, sesse, *vb.* stop, pass away, 381, 8634; cesse, 1 *sing. pres.* 8484; cesset, 3 *sing. pa.* 8413; cecede, 3 *pl. pa.* 1727.
- Cenophegy, Scenophegy, *sb.* Feast of the Tabernacles, 4813, 4951.
- cercle, sercle, *sb.* circle, 963, 614.
- certainely, [certaynly], *adv.* with certainty, 6992, 4243.
- certainte, *sb.* certainty, 135.
- certeyn(e, certayn, serten, sertayn, [certayne], *a.* certain, fixed, 532, 2193, 1482, 3035, 4732, 10178.
- certify, certifie, *vb.* 1128, 8761.
- [chadowe], *sb.* overshadowing, 9779.
- [chadowe], *vb.* overshadow, 9782.
- chaf, *sb.* chaff, 8566.
- chalance, *sb.* reproach, accusation, 5964.
- chalanges, *vb.* 3 *sing. pres.* requires, accuses, 6321, 6949; c(h)alenget, 3 *sing. pa.* 1655, 6317.
- champion(u)n, *sb.* champion, 1215, 1238.
- chapel, *sb.* 3026.
- chapiter, chapitre, chapetre, *sb.* chapter, 1836, 2503, 4651.
- char, *sb.* chariot, 8059.
- charge, *sb.* expense, 3703.
- charite, *sb.* charity, 3031.
- chartre, *sb.* document (*Lat.* chirographum), 6378.
- [chast], *a.* chaste, 9631.
- chastiset, chaysteset, *vb. pa. pple.* punished, 3462, 7394.
- chastisyng, *sb.* punishing, 8807.
- chastite, *sb.* chastity, 2920.
- chaunce, *sb.* chance, 4195.
- [chaunge, chonge], *vb.* change, 10324, 10620; chaunget, 3 *sing. pa.* 2865; chaungeg, chaungide, *pa. pple.* 3509, 2761.
- chef(e, *a.* chief, capital, 327, 2136.
- cher(e, *sb.* cheer, 5136, 359.
- chewe, see showe.
- chiding, *sb.* quarrelling in angry words, 6951.
- child(e, chyld(e, chilt, schylde, *sb.* child, 243, 225, 2171, 6461, 6836, 6870; childes, *poss. sing.* 2056; childer, *pl.* 1312.
- childhede, childhode, *sb.* childhood, 111, 1356.
- chippes, see shippes.
- chirch(e, kirk, *sb.* church, 635, 2070, 3974; chircche, *poss. sing.* 3917; churches, *pl.* 8525.
- chose, *vb.* choose, 8215; ches(e, sches, 3 *sing. pa.* 5347, 2654, 7006; chesen, schosen, 3 *pl. pa.* 1733, 8217; chosen, *pa. pple.* 5354.
- chymbe, *sb.* cymbal, 4267.
- chynynge, see schynes.
- circumciset, *vb. pa. pple.* circumcised, 1310.
- circumcisioun, *sb.* circumcision, 1174.
- Circumdederunt, *sb.* Introit for Septuagesima Sunday (Psalm xviii. 4), 4346.
- cite(e, *sb.* city, 211, 2840; cite(e)s, *pl.* 5402, 8140.
- clamoure, *sb.* clamour, 8386.
- clannes(se, clenness, *sb.* purity, 5088, 7243, 2877. Cf. vnclannes. [clanses], *vb.* 3 *sing. pres.* purifies, 10328; clanside, 3 *sing. pa.* 1145; clanset, clensut, *pa. pple.* 1496, 2190.
- clariflet, *vb. pa. pple.* purified, 2116.
- clause, *sb.* 4992, 6281.
- clay, *sb.* 857.
- clayme, see klayme.
- clene, [cleynes], *a.* clean, pure, 458, 10652; clene lenton, 4151; clanner, *comp.* 2696.
- clene, klene, *adv.* entirely, neatly, clearly, 473, 1275, 2823.
- clepide, *vb. pa. pple.* called, named, 731.
- clerchippe, *sb.* clearness, 8283.
- clere, klere, *a. adv.* clear, pure, bright, 1410, 9168, 1234.
- cler(e)ly, clerele, *adv.* clearly, distinctly, 3093, 1283, 6383.
- clergy, *sb.* learning, 3376.
- clerk, *sb.* scholar, learned man, 1263; clerous, clerkes, clerkis, klerkes, [clerkus], *pl.* 116, 4547, 697, 2269, 31.
- clethe, *vb.* clothe, 5908; cladden, 3 *pl. pa.* 5968; cladde, *pa. pple.* 8343.
- clethyng, *sb.* clothing, 5908.
- cleue, *vb.* stick fast, remain, 1635.
- cleueden, *vb.* 3 *pl. pa.* split, 915.

clos(e, *a.* closed, 777, 7268.
 closet, *vb. pa. pple.* closed, finished,
 ended, 747, 3670, 3751.
 clothe, *sb.* garment, 6728; *clothis*,
clothes, pl. 6670, 8994.
 cloude, *sb.* cloud, 930; [*clowdes*],
poss. sing. 9763; *clowdes, sb. pl.*
 150.
 clyght, *clight, vb. pa. pple.* clutched,
 held tightly, 617; 8659 (see note).
 cold, *sb.* 5066.
 colde, [*colde*], *a.* cold, 4736,
 10408.
 collusioun, *sb.* collusion, trickery,
 9016.
 [colour], *sb.* 9639.
 colr(i)e, *sb.* bile, 4507, 5003.
 com(e, *sb.* coming, 907, 1036.
 com(e, cum, *vb.* come, 280, 260,
 2522; *comus, comes, 3 sing.*
pres. 239, 3126; *come(n, 1 pl. pres.*
 4472, 3746; *com, 3 sing. pres.*
subj. 1478; *comus, imp. pl.* 4045;
comming, comyng, pres. pple.
 4349, 410; *come, 2 sing. pa.* 242;
come, coom(e, 3 sing. pa. 98,
 2354, 6405; *come(n, coom, 3 pl.*
pa. 1770, 164, 2129; *com(m)en,*
pa. pple. 337, 4659.
 combride, cumbert, *vb. pa. pple.*
 overthrew, destroyed, 5292, 7370.
 comfort, comfort, comford, *sb.* con-
 solation, 6628, 5313, 6614.
 comfort, comforde, *vb.* comfort,
 strengthen, 4083, 7571; *com-*
fortes, 3 sing. pres. 6419; *com-*
fortide, 3 sing. pa. 303; *com-*
fortet, comfortid, pa. pple. 4350,
 4069.
 commaundement, *sb.* command-
 ment, 6396; *comaundementes,*
commandements, comounde-
mentz, pl. 3984, 4573, 4513.
 [comfortoure], *sb.* comforter, 10751.
 commlyng, *sb.* new-comer, 3268.
 com(m)une, *a.* usual, common, 330,
 2818, 6169; [*in comune*], by
 joint possession, 10159.
 communely, *adv.* commonly, 6265.
 comounde, *vb.* command, 6585;
 comaundet, commavndet, *com-*
ondet, 3 sing. pa. 325, 3599, 6749.
 company, compaignie, [*cumpany*],
sb. company, group, 500, 8049,
 10582.
 compassio(u)n, compasion, *sb.* com-
 passion, 5620, 5628, 5638.
 complexion, *sb.* complexion, tem-

perament, 4754; *complexiones,*
pl. 4506.
 compounde, *vb. 3 sing. pa.* com-
 posed, 2453.
 comptyng, *sb.* reckoning, 4606. *Cf.*
of-cowntynge.
 comyng, *sb.* coming, 89.
 con, *vb. 1 sing. pres.* know, know how
 to, be able to, can, 1300; *can, 3*
sing. pres. 1268; *conen, 3 pl. pres.*
 4387; *couth, cowthe, cuthe, 3*
sing. pa. 174, 6615, 3646; *couth,*
3 pl. pa. 380. *Cf. conyng, couth,*
cunnyngnesse. (OE. cunnan.)
 con, *vb. 3 sing.* began to, did, 224;
conun, 1 pl. 4107; *con(en), con-*
nen, 3 pl. 520, 1760, 1700; *couth,*
3 sing. 1531, 4210; *couthen, 3 pl.*
 1920. (Variant of *gan*.)
 concele, *vb.* conceal, 256.
 conceyue, *vb.* conceive, 729; *con-*
ceyue, 1 pl. pres. 2484; *con-*
ceyuet, 3 sing. pa. 6890; *con-*
ceyuet, conseyuet, [conceyued],
pa. pple. 236, 6842, 39.
 conclude, *vb.* end, confute, 8833;
concludet, 3 sing. pa. 5313.
 conclusioun, *sb.* ending, resolution,
 5326.
 condel, candel, condul, *sb.* candle,
 2986, 2993, 3150; *condel(e)s, pl.*
 2974, 2867.
 Condulmas(se, Condelmasse, *sb.*
 Candlemas, 2151, 2142, 2819. *Cf.*
 Candlemasday.
 conferme, *vb.* verify, 1092; *con-*
firmene, 3 pl. pres. 4578; *con-*
fermet, pa. pple. 4535.
 conformyng(e, *sb.* verifying, en-
 couragement, 1345, 4365.
 confesset, *vb. 3 sing. pa.* confessed,
 3485.
 [confessour], *sb.* confessor, 10045.
 confirmacioun, *sb.* verification, en-
 couragement, 4930, 4374.
 Confiteor, *sb.* prayer at the begin-
 ning of Mass, 3092.
 coniettinge, *vb. pres. pple.* plotting,
 3341.
 coniure, *vb. 1 sing. pres.* conjure, ad-
 jure, 7986; *coniure, 3 pl. pa.*
 7882.
 coniuryng, *sb.* conjuring, 1607.
 conquere, *vb.* conquer, gain, acquire,
 164; *conqueret, conqueride, 3*
pl. pa. 527, 2446.
 conqueroure, *sb.* conqueror, 597.
 consailour, [*counsleoure*], *sb.* coun-

- sellor (*Lat.* *paracritus*), 9323, 10699.
- [*consaylynge*], *sb.* counselling, 10022.
- conscience, *sb.* mind, 8620.
- consel, conseile, covnseil, [*consayle*, *counsayl*], *sb.* deliberation, plan, advice, 6752, 6848, 3480, 10254, 10312.
- consideracioun, *consyderacioun*, *sb.* regard, meditation, 6097, 4159.
- conspire, *vb.* contrive, 5424.
- conspiracy, *sb.* 507.
- constitucioun, *sb.* ordinance, 3684.
- contemplacioun, *sb.* contemplation, 7678.
- contenes, *vb.* 3 *sing. pres.* contains, 4609.
- contennaunce, *sb.* countenance, facial expression, 5136.
- continence, *sb.* continence, 2920; widoes continence, continent widows, 8331.
- continueden, *vb.* 3 *pl. pa.* continued, 1745; *continuet*, *pa. pple.* 194.
- continuel, *a.* continual, 9160.
- continuely, *continuelic*, *continwely*, *continuely*, *adv.* regularly, continuously, 181, 1735, 4123, 4224.
- contrarius, *contrariouse*, *a.* opposed in tendency, 6212, 6284.
- contrary, *sb.* 5738.
- contricion, [*contricioun*], *sb.* contrition, 4280, 10044.
- contrite, *a.* 4299.
- conuersacioun, *sb.* behaviour, 9144.
- [*conuerted*], *vb.* 3 *sing. pa.* converted, 10170; *conuertet*, *pa. pple.* 3521.
- conuocacioun, *sb.* convocation, 8647.
- conyng, cunnyng, [*connyng(e)*], *a.* learned, 3230, 5129, 10295, 10591. *Cf.* *con.*
- conyng, [*connyng(e)*], *sb.* learning, 164, 10293.
- conyngly, *adv.* wisely, 9118.
- coppes, *sb. pl.* tops, 9278. See note.
- corn, *sb.* grain, 1043; *cornea*, *pl.* 2334.
- coroun(e, *croun*, *crowne*, *sb.* crown, 1619, 5977, 3066, 5923.
- correcioun, *sb.* correction, 2764.
- cor(r)upcioun, corruption, *sb.* corruption, 2063, 1478, 2892.
- [*corsaynt*], *sb.* saint's body, saint, 8143; *corsaintes*, *pl.* 8120.
- [*cost*], *vb.* 3 *sing. pa.* spent, 9959. See note.
- costages, *sb. pl.* expenditures, 184.
- cote, *sb.* coat, 6697.
- coueit(e, *vb.* desire, 1167, 6916; *coueitet*, *coueytet*, 3 *sing. pa.* 313, 6246.
- couenable, [*conable*], *a.* fitting, proper, 2197, 10528.
- couenably, *adv.* fittingly, 761.
- couetise, *coueytise*, *couetyse*, *sb.* covetousness, greed, 5031, 6426, 7008.
- coueytous, *couetouse*, *a.* covetous, 5034, 5288.
- co(u)nseilet, *vb.* 3 *sing. pa.* advised, took counsel, 1641, 475; *conseileden*, 3 *pl. pa.* 6505; *counseiled*, *pa. pple.* 4062. *Cf.* *reconselet*.
- cours, *course*, *sb.* course, movement, order, 155, 7078, 4216.
- court, *sb.* court (Pilate's), 6911.
- couth, *a.* known, 3632. *Cf.* *con*, *vncouth*.
- coynt, c[u]oynt, *a.* skilled, 1605, 5193.
- coyntise, *coyntys(e)*, *sb.* cunning, trick, 5256, 9016, 6725.
- crach, [*crac(e)he*], *sb.* manger, 409, 10121, 10118.
- craft(e, *sb.* skill, art, 660, 5191.
- creatoure, *sb.* creator, 689.
- creature, *sb.* 881; *creatures*, *pl.* 878.
- crem, *sb.* chrisim, 1214.
- [*crie*], *vb.* cry, 10124; *criyng(e)*, *pres. pple.* 7384; *cryet*, 3 *sing. pa.* 5625.
- Cristen, *a. sb.* Christian, 7359, 5473.
- Cristiante, *sb.* Christendom, 8360.
- croket, *a.* crooked, 1259.
- cronicles, *sb. pl.* chronicles, 5352.
- croys, *croice*, *croyce*, *crosc(e)*, *sb.* cross, 1388, 3658, 3659, 5484; *croices*, *croyses*, *crosses*, *pl.* 8341, 8338, 8130.
- cruel, [*cruetl*], *a.* cruel, fierce, 3594, 5623, 10530.
- cruely, *adv.* fiercely, 1656.
- [*cruelte*], *sb.* cruelty, 10630.
- crueschip, *sb.* cruelty, 4560. See note.
- cry(e, *crie*, *sb.* cry, 231, 5627, 8386.
- [*cubitus*], *sb. pl.* cubits, 8936.
- cunnynge, *sb.* knowledge, 6247. *Cf.* *con.*
- cuntre, contre, cuntray, *sb.* country, 4675, 4209, 1872.
- curiously, *adv.* elaborately, 2793.
- [*curious(e)*], *a.* excellent, choice, 10360.

curse, *vb.* 1638; *imp. sing.* 1687;
 cursut, 3 *sing. pa.* 1636.
 cursing, *sb.* 1636.
 [curtesly], *adv.* courteously, 10486.
 cusse, *vb.* 3 *sing. pres.* kiss, 5866;
 cusside, 3 *sing. pa.* 7761.
 custum, *sb.* custom, 2870.

D

dame, *sb.* 6436.
 damnacioun, *sb.* condemnation, 6752.
 dampne, *vb.* condemn, 2607; damp-
 net, 3 *pl. pa.* 5423; *pa. pple.*
 5538.
 dar, *vb.* 1 *sing. pres.* dare, 2756; 3
sing. pres. 6813; durst, 1 *sing. pa.*
 7992; 3 *sing. pa.* 1639.
 date, *sb.* 147.
 datide, *vb.* 3 *pl. pa.* dated, 203;
 datat, *pa. pple.* 3588.
 daunces, *vb.* 2 *sing. pres.* dancest,
 5929.
 daunger, *sb.* captivity, bondage,
 3833.
 day(e, *sb.* day, 1179, 2244; daies,
 days, *pl.* 2076, 3750; day for day,
 daily, 1510; day by day, continu-
 ously, 3885; day of dome, 9005.
Cf. domus-day.
 debate, *sb.* contention, 3366.
 December, Decembre, *sb.* 4797,
 4987.
 deceyt, *sb.* deceit, 7308.
 deceyuet, *vb. pa. pple.* deceived, 564.
 declare, *vb.* explain, 146; 1 *sing.*
pres. 808; declaret, 1 *sing. pa.*
 3971; *pa. pple.* 2372.
 decre, *sb.* decree, 3382.
 dedayne, *sb.* anger, 8000. *Cf.*
 deignously.
 dede, *sb.* deed, action, 563, 762;
 dede, dedis, dedes, 1714, 4022,
 4250.
 ded(e, deide, deed, *a.* dead, 7102,
 956, 3313, 3582, 1261. *Cf.*
 deth(e.
 dede, *vb. pa. pple.* put to death,
 1226.
 ded(e)ly, *a. adv.* mortal, extremely,
 602, 4585, 6219.
 default(e, *sb.* offence, 1464, 2204.
 defendet, *vb. pa. pple.* forbidden,
 1160.
 defoulide, *vb.* 3 *sing. pa.* profaned,
 defiled, 4983; defoulet, *pa. pple.*
 5202.
 degh, deze, [dee], *vb.* die, 2074,
 2802, 10775; dezen, 1 *pl. pres.*

3746; 3 *pl. pres.* 4799; degh-
 eynge, *pres. pple.* 8224; deghet,
 dezet, dehet, [deyde], 3 *sing. pa.*
 1050, 1143, 9048, 3.
 degre, *sb.* rank, class, 878; degres,
pl. classes, 4101.
 dezyng, deghinge, *sb.* dying, death,
 3553, 3598.
 deignously, *adv.* disdainfully, 511.
Cf. dedayne, digne.
 deite, *sb.* deity, godhood, 2101, 6350.
 deken, *sb.* deacon, 3083. *Cf.* south-
 deken.
 delaulye, *adv.* dissolutely, 8154.
 (Ofr. deslavé.)
 dele, *sb.* grief, 3554.
 dele, *vb.* treat, do business, have
 intercourse, divide, 1640, 7032;
 dalten, 3 *pl. pa.* 6827; dalt, *pa.*
pple. 4497.
 del(e)ful, *a.* doleful, dreary, 5452,
 7851.
 deliberacioun, *sb.* deliberation, 3908.
 delite, *sb.* delight, pleasure, 6942;
 had delite, desired, 6555.
 deliuer, *vb.* deliver, dispatch, make
 way with, 3495; de-liueret, 3 *sing.*
pa. 2381; delyueret, deliueret,
 [delyuer(e)de], *pa. pple.* 3535,
 9946, 9976.
 deliuerance, *sb.* deliverance, 4193.
 deme, *vb.* judge, condemn, 3931;
 demet, 3 *sing. pa.* 6559; 3 *pl. pa.*
 6475; *pa. pple.* 6562.
 denne, *sb.* den, 7264.
 departet, 3 *sing. pa.* divided, 7374.
 deposet, *vb. pa. pple.* deposed, 273.
 der, *adv.* sorely, grievously, 5216.
 dere, *vb.* injure, 7979.
 dere, *a.* dear, 207.
 [derknys], *sb.* darkness, 10252.
 derling, derlyng, *sb.* darling, 2373,
 4208.
 derworth, *a.* valuable, 6094.
 derworthely, *adv.* affectionately,
 6602.
 descriet, *vb. pa. pple.* denounced,
 378.
 deseride, *vb.* 3 *sing. pa.* disinherited,
 3510. See note.
 desert(e, *sb.* desert, waste region,
 1575, 1096.
 deseruen, *vb.* deserve, 8595; de-
 seruet, 3 *sing. pa.* 6692.
 desire, dessire, *sb.* wish, desire,
 1374, 9600.
 desiren, *vb.* 1 *pl. pres.* desire, 9330;
 desyrite, 3 *sing. pa.* 3553.

- despising, *vb. pres. pple.* despising, 5103; *dispisiden*, 3 *pl. pa.* 5963.
- destitute, *a.* deserted, 3966.
- destres(se, distresse, *sb.* distress, affliction, 5835, 2381, 2588; put to destres, exert pressure on, 3236.
- destrie, destruy(e, distrye, destroy(e, [dystry], *vb.* destroy, kill, 524, 1892, 1692, 9600, 3863, 6732, 10023; destrye, 3 *pl. pres.* 9056; destriet, 3 *sing. pa.* 1147; destru(y)et, *pa. pple.* 5228, 1229.
- destyne, *sb.* destiny, 1838.
- deth-day, *sb.* death-day, 1038.
- deth(e, detht, deght, dede, *sb.* death, 916, 2807, 6967, 3612, 3800; dethes, *poss. sing.* 6291; dethes, *pl.* 7108. *Cf.* ded(e).
- dette, *sb.* debt, 4177; [dettes], *pl.* 9937.
- deue, *a.* deaf, 1257.
- deu(e)l, [deueff], *sb.* devil, 563, 4183, 10152; deu(e)les, dewlus, deulis, [deuelus], *poss. sing.* 1435, 4379, 4670, 5249, 4; deu(e)les, deuelis, *pl.* 1608, 6774, 6794.
- deuelle, see dwelle.
- deuocio(u)n, *sb.* reverence, 2143, 476.
- deuoute, deuowte, *a.* devout, 2105, 8462.
- deuout(e)ly, *adv.* devoutly, 2559, 2359.
- [dewe], *sb.* dew, 9845.
- dewete, *sb.* duty, 6318.
- difference, *sb.* 8362.
- differret, *vb. pa. pple.* def-rred, 185.
- difficulte, *sb.* difficulty, 8773.
- digne, *a.* disdainful, 3643. *Cf.* deignously.
- dignite, *sb.* dignity, 1803.
- diȝt, dyght, *vb.* prepare, array, ordain, construct, 7728, 4465; diȝt, dight, 3 *sing. pa.* 2572, 6371; dyȝt, dight, [dyghte], *pa. pple.* 4524, 8960, 4360.
- disciple, desciple, *sb.* disciple, apostle, 5880, 7002; disciples, discipuls, desypulles, [dysciples], *pl.* 1366, 9306, 4141, 9983.
- discordyng, discording, *a.* discordant, 6239, 6298.
- discrecioun, *sb.* discretion, 894.
- discreue, *vb.* describe, 1967; discre[ue]t, 3 *sing. pa.* announce, declare, 3479. See note.
- disparaget, disparagide, *vb.* 3 *sing. pa.* disparaget, lowered, 716, 2101; disparaget, *pa. pple.* 838. See note on 716.
- disparagyng, dispargyng, *sb.* disparagement, indignity, 2691, 2681.
- dispelet, *vb. pa. pple.* 271. See note.
- dispendour, *sb.* steward, 6924.
- disperpoilet, *vb. pa. pple.* dispersed, 1053.
- dispite, *sb.* outrage, injury, 5965; despites, *pl.* 5890; in despite of, in contemptuous defiance of, 3356.
- dispitouse, despitouse, *a.* insulting, 5407, 5884.
- dispit(o)usly, dyspitouesly, *adv.* cruelly, scornfully, 5840, 6032, 5870.
- displeisit, *vb.* 3 *sing. pa.* was displeased, 7016.
- dispuyte, *vb.* dispute, argue (*Lat.* declamaret), 3652.
- distembre, *a.* inclement, unfavourable, 4218. See note.
- distresse, *vb.* afflict, 4591.
- distreynes, *vb.* 3 *sing. pres.* compels, 6322.
- diuerse, dyuerse, *a.* different, several, 694, 4134, 904.
- diuise, *vb.* 1 *sing. pres.* divide, devise, 5084; deuysset, diuiiset, 3 *sing. pa.* 9562, 5475; diuiiset, [diuisyde], *pa. pple.* 103, 10662.
- do, *vb.* 208; do(o)s, [dose], 3 *sing. pres.* 1686, 3125, 10014; don(e, doon, 1 *pl. pres.* 2201, 197, 4516; did, dydde, 3 *sing. pa.* 650, 2241; did(en, deden, dyden, 3 *pl. pa.* 674, 1754, 3124, 4661; don(e, *pa. pple.* 183, 269; impart, 283; procure, 208; exerted, 269; *pass.* happened, 704.
- doctour, *sb.* doctor, teacher, 6366; doctours, *pl.* 3622.
- doghter, doȝtur, *sb.* daughter, 2165, 3196.
- dome, doom, *sb.* judgement, 596, 6753.
- [domes-mene], *sb. pl.* judges, 10626.
- domus-day, domesday, *sb.* day of the Last Judgement, 4015, 7334. *Cf.* day.
- dores, *sb. pl.* doors, 7752.
- double, *a.* 3264.
- double, doubul, *vb.* 6479, 2166; dowbulet, 3 *sing. pa.* 2251; dowbult, doublide, *pa. pple.* 2248, 2208.

double-fold, *adv.* twofold, 8509.
do(u)n-comyng, *sb.* descent, 6367, 1297.
[doute], *vb.* fear, 10568.
dout(e, *sb.* fear, doubt, 1867, 8720.
douue, dovue, [dove, dowue, dowfe], *sb.* dove, 1978, 1566, 9665, 9695, 9707; dowfes, *pl.* 9748.
doyng, *sb.* doing, 1237.
dragone, *sb.* 8191; dragons, *poss. sing.* 8579.
draw(e, dragh, [dragh], *vb.* draw, tend, proceed, 4720, 2160, 7251, 10481; drawes, [dragh], 3 *sing. pres.* 6320, 10474; drow, 1 *pl. pres.* 9326; drogh, droze, 3 *sing. pa.* 6309, 6056; droghen, 3 *pl. pa.* 6788; drawen, *pa. pple.* 1656; draw after, act according to, 4720.
drede, *sb.* fear, doubt, 561, 8798.
dred(e, *vb.* dread, fear, reverence, 7148, 7956; [dredes], 3 *sing. pres.* 10128; dreden, 3 *pl. pres.* 268; dredyng(e, *pres. pple.* 4067, 7663; dred, 3 *sing. pa.* 5717; dredde[n], [dredde], 3 *pl. pa.* 8398, 9732.
dredyng(e, *a.* afraid, 1887.
dredles, *adv.* doubtless, 2160.
dreg[h], *a.* toilsome, 9219.
[dresses], *vb.* 3 *sing. pres.* prepares, 10336.
drieden, *vb.* 3 *pl. pa.* dried, 471.
dromedarys, *sb. pl.* dromedaries, 1778.
dropes, *sb. pl.* drops, 7317.
drovnet, *vb.* 3 *sing. pa.* drowned, 4863; drowenet, *pa. pple.* 6983.
dry(e, drie, *a.* dry, withered, 4735, 4749, 739.
drynke, *vb.* drink, 5864; drank(e, 3 *sing. pa.* 8767.
drynke, drinke, *sb.* drink, 6296, 4698.
drynkyng, *sb.* drinking, 5825, 7306.
dryue, *vb.* drive, force, 5831; drow, 3 *sing. pa.* 5742; driuen, dreuen, *pa. pple.* 5928, 8194; dryue down, prostrate, lay low, 5831. See note.
doughtynesse, *sb.* doughtiness, 6500.
duzty, *a.* doughty, 1237.
duke, *sb.* leader, noble, 596, 3163; dukes, *pl.* 1630.
duringe, *vb. pres. pple.* during, 3596.
duly, *adv.* 3984.
dwelle, deuelle, *vb.* dwell, remain, 3916, 7856; [dwelles], 3 *sing.*

pres. 9741; [dwellon], 3 *pl. pres.* 9743; dwellyng, dwellinge, duelling(e, *pres. pple.* 3532, 4487, 3615; dwellide, 3 *sing. pa.* 215; duellide, 3 *pl. pa.* 352.
dwellyng, *sb.* remaining, 4489.
[dyne], *sb.* din, 9648.
dyspense, *sb.* expenditure, 183.

E

edificacioun, *sb.* edification, 3012.
edifye, *vb.* build, 7223.
effectioun, *sb.* affection, 6326.
eft, *adv.* again, 1333.
egh, *sb.* eye, 6705; eghen(e, e[ge]n, *pl.* 5614, 4549, 5857. Cf. hegh-sight.
eght, e[ge]t, hegh[t], eghtide, agh[et], *a.* eighth, 1179, 114, 7653, 1503, 1469, 9505. Cf. agh[t].
eghten, *a.* eighteen, 5119.
eke, yke, *adv.* also, likewise, 264, 2286.
eld, *sb.* age, 105; elde(e)s, eldis, *pl.* 3399, 5103, 1485.
[element, elym[en]t], *sb.* 10239, 10192; elements, element[is], elamentes, [elymentes], *pl.* 4546, 4501, 4218, 10302.
elleuen, *a.* eleven, 8700.
ellis, elles, ellus, *adv.* else, 199, 2668, 8752.
emong, see imong.
emperesse, *sb.* empress, 5203.
emperour(e, *sb.* emperor, 313, 310; emperoures, *poss. sing.* 5174.
empire, *sb.* 522.
empty, empte, *a.* 8579, 8568.
Encenny, Encennia, *sb.* Feast of the dedication of the Temple, 4814, 4970.
encens(e, *sb.* incense, cloud of incense, 627, 2033.
enchesoun, *sb.* reason, 9599. See note.
encline, enclyne, *a.* obedient, 8003, 119.
enclinawnt, *a.* inclined, prone to, 8612.
[encline], *vb.* incline, 10473; enclynyn[ge], *pres. pple.* 127; enclyn[et], 3 *sing. pa.* 6394.
encorrupte, *a.* uncorrupted, 2110.
encres, *vb.* increase, grow (*Lat. proficere*), 1030; encreses, 3 *sing. pres.* 1509.
end(e, *sb.* end, 3135, 552.
endes, *vb.* 3 *sing. pres.* ends, dies,

- 4394; **endit**, **endet**, 3 *sing. pa.* 7049, 1574; **endit**, **endet**, **endyt**, **endid**, [**endud**], *pa. pple.* 3380, 2623, 802, 3758, 53.
- end(e)les**, **endelesse**, *a.* endless, 4048, 9585, 7112.
- endure**, *vb.* remain, 544; **endures**, 3 *sing. pres.* 4038.
- endying(e, sb.** ending, 102, 2628.
- enes**, see **ones**.
- [**enflaume**], *vb.* inflame, 9818. *Cf.* **flaume**.
- enfourmet**, *vb.* 3 *sing. pa.* informed, 1146.
- enfourmynge**, *sb.* forming, 2253. *Cf.* **fourmyng(e)**.
- engendres**, *vb.* 3 *sing. pres.* engenders, begets, 7482; **engendret**, 3 *sing. pa.* 7490; **engend(e)ret**, *pa. pple.* 709.
- engendryng**, *sb.* engendering, 856. *Cf.* **gendryng**.
- Englisch(e, Englisce, Engliſshe, Englis(e, [Engliſsh], a. sb.** English, 3986, 6216, 7404, 9540, 9344, 7488, 12.
- engyne**, *sb.* snare, trap (*Lat.* **muscipulam**), 6371.
- enjoy**, *vb.* 3 *pl. pres.* enjoy, rejoice, 8896; **enjoyes**, *imp. sing.* 8293; **enioiet**, 3 *sing. pa.* 244; 3 *pl. pa.* 3538.
- enjoynyng**, *vb. pres. pple.* joining, 803.
- en(e)my**, *sb.* enemy, 1239, 4484; **enmys**, **enmeus**, *pl.* 5542, 2843.
- enogh**, see **inogh**.
- [**enoyntyng(e)**], *sb.* anointing, 9842. *Cf.* **anoynt**.
- [**enpaire**, **enpayre**], *vb.* impair, 9851, 10340; [**enpayrene**], 3 *pl. pres.* grow less, 10304.
- enquere**, *vb.* inquire, 1936; **enquerit**, **enqueret**, **enqueride**, 3 *pl. pa.* 1787, 1932, 1801.
- ensaumpul**, **ensawmpul**, **ensa(u)m-pel**, **ensavmpel**, **ensample**, [**ensample**], *sb.* model, pattern, example, 2272, 4148, 4719, 2288, 7450, 5153, 10141.
- entencioun**, *sb.* intention, 2871.
- entent**, *sb.* mind, purpose, 290, 336.
- enter(e, a. entire**, intact, 2109, 2095; *adv.* entirely, sincerely, 6659, 1921.
- enterlie**, *adv.* entirely, 1212.
- entre**, *sb.* entrance, 553.
- entre**, *vb.* enter, 931; [**entres**], 3 *sing. pres.* 9638; **entret**, **entride**, 3 *sing. pa.* 938, 7760; **entride**, [**entreden**], 3 *pl. pa.* 2029, 9649.
- [**entrynge**], *sb.* entrance, 9704.
- enuy(e, sb.** envy, 5711, 4751.
- eny**, see **any**.
- Epiphany**, *sb.* 5351, 5381.
- epistle**, **epistel**, *sb.* 4058, 4254. *Cf.* **pistell**.
- er, her**, *adv. prep. conj.* before, 172, 786, 204, 4472; **er that**, before, 78.
- [**er**], *conj.* or, 10004.
- erbe**, **herbe**, *sb.* herb, 994, 4773; (**h**)**erbes**, *pl.* 887, 2961.
- ere**, **here**, *sb.* ear, 242, 7644; **eres**, *pl.* 4550.
- erit**, *vb.* 3 *pl. pa.* ploughed, 1027.
- erly**, *adv.* early, 7774.
- ernde**, *sb.* message, 6591.
- erne**, *sb.* eagle, 7993.
- erro(u)r**, *sb.* error, 9020, 2849; **errours**, *pl.* 2822.
- erth(e, vrthe, sb.** earth, world, ground, 5053, 204, 7664, 264, 7428.
- erth(e)ly**, **erthlie**, *a.* earthly, 1068, 9958, 971.
- erth-qvake**, *sb.* earthquake, 5401, 8382.
- esement**, *sb.* accommodation, 410.
- Est**, *sb.* East, Orient, 1794, 1902, 3633.
- Ester**, see **Aster**.
- Esto michi**, *sb.* Introit for Quinquagesima Sunday (*Psalm xxxi. 2*), 4416.
- esy**, [**ese**], *a.* easy, gentle, 3067, 9826.
- ete(n, vb.** eat, 1159, 4155; **eting**, *pres. pple.* 6947; **ete**, 3 *sing. pa.* 4137; **eten**, 3 *pl. pa.* 4713; **eten**, *pa. pple.* 1455.
- eting**, *sb.* eating, 7306.
- euangelist**, **ewangeliste**, *sb.* epithet of St. John, 3590, 7210. See also below, p. 454.
- eu(e)l**, **ewle**, **ewel**, [**eueff**], *a. sb.* evil, 5279, 5244, 6478, 9218, 9354, 10027.
- euel**, *adv.* wrongly, 7020.
- euer**, *adv.* ever, 100; **euer in one**, unchangingly, 1698.
- euer-lestyng**, **euer-lastyng**, [**euer-lastyng**], *a.* everlasting, 809, 3824, 9920.
- euer-more**, *adv.* continually, 263.
- [**euery**], *a.* every, 22.
- euerychone**, *a.* every one, 1366.
- evidence**, *sb.* evidence, 765.
- euen**, **ewen**, *adv.* even, steadily, 2023, 7374, 2027.
- euen**, see (**h**)**euen**.

euenship, *sb.* equality, 9310.
 examinet, *vb. pa. pple.* examined, 5710.
 examinyng, *sb.* examination, 5950.
 excellence, *sb.* 9174.
 excellent, *a.* 3375.
 excellentship, *sb.* excellence, 9298.
 exceptyng, *prep.* except, 4132. See note.
 excitacioun, *sb.* instigation, 6418.
 excite, *vb.* 4279.
 excusacio(u)n, *sb.* excuse, 5626, 2608; excusaciouns, *pl.* 5500.
 excuse, *vb.* 6565; excuset, *pa. pple.* 6595.
 oxen, see ox.
 exil, *sb.* exile, 3775.
 exilet, exiled, *vb.* 3 *sing. pa.* exiled, 3726, 3252; exilet, [exilled], *pa. pple.* 3253, 9939.
 exilyng, *sb.* exile, 3741.
 experiment, *sb.* 767.
 exposicioun, *sb.* explanation, 3675.
 expoun(e), *vb.* expound, 805, 2361; expounes, expovnes, 3 *sing. pres.* 3426, 4103; expovnet, *pa. pple.* 362.
 expreslie, expres(se)ly, expressele, *adv.* clearly, exactly, 148, 2502, 990, 4112.
 expres(se), *a.* exact, 1467, 767.
 expres(se), *adv.* clearly, with speed, 364, 3302.
 expreset, *vb. pa. pple.* expressed, 4258.
 exteynt, *vb. pa. pple.* extinguished, 5063.
 Exurge, Exurge domine, *sb.* Introit for Sexagesima Sunday (Psalm xlv, 23), 4090, 3900.

F

fable, *sb.* fiction, 2979; [fables], *pl.* 32.
 fader, fadir, *sb.* father, 6946, 1249; fader(s), fadir, fadur, *poss. sing.* 2546, 1551, 5341, 6934; fader(e)s, fadirs, fadres, *pl.* 285, 4706, 3683, 7106.
 fades, *vb.* 3 *sing. pres.* 4800.
 faile, *sb.* with-out faile, certainly, 510.
 faile, *vb.* fail, lack, 1029; failes, [fayles], 3 *sing. pres.* 7838, 9864; faillet, 3 *sing. pa.* 4263; failide, failede, 3 *pl. pa.* 3285, 3290.
 faire, fayre, *a.* fair, 1756, 2908; fairer(e), fayrer, *comp.* 1758, 831, 6891; fairest, *superl.* 3060.
 faire, *adv.* fair, completely, 1071, 4667.
 fairnes, fayrnes, [fayrenes], *sb.* fairness, 9199, 830, 10374.
 faith(e), fait, *sb.* faith, 1255, 4303, 2634. Cf. fay(e).
 fall(e), *vb.* fall, befall, 135, 678; falles, 3 *sing. pres.* 4800; fallen, 3 *pl. pres.* 4095; falle, 3 *sing. subj.* 1071; fallyng, *pres. pple.* 785; fel(le, 3 *sing. pa.* 565, 688; fel(len, 3 *pl. pa.* 557, 798; fallen, *pa. pple.* 4854; falle . . . to, attach oneself to, 1255.
 fallinge, *sb.* falling, 4376.
 fals(e), *a.* false, 2463, 5487.
 falsehede, *sb.* deception, 7436.
 [falsenes], *sb.* falsehood, deceit, 10028.
 falsly, *adv.* wrongly, 5704.
 fantasy, *sb.* phantom, hallucination, 3286, 8769.
 fare, *sb.* action, 3132.
 fares, *vb.* 3 *sing. pres.* fares, turns out, is, 5170; [fare], 1 *pl. pres.* 10664; faren, 3 *pl. pres.* 2060, 2996. Cf. ferd.
 fas, face, *sb.* face, 620, 663.
 fast, *adv.* 6947; as fast as, as soon as, 1023.
 faste, *a.* swift, 6727.
 faste, faszt, *vb.* fast, 4114, 4663; fast(en, fastun, 1 *pl. pres.* 4133, 4440, 4152; fastun, 3 *pl. pres.* 4160; fast, 3 *sing. pa.* 2562; fast(ide, fastediden, 3 *pl. pa.* 4969, 4809, 4950.
 fastyng, fasteng, *sb.* fasting, 1571, 1574.
 fatte, *a.* fat, 8470.
 fay(e), *sb.* faith, 138, 2922. Cf. faith(e).
 fayn(e), *a.* fain, glad, 2356, 2579.
 fayn, *vb.* rejoice, 8067.
 faynt, *a.* faint, 2978.
 fayntship, *sb.* faintness, 123.
 fayntys, fayntis, [fayntise], *sb.* weakness, deceit, 4698, 5260, 10228.
 faynyng, *sb.* feigning, 5097.
 [faysoun], *sb.* strength, 10332. (OFr. foison.)
 fe, *sb.* inherited right, 2490. (OFr. fé, fié.)
 feblenes(se, *sb.* feebleness, 829, 123.
 fechet, see fichet.
 fed, *vb.* 3 *sing. pa.* fed, ate, 1532; 3 *pl. pa.* 4962.
 fee, *sb.* money, 1689. (OE. féoh.)

- feele, *a.* fierce, 7832.
 fegher, *sb.* fighter, 9057. *Cf.* bifeore-fegher.
 feght, fight, *vb.* fight, 8064, 1728; feȝten, [feghtene], 1 *pl. pres.* 2091, 10337; feȝtyng, [feght-ynge], *pres. ppl.* 1243, 10344; fughten, 3 *pl. pa.* 6895.
 feghting, *sb.* fighting, 6951.
 [felawes], *sb. pl.* companions, 10087.
 feld(e, *sb.* field, 1027, 6187; feldes, *pl.* 8400.
 fele, *vb.* feel, 888; felon, 1 *pl. pres.* 8615; felide, 3 *sing. pa.* 1454; felet, feld, *pa. pple.* 7660, 8771.
 fele, *a.* many, 372.
 felony, *sb.* crime, 6910.
 felyng, *sb.* feeling, 473.
 femynne, *a.* female, 2236.
 fende, *sb.* fiend, devil, 8426; fyndes, [fendes], *pl.* 8654, 10332.
 fer, *adv.* far, 150; firre, fure, *comp.* farther, 1540, 4185.
 ferd, *vb.* 3 *sing. pa.* fared, behaved, 939; ferden, 3 *pl. pa.* behaved, 6802. *Cf.* fares.
 ferd(e, fert, *sb.* fear, 6814, 3351, 892.
 ferdful, *a.* fearful, 7814.
 ferdship, ferdchip, *sb.* terror, 3264, 7823.
 fer(e, feere, *vb.* frighten, make afraid, 1651, 6795, 8487; feres, 3 *sing. pres.* 8510; feride, 3 *sing. pa.* 5768; fer(e)d, *pa. pple.* 5714, 6846. [fere], *a.* fierce, 10530. (*O.Fr.* fer.)
 fere, *sb.* in fere, together, 143; feres, *pl.* companions, 5547.
 feruent, *a.* fervent, 1888.
 feruently, *adv.* fervently, 6323.
 fest, *sb.* feast, 1178; festes, festis, *pl.* 1186, 4935.
 fette, *vb.* fetch, 6357.
 feuer, *sb.* fever, 3529.
 fchet, fchit, fechet, feghet, *vb. pa. pple.* fastened, 1898, 5871, 5868, 3934. (*O.Fr.* fichier.)
 fife, fyue, *a.* five, 186, 725.
 fift(e, *a.* fifth, 125, 89.
 fiftene, *a.* fifteen, 653; fifteenth, 1573.
 fifty, fyfty, fyfte, *a.* fifty, 122, 4206, 4204; fiftieth, 4913, 4173.
 figuratif, *a.* figurative, 2631.
 figure, *sb.* in figure, in emblematical representation, 735.
 filth, fulthe, [filthe, fulte], *sb.* filth, impurity, 830, 7580, 10168, 10147.
 firmament, *sb.* 582.
 first, fyrste, furst(he, *a. adv.* first, 78, 2365, 3653, 2641. *Cf.* furst-born.
 fisch-pole, *sb.* fishpond, 5365.
 fi[s]ik, *sb.* medicine, 6267, 6572.
 fisshers, *sb. pl.* fishers, 7671. *Cf.* fysche.
 [flaume], *sb.* flame, 9826. *Cf.* en-flaume.
 [flaumynge, flawmynge], *vb. pres. pple.* 10087, 10537.
 fle, *vb.* flee, 892; [flees], 3 *sing. pres.* 9811; fleen, 3 *pl. pres.* 8523; [fleynge], *pres. pple.* 10338; flagh, 3 *sing. pa.* 926; flowen, floghen, [flogh], 3 *pl. pa.* 5555, 9084, 9648.
 fleghes, *sb. pl.* flies, 5157.
 flem, *sb.* river, 1549.
 fleme, flum, *sb.* phlegm, 5004, 4508.
 fles(ch, *sb.* flesh, 4127, 1326.
 flesch(e)ly, fleschlie, fleshely, flesshole, flesly, *a.* fleshly, carnal, 828, 1896, 2090, 2913, 8433, 4758.
 fi(z)e, flye, *vb.* fly, 3994, 3979, 7385; fiiynge, *pres. pple.* 8461.
 flite, *vb.* strive, 9095.
 flitte, flytte, *vb.* move, drive out, go, 3886; flytting, *pres. pple.* 3862; flitt, 3 *sing. pa.* 4983. *Cf.* flut-tynge.
 flode, *sb.* flood, water, 82, 6865.
 florischt, *vb.* 3 *sing. pa.* blossomed, 740; florischiden, 3 *pl. pa.* 985.
 flour(e, *sb.* flower, 6747, 2522; flouris, *pl.* 5922.
 flowet, *vb. pa. pple.* flowed, 8188.
 fluttynge, *sb.* moving, removal, 9443. *Cf.* flitte.
 fode, *sb.* child, 1360. (*O.E.* fōda.)
 fole, *sb.* bird, 8469; [foles], *pl.* 10547.
 fole, *sb.* fool, 5907.
 folily, *adv.* foolishly, 3292.
 folk, folk, *sb.* folk, people, 365, 3862.
 folowe, *vb.* follow, 4443; folowes, 3 *sing. pres.* 8549; folowed, [folweden], 3 *pl. pa.* 8552, 10168.
 folowet, fulghet, [folwed], *vb. pa. pple.* baptized, 2310, 5333, 9666. *Cf.* fulghing.
 foly, *sb.* evil, 6225; folyes, *pl.* sins, 7336.
 fonde, *vb.* try, tempt, 928, 4027; fondes, 3 *sing. pres.* 5787; fonde, 1 *pl. pres.* 4635; fondet, fonde-

- de[n], 3 *pl. pa.* 5666, 5952; fondet, *pa. pple.* 4094.
 fondyng, *sb.* temptation, 4092.
 fong, *vb.* take, 576.
 [fonne], *sb.* fool, 32.
 fo(o, fone, *sb.* foe, 1147, 1688, 5295.
 four-as-muche, *conj.* forasmuch, 3857.
 for(e, *prep. conj.* for, because, notwithstanding, 226, 105, 1439, 6113, 3600.
 forbede, *vb.* 3 *sing. pa.* forbade, 5489; forbeden, *pa. pple.* 9457.
 forby(e, forbie, *vb.* redeem, 1375, 390, 1358; forbozt, forboght, 3 *sing. pa.* 3729, 4477; foreboght, *pa. pple.* 2308.
 forbyng, *sb.* redemption, 3911.
 force, *sb.* 6006.
 for-euer-more, *adv.* 258.
 forfaderes, *sb. pl.* forefathers, 7886.
 forgoer, *sb.* forerunner, 219.
 [forgyf], *vb.* forgive, remit, 10611; forgifs, 3 *sing. pres.* 9583; forgaf, forzaf, 3 *sing. pa.* 6054, 7401; forziuen, [forgyfene, forgefene, forgeuene], *pa. pple.* 4178, 10760, 9938, 9950.
 forȝete, *vb.* forget, 3030; [forȝeiten], 2 *pl. pres.* 9679; forȝeten, *pa. pple.* 187.
 forlorn(e, forlore, *a.* lost, depraved, 7410, 5876, 743.
 forme, *a. sb.* first, former, 4765, 5306.
 forme-fader, forme-fadir, *sb.* first father, Adam, 1241, 3725.
 forsake, *vb.* forsake, refuse, 296; forsaken, 3 *pl. pres.* 7543; forsok(e, 3 *sing. pa.* 2343, 9292, 631; [for-sokene], 3 *pl. pa.* 10168; forsaken, *pa. pple.* 2338.
 [forsakyng], *sb.* forsaking, 10592.
 forshowyng, *sb.* prefiguring, 2407.
 forsoth(e, fo[r]soht, *adv.* forsooth, in truth, 877, 9075, 2181.
 forth(e, *adv.* forth, 1319, 1677.
 forthe-shoyng, *sb.* exposition, 3624.
Cf. of-scho-wyng.
 [forthires], *vb.* 3 *sing. pres.* furthers, 10409.
 forth-shewyng, [forthe-schawynge], *vb. pres. pple.* exhibiting, appearing, 666, 10085.
 forto, *prep.* to, 155.
 for-qv, *conj.* why, 1515.
 forwarning, *sb.* forewarning, 3613.
 for-ȝyfnys, forȝifnes, for-ȝiue-nesse, forȝeu[n]es, *sb.* forgiveness, 4116, 7551, 4298, 7483.
 forȝuyng, *sb.* forgiveness, 7544.
 fote, *sb.* foot, 2057; fete, feet(e, *pl.* 1659, 3528, 5934.
 foule, *a.* wicked, ugly, shameful, 3360; fouler, *comp.* 832; foulist, *superl.* 5424.
 foul(e, *adv.* badly, 3290, 1716.
 foulut, *vb. pa. pple.* defiled, 2188.
Cf. f(u)ylet.
 [founde], *vb.* 1 *sing. pres.* found, base, 20; foundet, *pa. pple.* 4694.
 foundore, *sb.* founder, 2480.
 four(e, faur(e, fawr, *a.* four, 2203, 853, 4190, 2820, 4151.
 fourme, *sb.* form, 2236.
 fourmet, *vb. pa. pple.* formed, 2214.
 fourmyng(e, *sb.* forming, 2209, 9207.
Cf. enfourmyng(e, [refourmyng(e).
 fourtene(e, *a.* fourteen, 109, 6598.
 fourty, fourt(i)e, faurty, fawrty, *a. sb.* forty, 1571, 4475, 8837, 2163, 4150.
 fourty, fourtit, faurten, *a.* fortieth, 2147, 4471, 2259.
 fourty-fold(e, *adv.* fortyfold, 8843, 8824.
 [fraternite], *sb.* fraternity, 10603.
 fraistet, *vb.* 3 *sing. pa.* attempted, made trial, 6258. '(O.N. freista.)
 frayneden, *vb.* 3 *pl. pa.* asked, 8734.
 fre, *a.* free, lavish, 241.
 freke, *sb.* man, 7964.
 frelie, frely, *a.* free, excellent, 1360, 6747.
 frely, *adv.* freely, 4528.
 frend(e, *sb.* friend, 3565, 5153; frendes, frendis, frindes, *pl.* 5539, 5555, 2650.
 [frensship], *sb.* friendship, 9978.
 frere, *a.* friar, 358.
 [freyle], *a.* frail, 10320.
 Friday, Fryday, *sb.* 3945, 5110.
Cf. Gode Friday.
 fro, *prep. adv.* from, away, 70, 2256.
 from, *prep.* 81.
 [frowarde], *a.* perverse, unfavourable, 10315.
 fruyt(e, frut, *sb.* fruit, profit, offspring, 985, 235, 9317; fruytes, [frutes], *pl.* 4787, 10183.
 fru(y)tful, frutful, *a.* profitable, 6037, 5410, 9316.
 ful, *vb.* fill, complete, perform, 4006; [filles], 3 *sing. pres.* 9770; fullide, fullet, 3 *sing. pa.* 1144, 3360; [fyllet], *pa. pple.* 10587.
 fulfille, fulfyllle, fulful(le, *vb.* fulfil, fill, complete, 1321, 4149, 1995,

2158; [fulfilles], 3 *sing. pres.*
 10441; fulfild, 3 *sing. pa.* 1384;
 fulfillet, fulfil'le'd, fulfillid(e),
 fulfilled, fulfyllet, fulfullet,
 [fult-fyllede], *pa. pple.* 230, 927,
 1059, 385, 248, 684, 4287, 2000,
 10461.
 [fulfillynge], *a. filling (Lat. replens),*
 10091.
 fulfylling, fuffefufftyng, *sb.* fulfil-
 ling, completing, 2295, 4152.
 fulghing, *sb.* baptizing, 5359. *Cf.*
 folowet.
 ful(le, *a.* full, 160, 104; [fuller],
comp. 10140.
 ful(le, [fult], *adv.* very, 166, 2629,
 10587.
 fullily(e, fullylie, [fullely], *adv.*
 fully, 192, 4438, 3996, 10488.
 fullogh(t, fullogth, fologht, *sb.*
 baptism, 2582, 1393, 2541, 1311.
 fully, full(i)e, *adv.* 1392, 2575, 216.
 [fulnes], *sb.* fullness, 10109.
 fure, see fer.
 furst-born, *sb.* first-born, 2336. *Cf.*
 first.
 furth(e, ferth, feurthe, *a.* fourth,
 765, 85, 121, 2577.
 f(u)ylet, flet, *vb. pa. pple.* defiled,
 9203, 2194, 8197. *Cf.* foulut.
 fuyr(e, [fire, fyre], *sb.* fire, 2990,
 537, 9627, 10238.
 fu[yr]les, *a.* fireless, unlighted, 2993.
 fynd(e, finde, *vb.* find, procure,
 2371, 4264, 4432; fynd(e, 1 *sing.*
pres. 3169, 816; fynde(n, 1 *pl.*
pres. 82, 4809; [fynde, 3 *sing.*
pres. subj. 10072]; fond(e, funde,
 3 *sing. pa.* 6876, 2744, 2375;
 fond(en, founden, 3 *pl. pa.* 6870,
 5964, 2030; fo(u)nden, funde,
pa. pple. 6963, 580, 3621.
 fyndes, see fende.
 fynger, *sb.* finger, 7915.
 fysche, *sb.* fish, 4143; fisches, *pl.*
 1531. *Cf.* fsschers.
 fysshinge, *vb. pres. pple.* fishing,
 7667.

G

galle, *sb.* gall, 7978.
 garlond, *sb.* garland, 5921.
 gate, *sb.* journey, way, 2125, 5703.
 gay, *a.* showy, fine, 184, 667.
 gayn, *sb.* profit, 208.
 gayne, *vb.* avail, 6472.
 geder, *vb.* gather, 9101; [geders], 3
sing. pres. 10476; gederet, 3 *sing.*

pa. 6538; gedereden, 3 *pl. pa.*
 6774; gederet, gederide, [ge-
 dred], *pa. pple.* 588, 4788, 10636.
 gederynges, *sb. pl.* gatherings, 2487.
 geet, *sb. pl.* goats, 2304.
 gendre, *sb.* sex, 2235.
 gendryng, *sb.* engendering, 718. *Cf.*
 engendryng.
 generacio(u)n, *sb.* generation, 4490,
 257; generacions, *pl.* 4455.
 general, *a.* 1490.
 generali, *adv.* commonly, 8476.
 get(e, *vb.* get, beget, obtain, go, 400,
 1427; [getes], 3 *sing. pres.* 10403;
 geting, *pres. pple.* 6945; gete,
 geet(e, 3 *sing. pa.* 3197, 7326,
 8243; geten, 3eten, *pa. pple.*
 6738, 3034.
 getyng, *sb.* begetting, 6880.
 gilet, *vb.* 3 *sing. pa.* beguiled, 5289.
Cf. bigile.
 girdil, girdel, *sb.* girdle, 7282, 7289.
 glad, *a.* 3700.
 glade, *vb.* rejoice, make glad, 1111,
 1839; gladyng, *pres. pple.* 5862;
 gladet, *pa. pple.* 253.
 glas, *sb.* glass, 5176.
 gle, *sb.* joy, 7839.
 gleme, *sb.* light, 8252.
 glent, *vb.* 3 *sing. pa.* went quickly,
 glided, 9107.
 glorifiet, *a.* glorified, 7330.
 glose, *sb.* gloss, comment, 6349.
 glosinge, *vb. pres. pple.* glossing,
 9341; [gloset], *pa. pple.* 10786.
 glotery, gloteri, *sb.* gluttony, 5265,
 6261.
 gloues, *sb. pl.* gloves, 5926.
 go, gon(e, *vb.* go, walk, 347, 888,
 1107; gon, 1 *sing. pres.* 695;
 go(o)s, gose, goes, 3 *sing. pres.*
 4372, 7034, 2380, 2625; gone, 1
pl. pres. 4286; gone, 3 *pl. pres.*
 4512; [go], 3 *sing. pres. subj.*
 10163; goynng, *pres. pple.* 4285;
 gos, *imp. pl.* 1763; 3ede, 3ode, 3
sing. pa. 9276, 4892; gone, *pa.*
pple. 473; gout, go out, 4392.
 god, *sb.* God, a god, 90, 2829;
 Goddes, Goddus, *poss. sing.* 346,
 239.
 gode, good, gude, [goode], *a.* good,
 336, 2341, 9618, 9758.
 gode, goode, [godde], *sb.* good,
 profit, possessions, 815, 1824, 10008;
 god(d)es, *pl.* goods, 279, 3860.
 Gode Friday, Good Friday, *sb.*
 6027, 5643. *Cf.* Friday.

godely, *a.* goodly, gracious, 3819.
 godely, *adv.* excellently, 4388.
 god(e)nes, gode-nesse, *sb.* goodness, 2385, 220, 5107.
 goddess, *sb.* goddess, 2845.
 godhede, godd(e)hede, godhid, *sb.* godhead, 587, 1211, 6355, 9244.
 gold(e, *sb.* gold, 485, 5177.
 golden, *a.* 2793. *Cf.* guylden.
 gomen, *sb.* pastime, game, sport, 180; gomen, gamenes, *pl.* 112, 6463.
 gospel(le, *sb.* gospel, 2677, 1114.
 gost, *sb.* spirit, life, [breath], 253, 1261, 10772; [gostes], *pl.* 10773; Holy Gost, 229.
 gostely, *adv.* spiritually, 7250.
 gostly, *a.* spiritual, 879.
 [gost-wynd], *sb.* spiritual wind, 9805.
 gouerne, *vb.* govern, 1824.
 governour(e, *sb.* ruler, 9204.
 gout, see go.
 goyng, gowyng, *sb.* going, 4875, 8625.
 gracious, *a.* 608.
 gracious(e)ly, *adv.* graciously, by divine grace, 2800, 4190.
 gras, grace, [grase], *sb.* grace, favour, 283, 234, 9933.
 graunt, *vb.* grant, assent, 1738; grauntyng, *pres. pple.* 715; gra(u)ntide, grawntet, [graunted], 3 *sing. pa.* 6057, 3544, 6716, 9999; grauntide, grauntyd, *pa. pple.* 192, 10549.
 gre, *sb.*, made . . . his gre, given him satisfaction, 1498.
 gref, *sb.* harm, 1627.
 greneschyp, *sb.* greenness, 979.
 gret, *sb.* meeting, perception, 4828. See note.
 grete, *vb.* greet, salute, 6065; gret-
 yng, *pres. pple.* 1301; gret, [grett], 212, 9777; gretten, 3 *pl. pa.* 5973.
 gret(e, grette, greete, grate, *a.* great, 128, 184, 2937, 7364, 7052; gratest, *superl.* 499.
 gretlie, gre(e)tly, *adv.* greatly, 244, 1818, 6206.
 gretnesse, *sb.* greatness, 9237.
 greunaunce, *sb.* trouble, 2688.
 greue, *vb.* pain, grieve, trouble, 5168; greuyng, *pres. pple.* 6055; greuet, 3 *sing. pa.* 1468; greu(e)t, 3 *pl. pa.* 6804, 5165; greuet, [greued], *pa. pple.* 295, 9806.

greunouse, *a.* oppressive, grievous, 5151, 8146.
 grille, *vb.* annoy, 1468.
 grouing, groyng, *vb. pres. pple.* growing, 4344, 887.
 growyng, groing, grozyng, *a.* growing, 115, 4684, 5078.
 growyng, *sb.* growing, 979.
 grym, *a.* furious, formidable, 7747, 7817.
 gryjt, *vb.* 3 *sing. pa.* begrudged, 4856; grijt, *pa. pple.* 9578. (*OFr.* groucier.) *Cf.* vngright.
 gult, gylt, [gilt], *sb.* guilt, sin, crime, 7092, 3774, 10035; gyltes, *pl.* 3475.
 gulte, gylt, *vb.* 3 *sing. pa.* sinned, 2156, 7156.
 gulteslesse, *a.* guiltless, 6489.
 gultiesly, gyltiesly, *adv.* without guilt, 6562, 3548.
 gulty, gylty, *a.* guilty, 5420, 1379.
 gultyng, *sb.* sinning, 5108.
 gumme, *sb.* gum, 2062.
 gurd, *vb.* smite, 3574; gyrd, *pa. pple.* 5813.
 gu(y)lden, *a.* golden, 8521, 1981. *Cf.* golden.
 gye, *vb.* rule, 388.
 gyf, see 3if, 3ift, 3iue.
 gymewes, *sb. pl.* hinges, 8018.
 gyuyng, see 3uyng.

3

3ate, *sb.* gate, door, 746; 3ates, *pl.* 4140.
 3e, *pron.* ye, 148.
 3ede, 3ode, see go.
 3edur, see thid(d)er.
 3eld(e, *vb.* pay, yield, 4794, 5490; 3eldes, 3 *sing. pres.* 8828; 3eld, 3 *sing. pa.* 6008; 3olden, *pa. pple.* 7810.
 3ere, yere, *sb.* year, 107, 2859; 3ere, 3eris, *pl.* 109, 372.
 3erd(e, *sb.* stick, penis, 736; 3erdes, *pl.* 8158.
 3erde, see 3orde.
 3ernet, *vb.* 3 *sing. pa.* asked, 75. *Cf.* 3orne.
 3et(t, 3ette, *adv. conj.* still, even now, but, 487, 375, 2114, 693.
 3if, [gyf], *conj.* if, 131, 10060; nyf, if not, 1676.
 3ift, 3yft, gift, gyfft, [gifte, gyf(te)], *sb.* gift, 191, 336, 6044, 9612, 10079,

10262, 10247; *ziftis, gyftes, pl.* 1647, 2034.
ziue, zyue, zif, gyf, giffe, vb. give, 1689, 3080, 1266, 610, 7622;
 [geues], 3 *sing. pres.* 10058;
ziuen, 3 pl. pres. 8897; [zeue], 3
sing. pres. subj. 5; *zaf, gaf, gaue,*
zeue, zef(e, [geue], 3 sing. pa.
 1254, 1261, 8239, 9592, 9610, 9617,
 10029; *ziuen, 3 pl. pa.* 8687;
ziuen, zyuen, gyuen, zeuen,
 [geuen, gefene], *pa. pple.* 1676,
 858, 1287, 2239, 9862, 9887.
zole-day, sb. Christmas Day, 561.
zorde, zerde, zort, sb. yard, garden,
 6934, 1367, 6955.
zore, [zere], adv. of old, formerly,
 260, 786, 9896.
zorne, adv. eagerly, 392. *Cf.*
zernet.
[zoske], vb. yawn, 8174; *zoskyng,*
pres. pple. 8169. See note.
zoskinge, sb. yawning, 8167.
zou, ow(e, ou, aw, how, pron. you,
 364, 2172, 3936, 3400, 3209, 4493;
zow, sing. pron. 1689.
zoure, our, ore, pron. a. your, 1212,
 5603, 5795.
zouth(e, sb. youth, 121, 6459.
zungly, a. young, 3493.
zyng, zeng, zong, a. young, 91, 1815,
 5090; *zonger, zunger, comp.* 2506,
 3434.
zyuyng, gyuyng, zeuyng(e, sb.
giving, 2223, 1182, 2251, 2254.

H

habit, sb. dress, 3638.
habundant, see abundant.
half, adv. 1611.
half(e, a. sb. half, 3139, 3144, 3140.
hali-day, sb. Sabbath, 5800.
halowet, halowide, vb. pa. pple.
 hallowed, dedicated, 263, 2902,
 4979.
halowyng, sb. dedication, 4971.
halt(e, a. halt, lame, 1259, 7957.
happy, a. fortunate, 5128. *Cf. vn-*
happy.
hard(e, a. hard, difficult, severe, 5575,
 1262, 3390; *harder, comp.* 5577;
hardest, superl. 5578.
harm, sb. pain, 5856; *harmes, pl.*
 5932.
harme, vb. harm, injure, 6703; *har-*
met, pa. pple. 5899, 6244.
hastily, hastely, hastily, hastylic,

astily, adv. without delay, soon,
 7094, 3495, 6912, 374, 9483.
[hastynes], sb. quickness of temper,
 10630.
haue, haf(e, hawe, hauen, vb. have,
 132, 187, 367, 6326, 8548; *has(t,*
hace, 2 sing. pres. 4316, 5926, 236;
has(se, as, 3 sing. pres. 104, 2248,
 4744; *han, 1 pl. pres.* 1497; *hauen,*
2 pl. pres. 8672; *hauen, han, 3 pl.*
pres. 3627, 266; *ha(ue)s, imp. pl.*
 2036, 2369; *hade, hauede(t, 3 sing.*
pa. 172, 2808, 8688; *hade(n,*
hauden, 3 pl. pa. 181, 185, 2636;
nad, had not, 7453.
hause, vb. raise, 649; *havcet, 3 sing.*
pa. 4036; *hauset, pa. pple.* 275.
[hay], sb. 10121.
hayl, hail, int. hail, 5976, 7588.
he, pron. he, 75.
he, see ho.
hede, sb. heed, 806.
hede, vb. heed, 6379.
hede, sb. head, chief, 323, 1190;
hedes, pl. 5431.
hedet, vb. pa. pple. beheaded, 5378.
heete, vb. 1 sing. pres. promise, 655;
het, hat, heght, hezt, higt, hyght,
hight, [hete], 3 sing. pa. promised,
 is named, 5278, 2332, 1164, 372,
 453, 2833, 6862, 50; *heght, hight,*
pa. pple. 2852, 7724. *Cf. het yng,*
behete.
heewet, a. hued, coloured, 7889.
Cf. hew.
heghchip, sb. altitude, 8927.
hegh(e, a. high, 657, 9903; *herre,*
compar. 653; *heghest, heghust,*
hezest, superl. 654, 9248, 5672;
on hegh, aloud, 640; aloft, 746.
[heghe], adv. aloft, 9766.
hegh-sight, sb. eyesight, 9399. *Cf.*
egh.
heght, hezt, hegh, hiȝe, sb. height,
 150, 275, 6252, 8002; *in higt, in*
hight, openly, 1032, 1673.
heght, see eght.
heghut, vb. 3 sing. pa. exalted, 2521.
hezynes, [hegh(e)s], sb. pride,
 dignity, 5283, 10503, 10743.
heȝe-way, sb. highway, 402.
heire, see aire.
helder, adv. [rather], more, 10355,
 2262.
hele, sb. heel, 5611.
hele, [heyle], sb. salvation, healing,
 92, 10004.
hele, [heele], vb. heal, 2722, 10000;

- helet, helide, 3 *sing. pa.* 5363, 5729; helet, helit, *pa. pple.* 1152, 6580.
 hell(e, *sb.* hell, 1136, 2854.
 [hell-fire], *sb.* 10540.
 help, he[l]pe, *vb.* 452, 6588; [helpes], 3 *sing. pres.* 9863; helpyng, *pres. pple.* 7262; halp, 3 *sing. pa.* 3161; holpen, *pa. pple.* 1315.
 help(e, *sb.* help, 254, 4367.
 heng, hong, *vb.* hang, 5426, 7047; henging, hongyng, *pres. pple.* 5660, 5579; henget, [honged], 3 *sing. pa.* 73, 8079; honget, 3 *pl. pa.* 5444.
 hent, *vb.* take, 2536; 3 *sing. pa.* 5856; *pa. pple.* 3792.
 her, see *er*.
 herbe, see *erbe*.
 herber, *sb.* lodgings, 396.
 [herbery], *sb.* herbs, 10019.
 here, *sb.* host, 4922.
 here, heere, *vb.* praise, 5316, 289; heride, 3 *sing. pa.* 2714.
 here, [hire], *vb.* bear, 228, 56; [heres], 2 *sing. pres.* 9635; her, 1 *pl. pres.* 2144; heren, 3 *pl. pres.* 5861; heres, *imp. pl.* 7836; herd(e, 3 *sing. pa.* 3095, 640; herden, 3 *pl. pa.* 549; herd(e, *pa. pple.* 1551, 618.
 here, *adv.* here, 80.
 here, see *ere*, *hor*.
 here-after, *adv.* later (in the book), 1234.
 heritage, [hereta(y)ge], *sb.* inheritance, 2508, 9941, 9972.
 herkun, *vb.* hearken, 2268; herkenes, *imp. pl.* 2036.
 hermet, *armet, sb.* hermit, 8250, 8258.
 hert, *sb.* heart, 272; hertis, hertes, *pl.* 1783, 2635.
 hert-blode, *sb.* heart-blood, 1388.
 hertfully, *adv.* heartily, earnestly, 2083, 2484.
 hert-ly, *adv.* earnestly, 4142.
 herto, *adv.* hereto, 7577.
 heruest, *sb.* autumn, 4736.
 heryng, hering, *sb.* hearing, 1257, 5661.
 hest, *sb.* command, 1430.
 hete, [heyte], *sb.* heat, 4684, 9767.
 [he(y)tes], *vb.* 3 *sing. pres.* heats, 10385, 10401.
 hethen, *adv.* hence, 136.
 hethyng, hething, *sb.* scoffing, 5931, 5975.
 hetynge, *sb.* promising, 1647. *Cf.* heete.
 (h)eu(en, *sb.* heaven, 7380, 264; heuen(e)s, *pl.* 4036, 8909.
 heu(enly, *adv.* heavenly, 650.
 [heues], *vb.* 3 *sing. pres.* lifts, 9772; hef, 3 *sing. pa.* 8737; heuen, houen, howene, *pa. pple.* 6252, 9249, 9238; [heuyng vp z ouer], *Lat. vehemens*, 10090.
 heuy, *a.* heavy, 649.
 hew, *sb.* complexion, hue, 5899, 5967. *Cf.* heewet.
 hider, hedur, *adv.* hither, 1795, 8087.
 hilden, *vb.* 3 *pl. pa.* covered, 5902; hulet, *pa. pple.* 8341.
 hir, *pron.* her, 223.
 hir, *a.* her, 217; hires, *pron.* hers, 6446.
 hir-self(e, *pron.* herself, 2897, 6873.
 his(e, hese, hys [hyse], *is, pron. a.* his, its, 6083, 6435, 8786, 6091, 9674, 8080, 576.
 his(se, see *be*.
 hit(t, hyt, *it, pron.* it, 147, 6004, 3438, 151.
 ho, [he], *pron.* she, 210, 9784.
 hoght, see *oght*.
 hoker, hokur, *sb.* mockery, 5975, 5905.
 hokerly, hokurly, *adv.* mockingly, 5688, 5963.
 hold, *vb.* hold, keep, 3117; holde, 1 *sing. pres.* 4504; holdis, holdes, 3 *sing. pres.* 2064, 2399; held, 3 *sing. pa.* 3135; helden, hoden, 3 *pl. pa.* 3235, 3446; ho(l)den, *pa. pple.* 3848, 3715.
 hole, *sb.* 6860; [holes], *pl.* 9700.
 hole, *a.* whole, healed, 658, 479.
 holly, holle, *adv.* wholly, completely, 670, 3480, 4652.
 holy, holi, hole, *a.* holy, 229, 1222, 8333, 10778.
 holynes, holines, *sb.* holiness, 2935, 5867.
 hom(e, hoom(e, *sb.* home, 3358, 2128, 2131, 3610.
 hom(e, [hem], *pron.* them, 159, 2640, 6. See also *thame*.
 homself(e, [hom-selfe], *pron.* themselves, 2450, 2936, 10230.
 hond(e, *sb.* hand, 6398, 503; honde(s, honnde, *pl.* 774, 469, 8737; in honde, in (her) possession, 3044; of his honde, ? out of his control, ? of his own accord, 1875.
 hondelyng, *sb.* handling, 7310.

hondul, *vb.* handle, 2804.
honestly, *adv.* respectably, 397.
hongrily, *adv.* hungrily, 5167.
hongry, *a.* hungry, 277. *Cf.* hunger.
honour, [honoure], *sb.* honour, exalted rank, 177, 288, 36.
honoure, **honur**, **honer**, *vb.* honour, 599, 3336, 8603; **honour(en)**, 1 *pl. pres.* 1584, 1194; **honouren**, 3 *pl. pres.* 4935; (**h**)**onouret**, **honourd**, 3 *sing. pa.* 3152, 625, 8048; **honouret**, **honoureden**, 3 *pl. pa.* 655, 2032; **hon(o)uret**, **honeret**, **honoured**, **honoures**, 4880, 1178, 2238, 4953, 1518.
honourynges, *sb. pl.* honourings (*Lat.* adorationes), 6028.
honysokles, *sb. pl.* honeysuckles, 4714. See note.
hook, *sb.* 6348.
[hoost], see *ost*.
hope, *sb.* 3767.
hope, *vb.* 1 *pl. pres.* hope, expect, think, 5761; **hopen**, 3 *pl. pres.* 1990; **hopet**, **hopide**, 3 *sing. pa.* 1631, 2751; **hopet**, **hopiden**, 3 *pl. pa.* 6786, 3244; **opet**, *pa. pple.* 9015.
hoppet, *vb.* 3 *sing. pa.* hopped, 226.
hor, or, [here], *a.* their, 87, 2841, 7.
hore, *a.* hoar, 3492.
horesoun, see *oresoun*.
horible, *a.* horrible, 6754.
hor(r)ibly, **horribely**, *adv.* horribly, 6803, 6259, 7387.
horses, *sb. pl.* 408.
hors-mon, *sb.* horseman, 502.
hote, *a.* hot, 4734.
hou, **how(e)**, *conj.* how, 203, 1830, 147.
hour, see *oure*.
(h)oure, **howre**, *sb.* hour, 8864, 1003, 9500.
hous, [howse], *sb.* house, 398, 9904; **houses**, *pl.* 403.
how, see *hou*.
howe, *vb. imp. pl.* raise, lift, 8002.
hul(le), [hille], *sb.* hill, 149, 5370, 9903; **hulles**, **hilles**, *pl.* 4272, 9278.
hulyng, **hulinge**, **hylyng**, *sb.* covering, clothing, protection, 5891, 8993, 403.
humanite, *sb.* humanity, 6354.
hundret(h), **hunderth**, **hundredth**, [hundred], *a.* hundred, 4433, 534, 8930, 1780, 38.
hunger, *sb.* 4837. *Cf.* hongry.

hup(pe), see *up*.
hup-risinge, see *vp-rising*.
husbond(e), **husbont**, *sb.* husband, 5126, 6985, 6831.
huyde, [hyde], *sb.* skin, 5899, 10666.
hyde, *vb.* hide, 1152; **hud**, 3 *sing. pa.* 2787; **hid(de)**, **hud(de)**, [hydde], *pa. pple.* 2965, 8245, 3004, 5758, 9952.
hy(e), **hie**, *sb.* haste, 229, 3044, 449.
hy(e), *vb.* hasten, 935, 520; **hyinge**, [hyghyng], *pres. pple.* 3303, 10346; **hie**, *imp. sing.* 5947.
hym, *pron.* 303.
hym-self(e), *pron.* himself, 710, 2641.
hyn, see *ine*.

I

I, *pron.* 80.
Ianuere, *sb.* January, 422, 5235.
ich(e), **vch(e)**, **ilk(e)**, [yche], *a.* each, 1312, 257, 200, 168, 205, 508, 9947.
ichon(e), **vchone**, *pron.* each one, 159, 1472, 493.
Ide, *sb.* Ides, 5235.
Iewes, *sb.* Jewess, 3234, 3370.
ile, **yle**, *sb.* isle, 6509, 5206.
image, **ymage**, *sb.* image, statue, picture, 496, 6626; **images**, *ymages*, *pl.* 559, 519.
imagyn, *vb.* imagine, 540.
imong, **ymong**, **imung**, **emong(e)**, **ymonges**, *prep.* among, 234, 5863, 7888, 3158, 9019, 7006.
[impaciens], *sb.* impatience, 10127.
imperfite, *a.* imperfect, 8728. *Cf.* *perfite*.
impossible, **imposseble**, *a.* 2753, 4323.
impossibilite, *sb.* impossibility, 8856.
in-as-mich(e), **in-as-mecche**, **in-als-mich**, *adv.* inasunuch, 1371, 3397, 9353, 1166.
incarnacioun, *sb.* incarnation, conception of Christ, 193.
indiscretely, *adv.* indiscreetly, 8734.
indignacioun, *sb.* indignation, 5717.
in(e), **inne**, **hyn**, *prep. adv.* in, 97, 95, 938, 8101.
i(n)-myddes, *prep.* amidst, 497, 2009.
innocent, *sb.* infant, 108; **innocence**, *pl.* 8329; **Innocent(e)**, **Inno-cens**, **Holy Innocents**, 3165, 3349, 3293.
innocentschip, *sb.* innocence, 5087.
inobedienc, *sb.* disobedience, 1451.

inobedient, *a.* disobedient, 1423.

Cf. obedient.

i-nogh, i-nowe, enogh, *sb. adv.*
enough, 1043, 5200, 1690.

insight, *sb.* understanding, 772.

institucioun, *sb.* instituting, 8378.

in-tent, *a.* resolved, 568.

into, *prep.* 91.

Inuocauit me, *sb.* Inuocabit me,
Introit for first Sunday in Quadra-
gesima (Psalm xci. 15), 4403.

inward, *a.* 3280.

inwardly, [inwardely], *adv.* se-
cretly, [in spirit], 6990, 10044.

inwith, in-wit, inwhit, *prep.* within,
243, 6597, 8249.

iolite, *sb.* jollity, 118.

iourne, *sb.* day's travel, 8933.

ioy(e, *sb.* joy, 226, 4656.

ioyful, [ioyfuft], *a.* joyful, 3724,
10582.

ioyfully(e, *adv.* joyfully, 8889, 7400.

ioyntes, *sb.* joints, 2060.

irnene, *a.* iron, 8006.

is, see be, his(e).

it, see hit(t).

i-tight, see tight.

Iubile, *sb.* Jubilee, 4174.

iug(g)ement, iuggemynt, *sb.* judge-
ment, 137, 6558, 5219; on iuge-
ment, as judge, 5762.

iustice, [iustis], *sb.* judge, 6543,
10604; high iustice, iusticiar,
5218.

iustife, iustifye, *vb.* absolve, corro-
borate, 2723, 9020.

iustying, *sb.* justing, 167, 6462.

i-wys, *adv.* certainly, 72.

K

kalende, *sb.* Calends, 422.

kemp, *sb.* warrior, 527.

kempt, *vb.* 3 *sing. pa.* combed, 3491.
See note.

kene, *a.* eager, intense, 119, 5038.

kent, *vb.* 3 *sing. pa.* made known,
taught, 1403; *pa. pple.* 1631.

kepe, *sb.* notice, 9291.

kepe, *vb.* keep, watch, provide for,
observe, preserve, 759, 3639;
kēpes, kēpis, 3 *sing. pres.* 2602,
5799; keppet, 3 *sing. pa.* 8999;
see note on 525.

kēpyng, *sb.* keeping, 2775.

kēst, kēst, see cast.

keuer, *vb.* recover, relieve (*Lat.*
recuperare), 98, 1433. *Cf.* [re-
couer].

keuerchaf, *sb.* head-cloth, 6635.

kind(e)nes, *sb.* kindness, 8885, 9037.

kirk, see church(e).

klayme, [clayme], *vb.* claim, 8600,
9972; claymet, 3 *sing. pa.* 5972.

klene, klere, klerkes, see clene,
clere, clerk.

knaue, *sb.* servant, boy, 1726; knaue
child, knawe schylde, male child,
2171, 6870.

[knewlage], *sb.* knowledge, 9844.

kne, *sb.* knee, 2057; kuen(e, *pl.*
3528, 4543.

knele, *vb.* kneel, 5322; kneles, 3
sing. pres. 3056; knelyng(e, knel-
ing, *pres. pple.* 625, 4543, 5973;
knelide, *pa. pple.* 5427.

knot, *sb.* 4670.

know(e, know(e, *vb.* know, 202, 313,
7417, 3008; knowes, 3 *sing. pres.*
2893; knowe(n, 2 *pl. pres.* 701,
4421; knouen, knowen, 3 *pl. pres.*
4401, 1943; knew(e, 3 *sing. pa.*
5184, 5186; knewe(n, knwen,
kenewe, know, 3 *pl. pa.* 3338,
914, 7441, 5655, 3634; knowen,
knewn, *pa. pple.* 824, 6740. *Cf.*
vnknownen.

knowlacyng, *sb.* acknowledgement,
332.

knowlech, *vb.* acknowledge, 341.

knowyng, *sb.* knowledge, knowing,
683, 6577.

knyf, knif, *sb.* knife, 2757, 6759.

knyȝt, knyght, knight, *sb.* knight,
soldier, 172, 1726, 6613; knyȝtes,
knyȝtis, *pl.* 536, 5968.

knyt(t, knytte, *vb. pa. pple.* joined,
830, 825, 7890. *Cf.* vnknytt.

kokewald, *sb.* cuckold, 5200.

kuythet, [kuyt], *vb.* 3 *sing. pa.* made
known, 9038, 9671; kud, *pa. pple.*
8885. (*OE.* cýthan.)

kyd, *a.* well known, famous, 536.

kynd(e, *sb.* race, nature, tribe, 3206,
688, 382; of kynde, by hereditary
right, 1260.

kynd(e)ly, kynde, *adv.* naturally,
fittingly, 5034, 376, 6459. *Cf.*
vnkyndly.

kyndly, kyndl(i)e, *a.* natural, 863,
5080, 5539.

kyndom, *sb.* kingdom, 388; kyn-
doms, *pl.* 597.

kynde, [knyt], *a.* acceptable, gentle,
natural, 268, 814, 10243. See
note.

kyng, kinge, ke(y)ng, *sb.* king, 177,

1679, 1215, 5976; *kynges, kenges*,
pl. 967, 3405.
kytt, kutte, vb. cut, 1476, 3488.

L

lagh, vb. laugh, 5412; *logh, 3 pl. pa.*
 4867.

laite, sb. lightning, 8526.

langayge, sb. language, 9724; [*langayges, languages*], *pl.* 10209, 10591.

langour(e, sb. sickness, woeful plight,
 3160, 4084.

largely, largeli, adv. generously,
largely, 1254, 5608, 6533.

larger, adv. in a wider sense, 3027.

las(se, les, a. adv. smaller, less, fewer,
 923, 3420, 2899, 2213. *Cf.* *lest*.

last(e, lasȝt, a. adv. last, 93, 97,
 2759, 3189.

last, lest, vb. last, endure, 1039,
 3761, 1432; *lastes, lastez, lestes*,
3 sing. pres. 100, 4671, 7092;
lestyng, pres. pple. 6444; *last, 3*
sing. pa. 1408.

lat(t)er, a. adv. latter, later, 7070,
 2229.

Latyn(e, [Latene], sb. Latin, 1291,
 9596, 9706.

laumpes, sb. pl. lamps, 2838.

law(e, lagh(e, laȝe, lawgh, sb. law,
 2598, 1613, 2207, 189, 1359, 2257;
lawes, lawez, pl. 2617, 4538.

law-fully, adv. 2574.

lay, vb. lay, lay down, wager, 2756;
lay, 1 sing. pres. 4607; *lays, 3*
sing. pres. 2762; *layn, 1 pl. pres.*
 3836; *laide, layde, lede, 3 sing.*
pa. 5754, 6636, 9609; *layden, 3*
pl. pa. 3834; *lede, pa. pple.* 1732;
laide down, paid, discontinued,
 1383, 3834.

layne, vb. conceal, 2431, 6691.

lec(c)hery, leccherie, lechorye, sb.
lechery, 4679, 2932, 5016, 4743.
lecchourous, a. lecherous, 5018.

leche, sb. leech, physician, 6584.

lede, vb. lead, conduct, 1987; *ledes*,
3 sing. pres. 8045; *lad(de, 3 sing.*
pa. 1782, 8099; *lad, pa. pple.* 1575.

led(e, see lay, leue.

leding, ledyng(e, sb. leading, 2132,
 4367.

lee, sb. peace, 4462.

[leene], vb. grant, 10004.

lef, leue, a. dear, acceptable, 3275,
 1708; *leuer, comp.* dearer, rather,
 9807, 3519.

lef, sb. leaf, 3332.

lefully, adv. lawfully, 4156.

legend, sb. legend, 7715.

[leghtnes, lyȝtenes], vb. 3 *sing.*
pres. lightens, 10364, 10289;
liȝtnyde, [lyghtnet], 3 sing. pa.
 2731, 10722.

legio(u)n, sb. legion, 530, 535; *le-*
giouns, pl. 524.

leng, vb. remain, dwell, 397, 4548;
lenges, 3 sing. pres. 4536; *leng-*
yg, pres. pple. 414; *lenget, 3*
sing. pa. 291; *lenget, 3 pl. pa.* 455.

lent, vb. pa. pple. dwelling, abiding,
 922.

lenth, sb. length, 8995.

lent(o)un, sb. Lent, 4129, 3709;
clene lento(u)n, 4151, 4398.

lepe, sb. basket, 6876; *lepis, pl.*
 1532.

lepyng, vb. pres. pple. leaping, 9278;
lepe, 3 sing. pa. 8905.

lere, vb. learn, teach, 1284, 702;
[lerede], pa. pple. 10431.

leret, a. (as sb.) learned, 5844.

lerne, vb. learn, 5844; *lernet, 3 sing.*
pa. 3405; *lernet, lornit, lornet*,
pa. pple. 2232, 7203, 8540.

lernet, a. learned, 3230.

[lese], sb. lie, 10719.

lese, vb. lose, 8167; *lest, lorn(e, pa.*
pple. 6786, 1250, 3176. *Cf.* *lost*.

lessoun, sb. reading, [discourse], 1176,
 20.

lest, [leest], a. least, 356, 10000.
Cf. *las(se).*

lest(e, conj. lest, 892, 4692.

lesyng, lesing(e, [lesyng(e), sb.
lying, falsehood, 440, 2331, 4371,
 53.

letany, sb. litany, 8117; *letenany,*
pl. 8109; *Lasse Letany(e, 8346*,
 8116; *More Letanye, 8125.*

lette, sb. hindrance, 4511.

lett(e, vb. let, allow, 3543, 7992; *let*,
1 pl. pres. subj. 205; *3 sing. pa.*
 3275; *3 pl. pa.* 6516; *let, pre-*
tended, 3275.

letter, lettre, sb. letter (of the alpha-
 bet), 2459, 3654; *letters, pl.* 2772;
letturs, epistles, missives, 3345.

lettert, a. learned, 3467.

letteure, sb. reading, 3228.

lettide, [latte], vb. pa. pple. hindered,
 prevented, 3706, 9814.

lettinge, lettyng, sb. delay, hin-
 drance, 3343, 179.

lettrur(e, sb. learning, 3645, 3373.

- leue, *sb.* leave, permission, 1640.
 leue, leue, *vb.* leave, bequeath, cease, neglect, remain, 300, 9126;
 leues, 3 *sing. pres.* 9055; leuen, 3 *pl. pres.* 4428; laft, 1 *sing. pa.* 2371; laft(e, 3 *sing. pa.* 280, 7007; laft(en, 3 *pl. pa.* 3843, 3701; laft(e, led(e, *pa. pple.* 1533, 1875, 6385, 7135, 5847.
 leue, *vb.* believe, 1944; leues, 3 *pl. pres.* 5100; leue(s, *imp. pl.* 216, 3763; leuyng, *pres. pple.* 3618; leuet, 2 *sing. pa.* 245; 3 *sing. pa.* 307; leuet(en, leueden, 3 *pl. pa.* 550, 8707, 1950; leuet, *pa. pple.* 7131.
 leueful, *a.* permissible, 9205.
 leuet, *vb.* 3 *pl. pa.* put forth leaves, 1004; leuet, *pa. pple.* in leaf, 994.
 leute, *sb.* fidelity, 719.
 leuyng, *sb.* believing, 7359.
 lew(i)de, leude, lewet, *a.* unlearned, unlettered, 2819, 5568, 2142, 1514.
 lif, lyf, leue, *vb.* live, 123, 152, 7198; lyuen, 1 *pl. pres.* 4996; lyuen, leuen, [lyfene], 3 *pl. pres.* 3733, 9188, 9751; lyuyng, leuyng, *pres. pple.* 197, 4369; lifd(e, liuet, lyuet, leuet, 2431, 1142, 6295, 2437, 2113; lyueden, 3 *pl. pa.* 2133.
 lif, liue, lyue, [lyfe], *sb.* life, 160, 6542, 1472, 7; lyues, *poss. sing.* 134.
 lif-day, *sb.* lifetime, 1440.
 lifode, *sb.* food, 4840.
 lify, *a.* vital, 8424.
 lift, *a.* left, 667.
 lift, *sb.* sky, 960.
 lighte, lyght, lizt, lyzt, *sb.* light, 1975, 7088, 437, 8034; lighte3, *pl.* 8678.
 light, lizt, *a.* not heavy, easy, happy, 6376, 2635, 1776, 3534; sette at light, slighted, 2603.
 light, lizt, *vb.* alight, deliver, 713, 356; light, lizt, [lyght, lyzt], 3 *sing. pa.* 91, 474, 9983, 58; lighte, lizt, [lyzt], *pa. pple.* 218, 209, 10296.
 lightloker, *adv.* more lightly, 8467.
 lizt, [lyght], *a.* bright, light, 930, 10417.
 liztship, highship, *sb.* lightness, frivolity, 5070, 119.
 liztsum, *a.* frivolous, 5018.
 like, [lyke], *a.* like, 2278, 10479.
Cf. vnlike.
 liken, likken, *vb.* 2119, 2952; lyk-ken, 1 *sing. pres.* 5056; likenes, 3 *sing. pres.* 7261; likenet, 3 *sing. pa.* 5592; lik(e)net, lyk(e)net, [likened, lykenede], *pa. pple.* 2956, 5082, 2929, 2921, 9742, 10217.
 likes, *vb.* 3 *sing. pres.* pleases, 6736; likyng, *pres. pple.* rejoicing, 365.
 likly, lykly, *a.* like, similar, 6246, 6211.
 liknes(se, li(c)kenesse, [lykenes], *sb.* likeness, portrait, 968, 6637, 2627, 6642, 9665; [lykenes], *pl.* 9686.
 likyng, *a.* pleasant, pleased, 8826, 796.
 likyng, lykyng, likinge, ligkyng, *sb.* liking, pleasure, 375, 3461, 3387, 4242.
 listen, *vb.* 1284; listen, 2 *pl. pres.* 1176; listnes, *imp. pl.* 1800.
 lit(t)el, littul, li[t]til, [litett], *a. adv.* 1770, 696, 3474, 6889, 10465.
 lo, *int.* 4286.
 lodly, [lodely], *a.* loathly, horrible, 6691, 9776. *Cf.* loth(e).
 [loghe], *a.* low, 10489.
 lok, *sb.* lock, 2788; lokkes, *pl.* 7751.
 loke, *vb.* look, preserve, 1971; loket, 3 *sing. pa.* 9001.
 loket, *sb.* guardian, 5463.
 lokkes, *sb. pl.* hair, 3492.
 lokyng, *sb.* looking, 2940.
 lomb(e, lompe, *sb.* lamb, 4882, 4234, 4710; lombes, *poss. sing.* 4238; lumber, *pl.* 2655.
 lond(e, *sb.* land, 505, 524; londes, *poss. sing.* 494.
 long, *adv.* for a long time, 156; lengur, *comp.* 7992.
 long, *adv.* along, extended length-wise, 5754.
 long(e, *a.* long, 1776, 8565; longer, lenger, lengur, *comp.* 3440, 186, 2256.
 longyng, *sb.* longing, desire, 438.
 lo(o)ues, *sb. pl.* loaves, 1589, 1530, 5383.
 lord(e, lort, *sb.* lord, 199, 2645, 9305; lordes, [lordis], *pl.* 399, 10491.
 lordly, *a.* haughty, 3387.
 lordship, *sb.* 1804.
 lore, *sb.* teaching, lore, 796, 4300.
 lose, *sb.* fame, report, rumour, 9019. (*OFr.* los.)
 lost, *vb.* 3 *sing. pa.* lost, 371; lost,

1 *pl. pa.* 3912; *pa. pple.* 4004.
Cf. lese.
 loth(e, *a.* loath, unwilling, 7410, 1891. *Cf. lodly.*
 loud, *adv.*, loud and still, under all circumstances, 9216.
 lous, *vb.* love, 6307; loues, [luffs], 3 *sing. pres.* 2083, 10802; louet, loued(e, lufd(e, 3 *sing. pa.* 5133, 2517, 7547, 7552, 3151; louet, 2 *pl. pa.* 9337; [luffedene], 3 *pl. pa.* 10658; louet, louede, [lufde], *pa. pple.* 3592, 1558, 10492.
 lous, luf, [luff], *sb.* love, 2663, 863, 10218.
 louely, *adv.* willingly, 702.
 louelily, [louelely], *adv.* lovingly, beautifully, 6717, 10364.
 lousom, *a.* loving, friendly, 1680.
 louret, *vb.* 3 *sing. pa.* loured, was mournful, 4867.
 [louse], *a.* loose, lax, 9992.
 [lowe], *vb.* low, moo, 10118.
 lust, *sb.* lust, desire, 4716.
 [lycour], *sb.* liquid, 10143.
 lye, lighe, *vb.* lie, tell falsehood, 2102, 9283.
 ly(e, *vb.* lie, recline, 6535, 7163; lys, 3 *sing. pres.* 7795; lyne, 3 *pl. pres.* 2139; lyng, lying(e, *pres. pple.* 5636, 1544, 5812; lay(e, legh, 3 *sing. pa.* 468, 7371, 7373; lay, liggedene, 3 *pl. pa.* 2135, 8052.
 [lyghtes], *vb.* 3 *sing. pres.* makes light, 10385; lyzt, *pa. pple.* 2986.
 lym, *sb.* limb, 6716; lymmes, lymmes, *pl.* 4552, 6892.
 lynde, *vb.* grant, 9539.
 lyne(e, *sb.* line, lineage, 2527, 338.
 lyone, *sb.* lion, 7258.
 [lyst], *vb. impers. pres.* it pleases, 9634; list, lust, [lyst], *pa.* 2765, 3492, 10588.
 lyuyng, leuyng, *sb.* life, living, 1261, 2249.

M

madde, *a.* mad, 5907.
 maiden, mayden, *sb. a.* maiden, girl, 304, 2111; maiden(u)s, *poss. sing.* 2303, 968.
 maleste, *sb.* majesty, 1205.
 maister, maistre, *sb.* master, 4836, 9368.
 maister, [maystre], *vb.* master, 5668, 10302; maisters, maistres, [maystres], 3 *sing. pres.* 4556,

5008, 10496; maistret, maistride, 3 *sing. pa.* 6524, 2705; maystret, maystred, *pa. pple.* 10535, 10548.
 maistry, maistri, maystry, *sb.* mastery, superior power, victory, wonderful deed, 316, 3134, 1316, 10414; preuedyn of maistries, tried conclusions, 6460.
 make, *vb.* make, build, 1328; ma(a)s, mase, makes, makus, 3 *sing. pres.* 339, 3572, 2244, 854, 5909; maken, 3 *pl. pres.* 2210; made, maad(e, 3 *sing. pa.* 645, 4468, 3463; ma(y)-den, 3 *pl. pa.* 787, 2847; made, ma(a)d, maket, *pa. pple.* 635, 2122, 1877, 409.
 making, *sb.* making, 869.
 maledy, *sb.* malady, 8146.
 malencoly, malencolie, *sb.* 'black bile', anger, 4503, 5004.
 malesoun, *sb.* curse, 6791.
 malice, malys, *sb.* malice, 4751, 5711.
 manas, manace, *sb.* menace, threat, 1727, 6591.
 manas, manace, *vb.* menace, threaten, 674, 7988; manassyng, manas-singe, *pres. pple.* 668, 7388.
 mande, *vb.* 3 *sing. pa.* commanded, 8712.
 maner(e, *sb.* manner, custom, way, action, 855, 274, 3557; maner(e)s, *pl.* 1276, 5151.
 manere, *sb.* dwelling, 398.
 manna, *sb.* 4962.
 mantel, mantil, *sb.* mantle, cloak, 3046, 5967.
 mantilles, *a.* without a cloak, 3049.
 manumissioun, *sb.* { manumission, 6408.
 marbul stone, *sb.* marble, 8750.
 marchandye, *sb.* trade, 5342.
 marchaundes, *sb. pl.* merchants, 8239.
 March(e, *sb.* March, 4980, 4734.
 mare, *vb.* give in marriage, 6970.
 martort, martiride, *vb. pa. pple.* martyred, 3166, 9155.
 martirs, [ma(r)ters], *sb. pl.* martyrs, 3698, 10517.
 mas(se, *sb.* Mass, Eucharistic Service, 3029, 3027.
 masculyne, *a.* male, 2235.
 maset, *vb. pa. pple.* dazed, 5043.
 mater(e, *sb.* matter, 1233, 78; materes, *pl.* 3652.
 materiaff, *a.* material, 9233.
 matroun, *sb.* matron, 3076.

maumetes, *sb. pl. idols*, 3321.
 mavmetry(e, maumetry, *sb. idolatry*;
(as pl.) idols, 490, 7360, 922.
 mavnde, maunde, *sb. Last Supper*,
 1365, 8714.
 maundement, *sb. commandment*, 309.
 may, *sb. maiden, virgin*, 458.
 may, *vb. 1 sing. pres.* 1238; *2 sing.*
pres. 1685; *3 sing. pres.* 237; *moun*,
movne, *mouen*, *1 pl. pres.* 1329,
 8464, 9331; *may(e, moun, 2 pl.*
pres. 1181, 7594, 208; *moun, 3 pl.*
pres. 888; *mounot*, *may not*, 4114;
might, migh(e, myȝt, miȝt,
[myȝhte], *3 sing. pa.* 1979, 4205,
 4272, 1870, 344, 16; *mighten*,
myȝt(en, migh, 3 pl. pa. 7123, 156,
 1034, 1885.
 [mayde], *sb. maiden*, 39.
 mayn(e, *sb. strength, power*, 932,
 6165.
 mayn, maynet, *see meisne, men-*
get.
 me, *pron.* 233.
 me, *see my.*
 mede, *sb. reward*, 8823.
 medelide, *vb. pa. pple. mixed*, 5824.
 mediacioun, *sb. mediation*, 1132.
 medicyn, *sb. remedy, cure*, 1628,
 6135.
 meditacioun, *sb. meditation*, 5561.
 meisne, meigne, meyne, men-ȝe,
 mayn, *sb. band of followers, atten-*
dants, 5115, 5354, 1786, 9552, 721c.
 meke, *a. meek*, 274.
 meke, *vb. humble, make humble*,
 840; [mekes], *3 sing. pres.* 10275;
 meket, *3 sing. pa.* 1169.
 meke(ly), mekele, *adv. meekly*,
 1256, 223, 2646.
 meknes, mekenys(se, [meken-
 nes(se)], *sb. meekness*, 255, 2270,
 2272, 10501, 66.
 melody(e, molodye, *sb. melody*,
music, song, 251, 8102, 8300.
 membre, *sb. member*, 1458; *mem-*
bres, pl. 2056.
 memorie, *sb. remembrance*, 637.
 mend(e, *vb. mend, reform*, 4664,
 5960; *menden, 3 pl. pres. reflex.*
 7559; *mendet, pa. pple.* 6048.
 mene, *a., whit mene way of*,
through the mediation of, 8622.
 mene, *vb. mean, think, intend*, 1273;
1 sing. pres. 2963; *ment, i-ment,*
pa. pple. 311, 296.
 menget, mynget, maynet, *vb. pa.*
pple. mingled, 815, 811, 7426.

mensk(e, *vb. reverence, dignify*, 1192,
 9452; *mensket, 3 pl. pa.* 170.
 merciabe, *a. adv. merciful, merci-*
fully, 9320, 9026.
 mercy, merce, *sb. compassion (Lat.*
misericordia), 265, 8940.
 merk, *sb. mark, sign*, 2294, 2536.
 merke, *a. dark*, 2018.
 merket, *vb. pa. pple. marked*, 2294.
 merkyng(e, *sb. marking*, 2291.
 merour, *sb. mirror*, 9202.
 [meruaylously], *adv. marvellous-*
ly, 10021.
 merueil, merueyl, [meruayle], *sb.*
marvel, wonder, miracle, 800, 823,
 9637; *merueil(e)s, pl.* 798, 932.
 merueil, *vb. marvel*, 872; *merueil,*
1 sing. pres. 850; *merueile, 3 pl.*
pres. 8895; *merueilet, meruaillet,*
merwaillet, [meruaylled], *3 sing.*
pa. 1664, 7281, 6746, 9650; *mer-*
weilet, merueilden, 3 pl. pa.
 6718, 3339; *merueilet, pa. pple.*
astonished, 2750.
 merue(i)lous, meruelouse, *a. mar-*
vellous, 704, 791, 5512.
 meryt, merit, *sb. reward, deserts*,
 8599; (*Lat. stolam glorie*), 3818.
 meschaunce, *sb. calamity, disaster*,
 7043.
 meschef, myschef, *sb. misfortune*,
disaster, 1625, 3273; *mescheues,*
myschefs, pl. 6796, 1130.
 mesel, *a. leprous*, 1258.
 messenger(e, *sb. messenger, envoy*,
 3119, 3110.
 metal, *sb.* 4265.
 mete, *sb. food*, 4698.
 mete, *vb. meet, come upon*, 2992;
mette, 3 sing. pa. 1654; *metten,*
3 pl. pa. 222; *met, pa. pple.* 9451.
 meten, *vb. pa. pple. measured*, 8924.
 met(te, *vb. 3 sing. pa. dreamed*, 6830,
 3058.
 mene, [meve], *vb. move, begin*,
mention, 932, 8192; *meues, 3 sing.*
pres. 4296; *meue, 1 pl. pres.* 78;
meuen, 3 pl. pres. 9162; *meuyng,*
pres. pple. 662; *meuet, 3 sing. pa.*
 1963; *meuet, mouet, pa. pple.*
 2738, 934.
 meuyng, mouyng, *sb. motion*, 162,
 2021.
 mich, mych(e, meche, *a. adv.*
much, great, 261, 3952, 1669, 6746
 middes, *sb. midst*, 8926.
 might-ful, *a. efficacious*, 6303.
 mightily, myȝtily, *adv.* 7205, 8847.

mizt. myght, myzt, *sb.* might, power, 1286, 1669, 170; miztes, myztes, *pl.* 712, 308.
 mizty, myzty, *a.* mighty, 273, 399.
 mikul, *a.* great, 5927.
 ministres, *sb. pl.* ministers, agents, 9181.
 ministryng, *vb. pres. pple.* tending, 217.
 miracle, *sb.* 1538; miracles, myracles, *pl.* 693, 1517.
 misbileue, *sb.* lack of faith, 7689.
 misbileueden, *vb. 1 pl. pa.* lacked faith, 4356.
 misdede, *sb.* sin, crime, 7000; misdede, *pl.* 9040.
 miselyking, *a.* sorry, 6874.
 mislikyng, mislikinge, myslikyng, *sb.* trouble, 2636, 3456, 5527.
 misrulen, *vb.* manage badly, 8620.
 misse, mys(se, *vb.* lack, fail to find, 1896, 3809, 1927; misset, 3 *pl. pa.* 7585.
 mode, *sb.* mood, spirit, 1752.
 moder, modir, *sb.* mother, 207, 233;
 moder(s, modres, *poss. sing.* 1507, 1581, 2252; moderes, *pl.* 3464.
 mon, *sb.* man, 104; monnus, monnes, *poss. sing.* 92, 5079; men(n, mynn, *pl.* 8183, 202, 8033; mennus, monnes, *poss. pl.* 572, 2303.
 Monday, *sb.* 1570.
 mone, *sb.* moon, month, 959, 1573.
 mon(e, *vb. 1, 2, 3, pl. pres.* shall, 4332, 4475, 9192.
 monee, mony, monne, *sb.* money, 4831, 7033, 8239.
 moneth, monyth, monithe, [monethe], *sb.* month, 1741, 4954, 8221, 41; monythes, *sb. pl.* 216.
 monhede, *sb.* manhood, 1204.
 monk, *sb.* 7276; monkes, *pl.* 8325.
 monkynde, [mankynde], *sb.* mankind, 90, 2; monkyn des, *poss. sing.* 6376; monnus kynde, monnes kinde, 158, 9516.
 monly, *adv.* manfully, 6524.
 mony, *a.* many, 322.
 mo(o, *a.* more, 693, 898.
 moon, [moone], *sb.* moan, 6844, 9747.
 moot, *sb.* discussion, 3380.
 [moraluse], *vb.* moralize, interpret symbolically, 9696.
 more, *a.* more, greater, 208, 2242.
 more, *adv.*, no more, no longer, 1408.
 morn(e, *sb.* morning, 8685, 570.

most, moost, *a. adv.* most, greatest, strongest, 262, 118, 1189.
 mot, *vb. 3 sing. pres.* may, 6101; 2 *pl. pres.* 3997; most, 3 *sing. pa.* must, had to, 1464; most(en, 1 *pl. pa.* 2094, 4471.
 mount(e, *sb.* mountain, 5815, 8675.
 mounten, *sb.* mountain, 8677.
 [mournene], *vb. 1 pl. pres.* mourn, 9707; mournyng(e, *pres. pple.* 377, 7614.
 mournyng, [mournynge], *sb.* mourning, 360, 9747.
 mouth(e, [mowthe], *sb.* mouth, 1196, 1981, 9802.
 moyste, moiste, *a.* moist, 157, 4737.
 [moystes], *vb. 3 sing. pres.* makes moist, 9832.
 multiply, multiplie, *vb.* 8432, 4531.
 mulwardes, *sb. poss. sing.* miller's, 6437.
 [murely], *adv.* pleasantly, 10133.
Cf. myrthe.
 [mury], *a.* pleasant, 10071.
 my, me, myn, [myne], *a. pron.* my, mine, 253, 5904, 242, 19.
 mydnyzt, *sb.* midnight, 5400.
 mydwif, *sb.* midwife, 768; mydwyues, *pl.* 770.
 myghfulli, *adv.* mightily, 7706.
 myld, milde, *a.* mild, 1752, 3043.
 myle, *sb.* mile, 6810; myle, mile, *pl.* 1771, 213.
 mynd(e, *sb.* mind, memory, mention, 7392, 266, 727, 1732; out of mynde, insane, 1258; go out of mynde, be forgotten, 3710.
 myne, see mon, my.
 myng, [mynge], *vb.* mention, remind, 724, 742, 1924, 9848.
 mynn(e, *vb.* think, relate, remember, 2280, 1519, 7392; myn(ne, 1 *sing. pres.* 4169, 2114; mynnes, 3 *sing. pres.* 4278; mynnnet, 3 *sing. pa.* 6483.
 mynnynng, *sb.* reminding, 1581.
 myrre, mirre, *sb.* myrrh, 2033, 2073.
 myrthe, mirth, murthe, *sb.* rejoicing, 3571, 5943, 3835; mirthes, murthes, *pl.* delights, 1896, 3834.
Cf. [murely].
 mys, *a.* evil, wrong, 5027.
 [mys], *adv.* amiss, 9808.
 mysleuyng, *a.* lacking in faith, 4347.
 mys(se, *sb.* wrong, 674, 7401.
 myssebeleuyng(e, *sb.* lacking in faith, 7662.

N

- nacio(u)n, *sb.* nation, 1617, 1615;
naciouns, *pl.* 1438.
nad, see haue.
nailed, *vb.* 3 *pl. pa.* 5460; naillet,
pa. pple. 1382.
naket, *a.* naked, 6229.
namely, *adv.* especially, 8562.
narow, *a.* narrow, 1653.
nart, *nas*, see be.
[nase], *sb.* nose, 9643.
natiuite, *sb.* nativity, 698.
natures, *sb. pl.* books on natural
science, 2174. See note.
naungel, see angel.
nauther, *pron.* neither, 6995.
nay, *sb.*, *nys* no nay, it cannot be
denied, 532.
nayle, *sb.* nail, 5868; nayles, nailis,
5871, 5928.
ne, *adv.* not; ne . . . noȝt, 373.
ne, *ny*, *conj.* nor, 1542, 820.
nece, *sb.* relative, 212.
nedder, *sb.* serpent, 6346; ned-
der(i)s, *pl.* 2923, 7385.
nede, *adv.* necessarily, needs, 1464.
nede, *sb.*, was nede, was needful,
1091; nedes, nedis, *pl.* affairs,
3035, 5455.
ned(e)ful, *a.* needful, 5410, 4253.
nedefully, *adv.* necessarily, 7463.
nedelinge, nedelynges, nedelyngis,
adv. necessarily, 2623, 3890, 6023.
nedely, *adv.* necessarily, 5593.
nedie, *a.* needy, poor, 395.
nedis, nedes, *vb. impers. pres.* is
necessarily, 4089, 2890; nedit,
nedet, *pa.* 2899, 1953.
neghburs, *sb. pl.* neighbours, 5553.
negh(e, neȝe, neght (r. w. hegh),
adv. prep. near, 488, 7736, 402,
450, 5623.
negligent, [neclegent], *a.* 4340,
10449.
nemes, see nome.
nemmet, *vb.* 1 *sing. pa.* named, 1486.
nene, neghene, *a.* nine, 1545, 9315.
ner, see be.
nere, *adv. prep.* near, 242, 1232;
ner(re, *comp.* 1642, 2007.
nese, *vb.* sneeze, 8165, 8177. See
note.
nesinge, *sb.* sneezing, 8166.
neuer, *adv.* never; neuer po helder,
nevermore, 2262.
[neuer-more], *adv.* never, 10446.
neuer-pe-later, neuer-the-latter,
adv. nevertheless, 449, 7341.
[neuer-tho-les], *adv.* nevertheless,
10001.
newe, nwe, *a.* new, 803, 7474; o
the nwe, new, 3340. See note.
new(e, *adv.* newly, 1991, 818.
nex(t, nextte, *a.* next, 5381, 1577,
3869.
night, niȝt, nyȝt, *sb.* 2015, 415, 431;
night(es, *pl.* 7062, 7078.
[nigramausirs], *sb. pl.* necroman-
cers (*Lat.* magi), 10021.
nobelte, *sb.* nobility, 5669.
noblay, *sb.* nobility, 5685.
noble, *a.* of unusual talent, 3227.
nobot, *adv.* only, just, 419.
noghwher, *adv.* nowhere, 1878.
noȝt, noght, noȝght, *sb.* nothing,
280, 6763, 6612.
noȝt, noght, [no(u)t], *adv.* not, 1203,
6648, 31, 9785.
noice, *sb.* noise, 8021.
nold, see wil, olde.
nome, *vb.* 3 *sing. pa.* took, came,
3204; noom, nome, 3 *pl. pa.* 2131,
600. *Cf.* out-nome.
nome, name, *sb.* name, 263, 494;
nomes, nomus, nemes, *pl.* 314,
1198, 2149.
nomet, namet, *vb. pa. pple.* named,
1195, 2670.
nomo, *sb.* no more, 753.
nomon, *sb.* no man, 748.
no(n, noon, *a. pron.* no, none,
no one, 135, 396, 1756, 157; no
nother, 3636.
none, noon, *sb.* the ninth hour, noon,
5394, 7613; hegh none, 5398.
nonnes, *sb. pl.* nuns, 8327.
norisch(e, noriche, norissho, *vb.*
nourish, cause to grow, promote,
cherish, 1052, 2620, 6851, 9009;
norisshes, 3 *sing. pres.* 8690;
[norische], *imp. sing.* 9755;
norischet, *pa. pple.* 6457.
not, nout, see noȝt, wit(te).
no(u)ther, *conj.* neither, 888, 980.
noumber, noumbre, noumbur, *sb.*
number, 532, 1113, 4249.
noway, *adv.* in no way, 1168.
now(e, *adv.* now, 197, 145.
noyuse, *a.* troublesome, 5486.
ny, see ne.
ny(e, *sb.* trouble, annoyance, 4095,
1399.
nye, *vb.* harm, vex, 2600; nuyen, 3
pl. pres. 5172; nyyng(e, *pres. pple.*
1615; nyet, *pa. pple.* 5730.
nyf, see ȝif.

nyl, see wil.

nynt, nient, *a.* ninth, 9517, 7685.

[nynty], *a.* ninety, 38.

nys, *sb.*, as nys, like a fool, 2498.

nys, nis, see be.

O

o, see of, on.

obedient, *a.* 334. *Cf.* inobedient.

obiectioun, *sb.* objection, 5770.

[oboute], see about(e).

obuf, see aboue.

occupiet, *vb.* 3 *sing. pa.* held, 2495 ;
pa. pple. employed, 3651.

ocupacion, *sb.* occupation, business,
3028.

of, o, *prep.* of, from, 71, 4668.

of-cowntyng, *sb.* reckoning, 4109.

Cf. accountyng.

offens(e), offense, offence, *sb.* crime,
offense, 1449, 3351, 2204, 3167.

offer, offr, offre, *vb.* offer, make an
offering, 3123, 6083, 2094; offres,
3 *sing. pres.* 6101; offret, of-
frid(e, 3 *sing. pa.* 2416, 3100, 2402;
offriden, 3 *pl. pa.* 2051; offride,
offert, [offered], *pa. pple.* 2043,
2120, 9885.

offertory, *sb.* 8304.

office, offys, *sb.* duty, office, introit,
2816, 3094; offices, *pl.* 1220.

officer, *sb.* 5142; officeres, *pl.* 5170.

offrande, *sb.* offering, 6103.

offrer, *sb.* offerer, 6107.

offring-taker, *sb.* receiver of the
offering, 6112.

offryng, off(e)ringe, *sb.* 2067, 2303,
4238; offrynges, offerings, *pl.*
2487, 2325.

of-scho-wyng, *sb.* appearance, pre-
tence, 5131. *Cf.* shoyng.

ofspryng, ospring, *sb.* offspring, 371,
6384.

oft, [ofte], *adv.* often, 7530, 9982

oght, hoght, *sb.* [adv.] aught, any-
thing, 1895, 8444, 10534.

oghwher, *adv.* anywhere, 1883.

oghynge, [oȝayne], see aght, agayn.

oil(e, oyle, *sb.* oil, 954, 571, 5608.

old(e, *a.* old, 419, 812; a nolde,
3490; alder, *comp.* 2507; aldest,
2430.

omely, omelie, *sb.* homily, 4569, 5243.

omnipotent, *a.* 1103.

omys, see amys(se).

on, *prep.* 73.

on(e, [oone], *a.* one, 1568, 425, 10812.

one, see awon.

on(e)ly, *adv.* only, unique, 976, 760,
6182.

ones, enes, *adv.* once, 1741, 4975.

oney, *sb.* honey, 4144.

onon(e, see ano(o)n.

onouret, see honoure.

onsware, vnsware, onsuare, vn-
suar(e, *sb.* answer, 5954, 5148,
9079, 3441, 610.

onsware, *vb.* answer, 5916; on-
swaret, onsuaret, vnswaret, vn-
suaret, onsuaride, 3 *sing. pa.* 545,
7961, 1668, 8081, 5325; onsuare-
den, 3 *pl. pa.* 9071.

oo, *adv.* ever, 288.

opet, see hope.

openet, opunnet, *vb.* 3 *sing. pa.*
opened, 2790, 9510; openet, 3 *pl.*
pa. 6018; oponet, opunnet,
openyd, *pa. pple.* 750, 9513, 4053.

opinio(u)n, *sb.* opinion, 3427, 1970.

opon, opoun, *prep.* upon, 154, 4394.

opone, opun, open, *a.* open, public,
404, 1088, 7378.

oponly(e, opunly(e, openly, *adv.*
openly, clearly, in public, 562,
5320, 1090, 2815, 5449.

opunnyng, *sb.* opening, 9505.

or, *conj.* 994.

or, see hor.

orchard, *sb.* 6929; orchardes, *pl.*
6928.

order, ordir, [ordre], *sb.* order, class,
4007, 4161, 10361.

ordeyn, ordayne, ordine, *vb.* ordain,
arrange, appoint, 5520, 9524, 6756;
ordaynes, 2 *sing. pres.* 9529; or-
deyn(e)t, orde(i)net, 3 *sing. pa.*
260, 1322, 2170, 8136; ordeyn(e)t,
ordaynet, ordenyt, ordynet, or-
denit, [ordent], ordenes, *pa. pple.*
1035, 4226, 2291, 2874, 4122, 6751,
10654, 4730.

ore-lepyng, *vb. pres. pple.* leaping
over, 9278; ore-lepe, 3 *sing. pa.*
9289.

oresoun, horesoun, [orisoun], *sb.*
prayer, 8463, 8462, 10685.

oright, oryght, [oryȝt], *adv.* aright,
1022, 1030, 10533.

original, *a.* original, primary, 1595.

o-ros, *vb.* 3 *sing. pa.* arose, 7233.

ost, [hoost], *sb.* host, 531, 10128.

ostage, *sb.*, in ostage, as a hostage,
6486.

othe, *sb.* oath, 6709.

other, oper, *conj.* or, 4300; ouper
... oper, 5012.

oper, *a. pron.* other, 167; the tother, 7878; other, oper, *pl.* 1111, 1268.
ou, ow, owe, see *you*.
ouer, *prep.* adv. over, 8188, 10163.
[ouar-all], *adv.* everywhere, 9952.
ouer-come, *vb.* overcome, 1616;
ouer-comyng, *pres. pple.* 1239;
ouercome, orecome, 3 *sing. pa.*
4484, 8542; ouer-comen, *pa. pple.*
1624.
ouercomyng, *sb.* overcoming, 2090.
[ouer-flete], *vb.* overflow, 10180;
[ouer-fletes], 3 *sing. pres.* 10253;
[ouer-flette], *pa. pple.* 10309.
[ouer-fletyng], *a.* (as *sb.*) over-
flowing things (*Lat.* fluida), 10475.
[ouer-reyche], *vb.* attain to, 9995.
ouer-sene, *vb. pa. pple.* looked over,
examined, 7164.
ouerthwert, *prep.* across, 573.
our, ore, see *youre*.
oure, houre, *a.* our, 206, 8429;
oures, *pron.* 1145.
oure, see (*h*)oure.
out-comlyng, *sb.* stranger, 1828.
out(e, owte, *adv.* out, 1854, 9054,
2588.
outhor, *conj.* either, 994;
outhor . . . other, 4370; ouper
. . . or, 9582; auther . . . or, 4875.
outhir, auther, *pron.* either, one of
two, 3369, 3237.
out-nome, *vb.* 3 *sing. pa.* took out,
7911.
ovt-showinge, *sb.* indication (*Lat.*
manifestacio), 9201. *Cf.* shoyng.
outwith, *prep.* outside, 7278. *Cf.*
with-out(en).
oway, see awaye.
owen, see awen.
ox, *sb.* 350; oxen, *pl.* 1028.
oynement, see vnement.

P

pagyn, *sb.* page, 696.
palays, *sb.* palace, 6926.
pament, *sb.* pavement, 8746.
pappes, *sb. pl.* paps, 9434.
paramur, *sb.* love, 5197.
pare, *vb.* pare, peel, 3559.
parlesy, *sb.* palay, 5364.
part, *sb.* 4754.
party, *sb.* part, 7073; parties, *pl.*
4493.
partyng, *sb.* departure, death, 3555.
pas, *sb.* pace, gait, 3067.
Pasch(es, *sb.* feast of the Passover,

5357, 4811; Paske, Easter, 8269;
Pasche Daie, Pasche Day,
Easter Day, Passover, 4572, 4819,
4601, 4902; Pasch(e Euen, Easter
Even, 3785, 3853; Paske tyme,
Easter time, 8303; Pasch weke,
Easter week, 3902.
pas(se, pass, *vb.* pass, surpass, pro-
ceed, pass away, go by, 623, 140,
3649; passes, 3 *sing. pres.* 150;
passen, 3 *pl. pres.* 7560; past,
passet, 3 *sing. pa.* 9087, 2013;
passed, 3 *pl. pa.* 3097; past,
passet, passide, passes, [passed],
pa. pple. 1854, 6707, 1957, 4206, 60.
passio(u)n, *sb.* Passion (of Christ),
narrative of the Passion, 6134, 914,
1235, 5224.
passit, *prep.* past, 5083.
paste, *a.* dead, passed sway, 99.
patrearch, *sb.* patriarch, 2374; patri-
arkes, *pl.* 7941.
pay, *vb.* pay, please, 328, 8818;
payde, *pa. pple.* 6898.
pay(e, *sb.* pleasure, satisfaction, 4712,
7596.
payne, *sb.* pain, pain of hell, 5486,
7383; paynus, *pl.* 4884.
paynt, *vb.* paint, 6626.
payntour, *sb.* painter, 6625.
paynym, *sb.* pagan, 7358.
penaunce, penauns, *sb.* penance,
suffering, 1498, 5821.
penible, *a.* painstaking, 9389.
Pentecost(e, *sb.* Pentecost, 4895,
4905.
peny, *sb.* penny, 328; peny(e)s, *pl.*
330, 7018.
penyblie, *adv.* painstakingly, 8410.
peple, pepul, popul, [pepiff], *sb.*
people, 86, 7641, 4162, 10616.
perce, *vb.* pierce, enter, 9490; percat,
3 *pl. pa.* 6022; perset, percide,
pa. pple. 5875, 1390.
perfeccioun, perfectioun, *sb.* per-
fection, 4163, 4472.
perfite, [perfyte], *sb.* perfect, com-
plete, 3891, 9883. *Cf.* imperfite.
peril, *sb.* 3879.
perischet, *vb. pa. pple.* dead, 8214.
perre, *sb.* jewelry, 485.
[persayuene], *vb.* 1 *pl. pres.* perceive,
10334; [persayued], 3 *sing. pa.*
9654; perceyuet, *pa. pple.* aware,
6724.
persecucioun, *sb.* persecution, 4384.
perseuerance, *sb.* perseverance,
4099.

- perseueraunt, *a.* persevering, 4096.
 [perseuerantly], *adv.* perseveringly, 10687.
 persoun, *sb.* person, 1280; persouns, *persones*, *pl.* 1210, 9560.
 [pert], *a.* open, 10043. *Cf.* apert(*e.* pes, pece, [pees, pese], *sb.* peace, 383, 8037, 10030, 10717.
 pestilence, *sb.* 8199.
 Phagephagya, *sb.* Epiphany, 1592 Latin.
 philosopher, *sb.* philosopher, learned man, 8906; philosophers, *pl.* 153.
 pight, *vb.* 3 *sing. pa.* placed, pitched, fixed, 8312; *piȝten*, 3 *pl. pa.* 4967; *pight*, *pyght*, *piȝt*, *pyȝt*, *pa. pple.* 2007, 4463, 4100, 443.
 pigones, [p]ygonēs, *sb. pl.* young doves (*Lat.* pullos columbarum), 2573, 2302.
 piler, *sb.* pillar, 657.
 pistel, [pisteff], *sb.* letter, epistle, 7342, 10546. *Cf.* epistle.
 pite, *sb.* piety, 5453.
 pitously, *adv.* piteously, 5662.
 pitte, *sb.* pit, 6805.
 plas, place, [plaas, plase], *sb.* place, dwelling, 180, 3025, 9711, 10448; places, *pl.* 5838.
 planete, *sb.* planet, 8911; planetes, *pl.* 162.
 plauntide, *vb.* 3 *sing. pa.* planted, 5518.
 play, *sb.* play, games, 112, 166.
 playn, *a.* full, complete, 4172.
 playne, *a.* level, 8913.
 ple(i)se, *vb.* please, give pleasure to, 1427, 2316; *plesing*, *pres. pple.* 9228; *pleset*, *plesede*, *pleside*, 3 *sing. pa.* 2397, 3274, 3505.
 plente, *sb. a.* plenty, abundant, 8689, 7574.
 [plesauunce], *sb.* pleasure, will, 10504.
 pleyn, *vb.* make complaint, 3255.
 playsaunt, *a.* pleasing, 4712.
 plite, *sb.* plight, condition, 348.
 plogh, *sb.* plough, 1041.
 plogh-men, *sb. pl.* ploughmen, 1027.
 pope, *sb.* 2861; popes, *pl.* 3907.
 pore, *a.* poor, mean, 355; *porer*, *comp.* 8370.
 porely, *adv.* in poverty, 2050.
 powder, *sb.* dust, 7518.
 pouert, *sb.* poverty, 2653.
 pouste, pause, *sb.* power, strength, 5090, 8019.
 powere, [pouer], *sb.* power, 262, 10795.
 poynt, point, *sb.* point, subject, 789, 7329; *poyn(n)tes*, *poyntus*, *poynteȝ*, *pl.* 1465, 5495, 1144, 9538.
 poysoun, *vb.* poison, 3483; *puysnet*, *pa. pple.* 3627.
 priere, *sb.* prayer, 361; *praiers*, *pl.* 1752.
 praiset, *vb.* 3 *sing. pa.* praised, 1698; *pa. pple.* 8660.
 pray, *sb.* prey, spoil, 2353, 7263; *prayes*, *pl.* 2351.
 pray, *vb.* pray, 609; *pray*, 1 *sing. pres.* 806; *pra(y)es*, *praies*, [prays], 3 *sing. pres.* 4374, 4378, 4070, 10395; *pray(e)n*, 1 *pl. pres.* 4353, 4368; *prayng(e)*, *pres. pple.* 3057, 4351; *praiet*, 3 *sing. pa.* 1369; *praiet*, *praieden*, 3 *pl. pa.* 1753, 2845.
 preche, *vb.* preach, 3180; [preched], 3 *sing. pa.* 10169; *prechiden*, 3 *pl. pa.* 3295; [preched], *pa. pple.* 10213.
 prechours, *sb. pl.* preachers, 7670; [prechoures], *pl.* 10559.
 prechyng, preching, *sb.* preaching, 1251, 5359.
 precieuse, *a.* precious, costly, 9598.
 [predicacioun], *sb.* preaching, 10211.
 prerogatif, prerogatyfe, [prerogatyf], *sb.* prerogative (*Lat.* propria), 2486, 2237, 10613; *prerogatiues*, *prerogatyues*, *pl.* 1064, 7501.
 prese, *sb.* crowd, 8959.
 presens, presence, *sb.* presence, 3295, 3979.
 present, *vb.* 5467; *presentide*, *pa. pl.* 2947.
 present, *a.*, hym present, in his presence, 5500.
 present, *sb.* gift, 2046.
 presentacioun, presentacio, *sb.* presentation (in the Temple), 2151, 2667.
 presses, *vb.* 3 *sing. pres.* 9054; *pressinge*, *pres. pple.* 9046; *presset*, *pa. pple.* 9047.
 pressour(e), ppressour, pressore, *sb.* press (*Lat.* torcular), 9047, 9046, 9050, 9058. *Cf.* wyne-pressores.
 prest(e, *sb.* priest, 1215, 6096; *pres-tes*, *pl.* 517.
 presthode, *sb.* priesthood, 2495.
 presumpcioune, *sb.* presumption, 470.
 presumptuose, *a.* presumptuous, 9127.
 preue, *vb.* prove, make trail of, 1185;

- preues, 3 *sing. pres.* 779; preuen, 3 *pl. pres.* 4256; preuet, 3 *sing. pa.* 768; preuedyn, 3 *pl. pa.* 6460; [preuet, preued], *pa. pple.* 10695, 10211.
- pride, pryde, pruyde, prouyde, *sb.* pride, 356, 1150, 4750, 6269. *Cf.* proude.
- prince, *sb.* 262.
- principal, *a.* principal, main, 873, 5881.
- principally, princely, *adv.* mainly, 5994, 4482.
- pris, prys, price, [prise], *sb.* price, worth, 7931, 1383, 8048, 9960.
- prisoner, *sb.* 4179; prisoneres, *pl.* 7834.
- prisonet, *vb. pa. pple.* imprisoned, 5358.
- priso(u)n, presoun, prusoun, *sb.* prison, 6759, 3514, 6750, 3834; prisoners, *pl.* prisoners, 3580.
- priuē, *vb.* deprive, 6356.
- priue, priuey, [preue(e)], *a.* secret, hidden, 4551, 5067, 10022, 10034; wit hom priue, in their secret, 3477; *sb.* (*Lat.* *privatus*), 6582.
- priuely, priueli, priuaily, preueley, pryuely, *adv.* privately, secretly, 3007, 6468, 6600, 6501, 6853.
- priueteē, *sb.* secret, private thought, 9268.
- proces(se, *sb.*, bi proces, bi long processe, in course of time, at length, 3097, 4002.
- processioun, *sb.* procession, 2676.
- procuratoures, *sb. pl.* procurators, 5149. *Cf.* purueour.
- profre, *vb.* offer, tender, 1319; [proferes], 3 *sing. pres.* 10339; proferde, 3 *sing. pa.* 9545; profreden, 3 *pl. pa.* 4142.
- profit, prophet, [profet], *sb.* profit, advantage, 707, 9403, 9853.
- profit, profet, *vb.* profit, benefit, 1073, 8516; prophetes, 3 *sing. pres.* 8509.
- profitable, [prophetabuff], *a.* profitable, 7257, 10536.
- profitable, [prophitably], *adv.* profitably, 7207, 10597.
- progeny, *sb.* generation (*Lat.* *progenies*), 267; lineage, parentage, 2423; descendants (*Lat.* *posteritas*), 6403.
- pronosticacioun, *sb.* foreshadowing, sign, 2406.
- pronoucyng, *vb. pres. pple.* announcing, 5631; pronoucyde, 3 *sing. pa.* 1109.
- prophecy, *vb.* prophesy, 227; propheciet, 3 *sing. pa.* 577.
- prophecy, propheci, proficie, profecye, *sb.* prophecy, 550, 1996, 3213, 4581.
- prophet, see profit.
- prophet(e, *sb.* prophet, 749; prophetes, *pl.* 4288.
- [propre], *a.* proper, owned as property, 10157.
- proprelie, *adv.* properly, accurately, 116.
- [propurtees], *sb. pl.* properties, qualities (*Lat.* *proprietas*), 9688.
- prosperite, *sb.* prosperity, 4383.
- protectionioun, *sb.* protection, 4365.
- proude, *a.* proud, 271. *Cf.* pride.
- prouince, *sb.* province, 321.
- prowes, *sb.* prowess, valour, 2383.
- psalme, [salme], *sb.* psalm, 9234, 9865. *Cf.* Sauter(e).
- pul, *sb.* pull, 5167.
- pull[e], *vb.* pull, 3131.
- pullut, see note on 3131.
- pulment, *sb.* pottage, 2500.
- punysch, punische, *vb.* punish, 3516, 4595; punischet, punyscht, pinischet, [punyshede], 3460, 5806, 3450, 10060.
- purchase, *vb.* purchase, 6547; purchacet, 3 *sing. pa.* 6541.
- puret, *a.* purified, 7331.
- [purgatory], *sb.* 10059.
- [purges], *vb.* 3 *sing. pres.* purifies, 10385; purget, *pa. pple.* 10399.
- Purificacioun, *sb.* Feast of the Purification, 2141.
- purpos(e, *sb.* purpose, intention, 4100, 1716.
- purpur, *a.* purple, 5967.
- purs, *sb.* purse, 7024, 9101.
- purs-berer, *sb.* treasurer (*Lat.* *Portabatur . . . loculus*), 7009.
- pursueden, *vb.* 3 *pl. pa.* pursued, harassed, 1622.
- puruayes, *vb.* 2 *sing. pres.* prepares, 9528; puruay, *imp. sing.* 9527; purueyt, 3 *pl. pa. refl.* make preparations, 1765; purueit, *pa. pple.* 7979.
- purueour, *sb.* steward (*Lat.* *procurator*), 7005. *Cf.* procuratoures.
- purify, *vb.* purify, 7146; purifyet, purifiet, *pa. pple.* 2146, 2155.
- put(te, *vb.*, put, drive, 6481, 2823; puttes, 2 *sing. pres.* 5163; puttes, puttis, 3 *sing. pres.* 4275, 2063; putt(e, 3 *sing. pa.* 3540, 6398;

putten, pytt, 3 *pl. pa.* 3236, 7750;
 putte, [pitte], *pa. pple.* 2177,
 10234; put away, send away, get
 rid of, reject, take away, 6481,
 2823, 1246, 3216; putten ob-
 iectioun, made accusation, 5770.
 puttyng away, *sb.* ejection, 3723.
 pyne, *sb.* pain, suffering, punishment,
 850, 4330, 1500.
 pyne, *vb.* 1 *pl. pres.* afflict, 4721;
 pynet, *pa. pple.* 1457.

Q

qu-, qv-, see also wh-, w-.
 qvace, whace, *vb.* destroy, crush,
 annul, 2054, 5021, 3907.
 Quadragesme, *sb.* Quadragesima,
 Lent, 4397.
 quantite, *sb.* magnitude, width, 8920.
 quat, qvat, what, wat, *a. pron.*
 what, 191, 805, 1635, 6627.
 qvone, see w(h)ene.
 quenn, qven, when, whein, wen,
conj. when, 74, 221, 209, 4195,
 6609.
 [quenn-so-euer], *conj.* whensoever,
 10605.
 qvere, wher, wer(e, *conj.* where,
 1788, 1683, 6594, 9480.
 qvere, where, *sb.* choir, 3067, 8899.
 qvere-fore, [querfore], wherfore,
conj. adv. why, therefore, 1503,
 10765, 1178, 6874.
 qvere-so, [qwere-so], *conj.* wher-
 ever, 5008, 10274. *Cf.* so-qwere.
 questioun, *sb.* question, 6345; ques-
 tiouns, *pl.* 8967.
 [qvethene], *adv.* whence, 9636.
 qveper, qwether, whether, *conj.*
pron. whether, which, 1789, 2782,
 7981, 3134.
 quich(e, quych, [queche], *rel. pron.*
and a. which, 123, 1491, 94, 9689.
 See also w(h)iche.
 quider, qweder, whider, *conj.*
 whither, 9105, 8875, 6632.
 Qvinquagesme, Quinquagesme, *sb.*
 Quinquagesima, 4105, 4122.
 qvit, qvytt, see whit.
 quite, white, *a. sb.* white, 5908,
 6553, 5929, 5930.
 Qvitsunday, [Wytsunday], *sb.*
 Whitsunday, 4812, 10649. *Cf.*
 Witsontide.
 qvo, who, qvom, whom, *pron.* who,
 whom, 6104, 7825, 220, 6122.
 quod, *vb.* 3 *sing. pa.* spake, 4313.
 qvo-ser(e, see w(h)oseuer.

qvo-so, [qwo-so, who-so], *pron.*
 whoso, 174, 9770, 10492.
 qvy, qvi, qwhi, why, *conj.* why,
 147, 652, 5486, 1663.
 [quykene], *vb.* quicken, 10767;
 [wykenes], 3 *sing. pres.* 10770;
 [wykenet], *pa. pple.* 10775. *Cf.*
 whik, and note on 10782.
 quyl, qvil, whil, wil, [whitt], *conj.*
 while, 352, 7176, 1612, 3410,
 10759.

R

r, letter of the alphabet, 2460.
 rad(d)e, *adv. a.* quickly, quick, 6380,
 3331.
 radle, *adv.* quickly, 3352.
 raise, *vb.* raise, produce, 1055;
 raisinge, *pres. pple.* 8500; raiset,
 3 *sing. pa.* 647; raysede(n, 3 *pl.*
pa. 6775, 6803; raiset, *pa. pple.*
 3368.
 rauasshet, raueschet, *vb. pa. pple.*
 carried off, snatched up, 8055, 8637.
 [raw], see rowe.
 [rayne], *sb.* rain, 9768.
 real-, see rial-.
 [rebelnes], *sb.* rebelliousness, 10308.
 [receyte], *sb.* receptacle, 10641.
 receyue, [resayue, reseayue], *vb.*
 receive, 4696, 10638, 10642; re-
 ceuyng, *pres. pple.* 2412; re-
 ceuyet, 3 *sing. pa.* 6452; receuyet,
pa. pple. (*Lat.* suscepit), 281.
 recompensacioun, *sb.* recompense,
 3705.
 reconcilet, *vb. pa. pple.* reconciled,
 6118.
 reconselet, *vb. pa. pple.* reconciled,
 6126. *Cf.* co(u)nseilet.
 reco(u)nselyng, *sb.* reconciling, 3973,
 1245.
 recorde, *sb.* witness, 1773.
 [recouer, rekeuer], *vb.* restore,
 rescue, recover, 9805, 9864; ro-
 coueret, 3 *sing. pa.* 4833. *Cf.*
 keuer.
 rede, *sb.* counsel, plan, 1228, 3544.
 rede, *vb.* read, count, [counsel], 916,
 10684; rede, reide, 1 *sing. pres.*
 645, 2655; redis, 3 *sing. pres.*
 8726; rede(n, redun, [redyne], 1
pl. pres. 153, 1363, 2174, 10650;
 [redeþ], 2 *pl. pres.* 21; red, *pa.*
pple. 6820.
 rede, *sb.* read, 5963.
 rede, reide, *a.* red, 7321, 9100.
 redempcioun, *sb.* redemption, 4474.

redily, *adv.* quickly, 314.
 redy, rede, *a.* ready, alert, obedient, 5744, 6812, 671.
 [refourmyng], *sb.* restoring, converting, 9656. *Cf.* fourmyng(e).
 [refresshes], *vb.* 3 *sing. pres.* refreshes, 9767.
 [refresshyng], *sb.* refreshing, 9773.
 regne, *vb.* reign, 1863; regnes, regnys, 3 *sing. pres.* 4751, 4680; regnyng, *pres. pple.* 4562; regnet, 3 *sing. pa.* 3174.
 regnyng, *sb.* reign, 421.
 rehers, reherce, [reherse], *vb.* narrate, recount, mention, 5843, 4026, 10384; reherse, 1 *sing. pres.* 3210; rehernes, 3 *sing. pres.* 7344; [rehersyng], *pres. pple.* 19.
 reide, *see* rede, *a.*, and rede, *vb.*
 reken, *vb.* enumerate, recount, 8671; rekenet, reconnete, *pa. pple.* 141, 3224.
 [reles(sh)e], *vb.* [remit], deliver, 10032, 9990; [relesses], 3 *sing. pres.* 10062; releschet, *pa. pple.* 4176.
 releue, *vb.* relieve, rescue, 743; releuet, 3 *sing. pa.* 1248.
 releuyng, *sb.* relieving, assisting, 2045.
 relif, *sb.* remnant, remainder, 1538.
 religion, *sb.*, men of religion, men in holy orders, 4157.
 religiouse, *a.* bound by monastic vows (*Lat.* religiosi), 7630.
 relykes, *sb. pl.* relics, 3158.
 reme, *vb.* cry out, lament, mourn, 6897; remyng(e, *pres. pple.* 1227, 7586.
 reme, *see* reume.
 remede, *sb.* remedy, 2329; remedies, *pl.* 2525.
 remedy, *sb.* remedy, 1140; remedyes, *pl.* 2313.
 remenaunt, *sb.* remainder, rest, 3068.
 remewe, *vb.* depart, remove, 3104; remewes, 3 *sing. pres.* 1725; remewet, 3 *sing. pa.* 8580.
 remissio(u)n, [remyscioun], *sb.* deliverance, remission, 4172, 4198, 9926.
 remyng(e, *sb.* lamenting, 7851.
 ren(n)e, *vb.* run, 8005, 8170; rennes, 3 *sing. pres.* 8185; rennyng, *pres. pple.* 3752; ran, 3 *sing. pa.* 574; ronnen, runnen, 3 *pl. pa.* 8399, 9085.
 renoun, [renowne], *sb.* fame, reputa-

tion, honourable distinction, 533, 10483, 8580.
 [repellede], *vb. pa. pple.* repealed, recalled (*Lat.* revocantur), 9954.
 repentaunce, *sb.* repentance, 5446.
 repentaunt, *a.* repentant, 5473.
 reperraille, *vb.* repair, 7157. (*OFr.* repareiller.)
 represent, *vb.* represent, 3658; representes, 3 *sing. pres.* 3830; representyng, *pres. pple.* 3784; representid, 3 *sing. pa.* 2554; represent, *pa. pple.* present, 9422.
 representacioun, *sb.* representation, symbolic action, 3828, 3910.
 representyng, *sb.* representation, 4117.
 repreuable, *a.* blameworthy, 8619.
 repreue, reprof, *sb.* reproof, insult, 9102, 5509; repreues, *pl.* 9101.
 repreuyng, *vb. pres. pple.* reproving, condemning, 5686; repreuet, 3 *sing. pa.* 7688; 3 *pl. pa.* 5529; *pa. pple.* 379.
 rere, *vb.* raise, 516.
 resonable, *a.* rational, 9270.
 resonab(u)ly, resonable, *adv.* reasonably, fittingly, 6142, 3450, 9130.
 resoun, raisoun, *sb.* reason, 847, 4639; [resons], *pl.* 10240; by (be) reso(u)n, according to reason, rightly, 1331, 3447; hit is resoun, it is according to reason, 1458.
 rest(e, *sb.* rest, 3748, 3874.
 restore, *vb.* restore, reinstate, revive (*intr.*), 7155; restoret, 3 *sing. pa.* 5258; restoret, 3 *pl. pa.* 3776; restoret [restorede], *pa. pple.* 3768, 9940.
 restresse, *vb.* restrain, 5483. *See* note.
 restreyne, *vb.* restrain, restrict, 4742; [restraynes], 3 *sing. pres.* 10254; restraynede, *pa. pple.* 10310. *Cf.* streynet.
 resur(r)ecioun, resurection, [surrexioun], *sb.* resurrection, 5632, 4033, 4136, 9914.
 reue, [reve], *vb.* take away, take away (from), 1827, 9855; raft, 3 *sing. pa.* 1242; *pa. pple.* 388.
 reuer, *sb.* riuier, 6772.
 reuerence, *vb.* reverence, 1191; reuerencet, *pa. pple.* 6498.
 reuerens, *sb.* reverence, 4135; do hom reuerence, show them respect, 1903.

reuerent, *a.* worthy of reverence, 3158.
 reuerently, *adv.* with reverence, 9885.
 reuescht, *vb. pa. pple.* arrayed in vestments, 3084.
 reume, re(v)me, *sb.* kingdom, 6885, 1621, 5766; reumes, remmes, *pl.* 314, 3637.
 [rewardel], *sb.* reward, recompense, 9910, 9922.
 [rewarde], *vb. imp. pl.* regard, 22; rewardet, *pa. pple.* recompensed, 8844.
 [rewle], *sb.* rule, behavior, 10375.
Cf. rule.
 rial, real, ryale, *a.* royal, 2066, 182, 8494.
 rialte, realte, *sb.* splendour, royalty, 1827, 2078.
 rially, realy, rially, *adv.* royally, 498, 647, 8490.
 riche, *a.* rich, costly, 2304, 7015.
 riches(se, reches, *sb.* wealth, riches, 2387, 482, 4211.
 right, ryȝt, *sb.* right, 9048, 2528; by riȝt, rightly, 439; by gode ryȝt, justifiably, 2554; in hor riȝt, justly, 174.
 right, riȝt, [ryȝt], *adv.* exactly, just, very, 137, 101, 10273.
 rightwys, riȝtwis, riȝtwesse, *a.* righteous, upright, 596, 2984, 8038.
 riȝtwisnesse, rightwisnesse, rightwysnes, *sb.* righteousness, 2586, 3457, 2312.
 riȝh-wysly, *adv.* rightly, 1897.*
 ringe, *vb.* ring, 8508; rong, 3 *sing. pa.* 510; rungen, rungun, *pa. pple.* 8478, 8486.
 ringinge, *sb.* ringing, 8513.
 rise, *vb.* rise, arise, 1472; risen, 1 *pl. pres.* 4395; ryse, *imp. sing.* 9754; risyng, *pres. pple.* 521; ros(e, roos, 3 *sing. pa.* 7140, 7264, 210; risen, 3 *pl. pa.* 7871; resen, risene, *pa. pple.* 7129, 7237. *Cf.* o-ros.
 rising, risyng, *sb.* rising, resurrection, 2884, 1490.
 robbur, *sb.* despoiler (*Lat.* deprædator), 7813.
 roches, *sb. pl.* stones, 5403.
 rocoueret, see [recouer].
 rode, *sb.* cross, 1143; rode tre, 1050.
 rody, *a.* ruddy, 9091.
 rogaciones, rogaciouns, *sb. pl.* rogations, 8356, 8418.

romeone, *vb.* 1 *pl. pres.* roar, cry (*Lat.* rugiemus), 9708.
 roote, *vb.* rot, 7520.
 rostyt, *a.* roasted, 4143.
 rote, *sb.* root, lineage, 2423.
 [rotes], *vb.* 3 *sing. pres.* strikes root, 10219.
 rounde, *a.* round, 666.
 route, *sb.* route, way, 3634.
 rowe, [raw], *sb.*, on a rowe, in order, 315; [in one raw], in a line, 10635.
 rud, *sb.* redness, 9092.
 ruet, *vb.* 3 *sing. pa.* repented, 5216.
 ruful, *a.* compassionate, 1228.
 rule, [reule], *vb.* rule, 174, 10553; rulen, 3 *pl. pres.* 8822; rulet, rulide, 3 *sing. pa.* 2708, 2710.
Cf. rewle.
 rusches, *sb. pl.* rushes, 6858. *Cf.* se-rusches.
 [rust(e)], *sb.* rust, 10326, 10258.
 ruthfully, *adv.* dolefully, 7381.
 [ryde], *vb.* ride, 10782; rode, 3 *sing. pa.* 1658; riden, 3 *pl. pa.* 1778.
 ryȝht, riȝt, *a.* right, just, direct, 1191, 5703.
 ryng, *sb.* ring, circle, 5937.

S

s, letter of the alphabet, 8656.
 saboth, *sb.* Sabbath, 5362; sabot day, 7753.
 sacrament, sacrement, *sb.* 1391, 2290.
 sacre, *vb.* sacrifice, consecrate, 4718; sacret, 3 *pl. pa.* 8261; *pa. pple.* 4234.
 sacrifice, sacrifyce, sacrefise, sacrificse, sacrafice, *sb.* 4709, 6087, 2847, 2326, 6123.
 [sacrifede], *vb. pa. pple.* sacrificed, 9896.
 sacrefise, *vb.* 2072.
 sad(de, sayde, *a.* steadfast, firmly fixed, 1429, 8719, 2663; sadder, *comp.* more distressing, 5167.
 [saddene], *vb.* make stiff, strengthen (*Lat.* solidat), 10067; [saddens], 3 *sing. pres.* 10255.
 saddes, *vb.* 3 *sing. pres.* makes steadfast, confirms, 10316.
 sade, *vb.* become satiated or weary, 1115.
 sade, see say.
 [sadly], *adv.* firmly, 10219.

- sadship**, [sachip], *sb.* gravity, steadfastness (*Lat.* gravitas), 131, 10705; confirmation, 731. See note.
- saght**, *vb. pa. pple.* reconciled, 6549. (*Late OE.* sehtan.)
- salme**, see **psalme**.
- saluacioun**, *sb.* salvation, 2410.
- salue**, *vb.* cure, heal, 2587; **saunet**, *pa. pple.* 4315.
- saluet**, *vb.* 3 *sing. pa.* saluted, 6717.
- sanguine**, *sb.* one of the mediaeval complexions, 4507.
- saue**, *vb.* save, 160; **saunet**, [sauede], 3 *sing. pa.* 1534, 10704; **saunet**, *pa. pple.* 1477.
- saue**, *prep. conj.* except, but, 992, 7340; [save that], 61.
- sauey**, *adv.* safely, 4790.
- saueour**, **sauioure**, [saueoure], *sb.* Saviour, 1274, 2524, 40.
- saule**, **soule**, *sole*, *sb.* soul, 587, 818, 7126; **saules**, *pl.* 1250.
- saullet**, *vb. pa. pple.* endowed with a soul, 2214.
- sauour**, *sb.* savour, odour, 2924, 5802.
- sauour(e)t**, *vb.* 3 *sing. pa.* savoured (*Lat.* radiabat), 2926, 6088.
- Sauter(e)**, *sb.* Psalter, 3362, 5551; **Sauter boke**, 8012. Cf. **psalme**.
- sawe**, *sb.* discourse, speech, 2268, 2592.
- say**, *vb.* say, speak, 805; **sais**, **says**, 3 *sing. pres.* 929, 1025; **sayn(e)**, 3 *pl. pres.* 700, 2269; **saide**, **sayde**, 3 *sing. pa.* 305, 1675; **saide(n)**, **sayden**, 3 *pl. pa.* 1033, 1029, 5489; **saide**, **sade**, *pa. pple.* 723, 8976.
- say**, see **se(e)**.
- sayde**, see **sade**.
- sayn**, see **sithen**.
- sayn(t)**, **seynt**, **seint**, *a. sb.* saint, 219, 796, 854, 3186; **sayntes**, **seyntes**, **saintes**, *pl.* 3702, 1190, 8039.
- scaubert**, *sb.* scabbard, 8312.
- Scenophegy**, see **Cenophegy**.
- sceptre**, **scheptre**, *sb.* sovereignty, 381, 3205.
- s(c)hal**, **sal(e)**, *vb.* 1 *sing. pres.* shall, 1234, 2003, 6278, 5886; **shalt**, 2 *sing. pres.* 123; **shal**, **sal**, 3 *sing. pres.* 258, 7496; **shyn**, **schun**, **schin**, **s(c)hul**, **shal**, 1 *pl. pres.* 1492, 4184, 2198, 6047, 8438, 3809; **s(c)hun**, **shyn**, **shin**, [schyne], **shul**, **soulle**, **shal**, [shulle], 2 *pl. pres.* 1620, 2720, 1598, 3168, 9716, 1805, 2371, 429, 56; **shyn**, **s(c)hun**, [schyn], **s(c)hul**, [shal], 3 *pl. pres.* 248, 934, 7419, 9868, 4049, 7499, 31; **schul**, 3 *sing. pres. subj.* 8634; **schuldest**, 2 *sing. pa.* 7837; **shuld**, **schuld(e)**, **schuldén**, **suld(e)**, **schud**, 3 *sing. pa.* 312, 1878, 2307, 1908, 5892, 5191, 6583; **s(c)hulden**, **sulden**, **s(c)huld**, **schud**, [shulde], 3 *pl. pa.* 324, 3386, 6250, 378, 7131, 6576, 10223.
- schap**, [schappe], *sb.* shape, 2176, 10361.
- schap**, *vb.* shape, take shape, devise, 9432; **schop**, **shope**, 3 *sing. pa.* 5131, 3038; **shapen**, *pa. pple.* 1757.
- sharp**, *sb.* sharp edge, 5980.
- sharp**, *adv.* sharply, 5924.
- scharpe**, **sharp**, *a.* sharp, acute, 3228, 5575.
- scharpenet**, *vb. pa. pple.* sharpened, 7977.
- s(c)hede**, *vb.* shed, depart, spill, 1352, 6739; **s(c)hed**, [schedde], 3 *sing. pa.* 1184, 5618, 10166.
- schere**, *sb.* groin, 8157.
- sches**, **schosen**, see **chose**.
- schomet**, *vb. pa. pple.* shamed, 6907.
- s(c)hortly**, *adv.* briefly, 4853, 6953.
- schrew(e)**, **scherwe**, **screw**, *a. sb.* wicked, wicked man, 6511, 7049, 6807, 6919; **schrewes**, *pl. Lat. feroces*, 6508.
- schrewet**, *a.* wicked, malignant, 6975.
- schrift**, *sb.* confession, penance, 4182, 8076. Cf. [shryues].
- schylde**, see **childe**.
- schynes**, *vb.* 2 *sing. pres.* shines, 2891; **s(c)hynynge**, **chynynge**, *pres. pple.* 664, 960, 7336; **s(c)hone**, 3 *sing. pa.* 661, 1973.
- schynynge**, *sb.* shining, 2002.
- sclaunderouse**, *a.* shameful, 5422.
- score**, *sb.* twenty, 2211.
- scornefully**, *adv.* scornfully, 5914.
- scornes**, *sb. pl.* insults, 5883.
- scornet**, *vb. pa. pple.* mocked, 4290.
- scornyng**, *sb.* mocking, 5407.
- scourget**, *vb. pa. pple.* scourged, 1378.
- scrapis**, *vb.* 3 *sing. pres.* scrapes, 2783; **scrapet**, 3 *sing. pa.* 2757.
- sech(e)**, **seke**, *vb.* seek, 3277, 1766, 4038; **sechen**, 1 *pl. pres.* 8420; 2 *pl. pres.* 1764; **so(g)ht**, 3 *sing. pa.*

- 6610, 90; *soght*(en, *soȝt*(en, 3 *pl. pa.* 1926, 2855, 5745, 1774; *soȝt, pa. pple.* 5991.
- seching, sb.* seeking, 5188.
- secund(e, secounde, [seconde], a. sb.* second, 789, 83, 1480, 10029.
- sed(e, seed, sb.* seed, 2522, 286, 5594.
- sedeles, a.* without seed, 2264.
- se(e, sb.* seat, throne, 273, 8141.
- se(e, ce, sen, vb.* see, 120, 2591, 7224, 4387; *ses, 2 sing. pres.* 622; *se(ne, senne, 2 pl. pres.* 701, 2419, 4132; *sene, 3 pl. pres.* 1944; *se, imp. sing.* 4313; *imp. pl.* 729; *seȝe, 1 sing. pa.* 2739; *segh, seȝe, saȝe, [say, saw], soght, seght, 3 sing. pa.* 297, 465, 2772, 10579, 11, 6465, 6714; *seghen, 3 pl. pa.* 1083; *sene, seen, i-sene, pa. pple.* 837, 5397, 9211.
- seemles, a.* without a seam, 6700.
- seke, a.* sick, 5161.
- seknes, sekenesse, sb.* sickness, 5368, 6569.
- selle, vb.* sell, 351; *sellyng, pres. pple.* 5339; *sold, 3 sing. pa.* 2498; *sold(e, pa. pple.* 88, 5111.
- selly, a.* fortunate, auspicious, 634.
- selue, selwe, self, a.* same, 69, 9251, 384.
- semblaunt, sb.* face (*Lat.* *vultus*), 5897.
- seme, vb.* seem; appear, be fitting, 3493, 7066; *semes, semus, 3 sing. pres.* 3438, 1287; *semynge, pres. pple.* 2010; *semet, [semede], 3 sing. pa.* 3120, 10088; *semet, 3 pl. pa.* 6148.
- semely, a.* handsome, fair, 8981.
- semyng, a., hit was semyng, it seemed,* 5133.
- semyng, sb., in semyng, to all appearance,* 3421.
- senatoures, sb. pl.* senators, 3641.
- sende, vb.* send, 7927; *sendis, 3 sing. pres.* 4795; *[send], imp. sing.* 9866; *sent, send(e, 3 sing. pa.* 604, 301, 3113; *senden, 3 pl. pa.* 523; *sent, sende, pa. pple.* 389, 1824. *Cf.* *sonde.*
- sendingy, sb.* sending, 4948.
- sene, sb.* synod, 8649.
- senowes, sb. pl.* sinews, 2060.
- Septembre, sb. a.* September, 4785, 4954.
- Septuagesme, Septuegesme, sb. Septuagesima, 3665, 3667.*
- sepulcre, sepulture, sepulcour, sb.* sepulchre, 7063, 5114, 7268.
- sercle, see* *cercle.*
- serge, seurge, sb.* candle, 2951, 3154; *serges, pl.* 2875.
- serge-bearers, sb. pl.* candle-bearers (*Lat.* *ceroferarii*), 3082.
- sermoun, sb.* sermon, 8782.
- sertayn, serten, see* *certeyn(e.*
- seruage, sb.* servitude, 6404.
- serua(u)nt, seruand, sb.* servant, 9358, 9467, 9365.
- serue, vb.* serve, avail, profit, 152; *serues, 3 sing. pres.* 1317; *seruet, 3 sing. pa.* 2538; *seruet, serueden, 3 pl. pa.* 3612, 3418; *seruet, pa. pple.* 3075.
- se-rusches, sb. pl.* sea-rushes, 5978. *Cf.* *rusches.*
- sese, vb.* seize, 5744.
- sesoun, sb.* season, 4691.
- sesse, see* *cees.*
- se-syde, sb.* seaside, 6906.
- sett [sette], vb.* set, place, sit, estimate, establish, 1702, 10607; *settes, 3 sing. pres.* 4456; *sett, 1 sing. pa.* 201; *sett, 3 sing. pa.* 349; *setten, 3 pl. pa.* 408; *set(t, sette, pa. pple.* 434, 147, 4281.
- Set(t)erday, Setu[r]day, sb.* Saturday, 7071, 3671, 3869.
- settinge, [settynge], sb.* setting, 2002, 10368.
- seuen, a.* seven, 109.
- seuenfolde, a.* sevenfold, 8127.
- seuent, a.* seventh, 107.
- seuennyȝt, sb.* week, 4955.
- se-wawes, sb. pl.* sea-waves, 6861.
- sewe, suwe, [swe], vb.* follow, comply with, 4806, 8886, 9839; *sewen, 1 pl. pres.* 4719. *Cf.* *suying.*
- sewte, sb.* suit, 3346.
- [se(y)soun], sb.* possession, 10400, 10402. (*OFr.* *saisine.*)
- Sexagesme, sb.* Sexagesima, 3897.
- sex(e, six(e, syx, a.* six, 103, 4429, 4021, 4436, 4130.
- sext(e, six(t, [syxt], a.* sixth, 97, 2244, 3765, 93, 41.
- sixty, sixti, sixty(e, sixte, a.* sixty, 130, 3526, 3674, 4434, 4610.
- sixty, sexte, a.* sixtieth, 3856, 3849.
- [seyte], sb.* residence, 9812.
- shaken, vb. pa. pple.* 5402.
- shame, schome, sb.* 3289, 5927.
- shameful, schomful, a.* shameful, degrading, 5417, 6684.

- sham(e)ly, schamely, schamele, schomely, *adv.* shamefully, 5854, 5764, 1886, 1876, 5934.
- shauynge, *sb.* shaving, 3488.
- shent, *vb.* 3 *sing. pa.* disgraced, injured, 3384; *s(c)hent, pa. pple.* 3271, 1876.
- sheperdes, sheperdis, schephirdes, *sb. pl.* shepherds, 1106, 3295, 1984.
- shippes, see chippes.
- shire, *sb.* 321.
- sho, *pron.* she, 3057. See also ho.
- showe, schowe, shewe, schew, chewe, shawe, [sch(a)we], *vb.* show, make clear, 364, 4628, 2242, 2877, 7444, 3006, 9799, 9871; *s(c)howes, schewes, schewus, shawes, [sch(a)wes], 3 sing. pres.* 3678, 4570, 1890, 4657, 9234, 10001, 10051; *showen, [schwene], 3 pl. pres.* 1080, 10007; *sho(w)yng, pres. pple.* 2272, 783; *shew(i)de, s(c)howde, showide, shewode, schowet, s(c)hewet, 3 sing. pa.* 2305, 1535, 7673, 5139, 613, 2287, 1684, 5153, 1977; *shewiden, 3 pl. pa.* 7320; *s(c)howide, showet, shewide, shewede, schewde, schewet, schews, shawed(e, [sch(e)wed], pa. pple.* 5739, 874, 694, 982, 1942, 1984, 4528, 4164, 1010, 725, 9685, 9762.
- shoynge, shewynge, sc(h)owynge, [shawinge, schwynge], *sb.* showing, appearance, 7646, 7693, 7325, 3648, 9807, 9856. *Cf.* forshowyng, of-scho-wyng, ovt-showinge.
- [shryues], *vb.* 3 *sing. pres.* makes confession, 10055; [is schryuen], has made confession, 10046. *Cf.* schrift.
- shutt, schutte, *vb.* shut, exclude, relieve, 4856, 9444; *shytt, 3 pl. pa.* 7752; *schut(te, shutt, schwt, pa. pple.* 6491, 2179, 5828, 6644.
- sich, sech, suche, soiche, [seche], *a. pron.* such, 163, 1943, 8634, 3038, 7216, 10235.
- siournesse, sekernesse, *sb.* certainty, assurance, 9417, 4492.
- side, syde, *sb.* side, side of a hill, 404, 5875, 1700.
- signe, *sb.* sign, 457; *s(e)ignes, pl.* 725, 9442.
- significacioun, *sb.* signification, indication, 1325, 3719.
- signifye, signifie, signifye, signifyfy, [signefy], *vb.* signify, 585, 1808, 2066, 3873, 9918; *signifien, 3 pl. pres.* 7702; *signifiet, 3 sing. pa.* 361.
- siker, seker, sekur, sicur, *a. adv.* certain, sure, 9407, 2099, 3422, 9404, 9425.
- sikerly, sekerly, securly, sicurly, [sykurly], *adv.* certainly, surely, fast, 302, 6841, 4129, 2663, 10806.
- silence, *sb.* 5959.
- silken, *a.* 6670.
- siluer, *sb.* silver, money, 329, 6538.
- simple, *a.* 355.
- sith(e, sythe, *sb.* times, 1353, 1715, 4595.
- sithen, sythyn(ne, sithyne, sythen, sethyn, sayn, *adv. conj. prep.* since, because, 794, 4161, 4223, 2183, 1279, 4137, 8617; *sithen pat, sythun pat, sayn that, seeing that, 345, 2233, 8615. Cf. syn.*
- sitt, *vb.* sit, 5762; [syttes], 3 *sing. pres.* 10606; *sitten, 3 pl. pres.* 3467; *sytynge, pres. pple.* 7378.
- sigt, syzt, sight, syghte, seght, *sb.* sight, 763, 3223, 585, 2914, 6667; *in mennus sigt, before men's eyes, 572.*
- [skekket], *vb. pa. pple.* poured out, 9788. (*OE.* scencan.) See note.
- skil, skyl, scyff, *sb.* reason, 1193, 1487, 2528; *skilles, pl.* 1177.
- skilfully, skylfully, scilfully, schillfully, *adv.* reasonably, 1314, 1282, 955, 4763.
- slaght, *sb.* slaughter, 3293.
- [slauthe], *sb.* sloth, 10569.
- slawe, *a.* slow, 5042.
- [slawly], *adv.* slowly, 10095.
- sle, slayn, *vb.* slay, destroy, 526, 2127; *sle(e)s, 3 sing. pres.* 6501, 2930; *sleggh, slogh, 3 sing. pa.* 2388, 2928; *slayn(e, pa. pple.* 3250, 2349.
- slegh, sleze, *a.* skilful, wise, guileful, 2780, 5130, 6250, 6071.
- sleght, sleght[e], slejt, *sb.* skill, device, trick, 152, 2364, 466; *sleghtes, [slejttes], pl.* 163, 10297.
- slek, scleke, [slekke], *vb.* quench, extinguish, 538, 9607, 9783; *slek-kyng, pres. pple.* 9787; *slekket, pa. pple.* 560.
- slekenet, *vb. pa. pple.* extinguished, destroyed, 2918.

slepe, *sb.* sleep, 2123; on slepe, asleep, 3058.
 slepyng, slepinge, *vb. pres. pple.* sleeping, 302, 3143; slepeden, 3 *pl. pa.* 6828.
 [slydes], *vb. 3 sing. pres.* slides, 9630.
 smal, *adv.*, ful smal, very little, 1320.
 smellyng, *sb.* sense of smell, 5817.
 smyte, *vb. imp. sing.* smite, 7406; smot, 3 *sing. pa.* 1665; smytten, *pa. pple.* 5901.
 smyth, *sb.*, smyth son, *Lat.* filius fabri, 5688.
 [snowe], *sb.* snow, 8752.
 so, *adv.* 374.
 sober, *a.* sober, moderate, 5094.
 soburnes(se, *sb.* sobriety (*Lat.* grauitas), 5080, 126.
 [socoure], *sb.* aid, succour, 10764.
 sodeyn, [sodayne], *a.* sudden, 6966, 10089.
 sode(y)nly, sodaynly, [sodanly], *adv.* suddenly, 7373, 526, 986, 10762.
 soek, *vb. 3 sing. pa.* sucked, 9434.
 [softe], *a.* soft, 9808; softer, *comp.* 5605.
 [softened], *vb. 3 sing. pa.* 10287.
 solas, solace, *sb.* entertainment, comfort, 167, 3843.
 solemnite, *sb.*, with gret solemnite, ceremonially, 1112.
 solempne, solen(p)ne, *a.* sacred, ceremonial, 166, 8226, 8115.
 solempnely, solempnele, solenlye, sollen[pne]ley, *adv.* ceremonially, 2671, 2868, 8110, 8279.
 [soler], *sb.* upper room, 10738.
 somer, *sb.* summer, 4735.
 sond, *sb.* sand, 8751.
 Sondag, Sonnodaye, Sononday, Sonunday, Sonndeday, *sb.* Sunday, 1569, 4357, 4106, 4147, 4349; Sonundayes, Sonnodayes, Sonndedayes, *pl.* 4114, 4426, 4424.
 sonde, *sb.* sending, 3144. *Cf.* sende.
 son(e, *sb.* son, 1201, 282; sone(e, sonus, [sonnes], *pl.* 1837, 3385, 3539, 9968.
 sone, *adv.* soon, 148; son(n)er, *comp.* earlier, 2226, 2239.
 song, [songe], *sb.* song, 250, 10113.
 soper-place, *sb.* supper-place (*Lat.* coenaculum), 7686. *Cf.* soupyng-place.
 so-qwere, *conj.* wherever, 9843. *Cf.* qwere-so.
 sorcery, *sb.* 7134.

sore, *sb.* affliction, misery, 436.
 sore, *adv.* sorely, deeply, 295, 4846.
 sorow(e, sorewe, soro, [sorwe], *sb.* sorrow, affliction, lamentation, 1376, 2247, 3546, 8634, 9796.
 sorowyng, *vb. pres. pple.* mourning, 5941.
 soth, *sb.* truth, 110.
 [sotherone], *a.* southern, 9831.
 sothly, [sothlie], *adv.* truly, 282, 120.
 sothnes, sothenesse, [sothenes], *sb.* truth, 2692, 2686, 10311.
 sotil, *a.* crafty, 6696.
 sotil(i)e, [sotelte], *sb.* wisdom, acuteness, skill, trick, 4216, 5188, 5301, 10056.
 sotily, sotyly, *adv.* deceitfully, 5289, 6726.
 souerayn(e, soueraigne, *sb. a.* sovereign, ruling, 1190, 672, 9240; souerayns, [soueraignes], *pl.* 520, 10552.
 soueraynly, *adv.* like a sovereign, 3545.
 soun(e, [sowene], *sb.* sound, 5607, 10083.
 soupyng-place, *sb.* supping-place (*Lat.* coenaculum), 8711. *Cf.* soper-place.
 southdeken, *sb.* subdeacon, 3083.
 [sowene], *vb.* sound, have a suggestion of, 10125; sounes, sovnes, 3 *sing. pres.* 5607, 5282; sounyng, *pres. pple.* 4265.
 [sownyng(e], *sb.* sound, 9642.
 space, spas, *sb.* space, 696, 1770.
 spar, *sb.* 1659. See note.
 spare, *vb.* spare, refrain, 1484; sparet, 3 *sing. pa.* 6330; *pa. pple.* 3523.
 spech(e, *sb.* speech, 2914, 406.
 special(le, *a.* special, peculiar, 238, 6171.
 specialy, *adv.* particularly, 3947.
 specify(e, specifie, *vb.* specify, 928, 1292, 4044; specifies, 3 *sing. pres.* 5366; specifiet, 3 *sing. pa.* 2718.
 speke, *vb.* speak, state, 888, 1173; spekes, spekys, 3 *sing. pres.* 232, 2426; speke, 1 *pl. pres.* 77; [spekyng(e], *pres. pple.* 10595; spak, spek(e, 1 *sing. pa.* 789, 9221, 2666; spak(e, speke, 3 *sing. pa.* 1557, 247, 1118; spoken, 3 *pl. pa.* 1028; spoken, *pa. pple.* 4288.
 spend, *vb. 3 sing. pa.* spent, 3031.
 sper(e, *sb.* spear, 5375, 503.
 spill(e, *vb.* kill, destroy, 9218, 3511.

spirit, *sb.* spirit, feeling, 3363.
 spiritual, *a.* 2227.
 spiritually, *adv.* spiritually, 589.
 spoile, *vb.* strip, despoil, 6737;
 spoliēt, *pa. pple.* 7858.
 sponges, *sb. pl.* sponges, 159.
 spouse, *sb.* 3980.
 sprede, *vb.* spread, expand, 4774;
 spredis, 2 *sing. pres.* 5938; spre-
 yng, spredinge, *pres. pple.* 5939,
 8545; sprad, *pa. pple.* 5870.
 spryng, spring(e, *vb.* spring, spread,
 grow, 369, 5191, 2626; [springes],
 3 *sing. pres.* 9634; spryng, 1 *pl.*
pres. 4775; [springen], 3 *pl. pres.*
 10182; spryngynge, *pres. pple.*
 4769; sprong, 3 *sing. pa.* 954;
 sprongen, *pa. pple.* 1002.
 sputte, *vb. pa. pple.* spit, 4290.
 sput(t)ynge, spyttyng, *sb.* spitting,
 5855, 5900, 5889.
 sputyng(e, *vb. pres. pple.* disputing,
 3622.
 stable, [stabull], *a.* stable, constant,
 2977, 10523. *Cf.* [vnstable.]
 stabul, *sb.* stable, 2054.
 stafe, *sb.* staff, 8523.
 states, *sb. pl.* conditions, 7168.
 statute, *sb.* 1877.
 stegh(e, *vb.* ascend, 929, 8877;
 steghes, 3 *sing. pres.* 2088; stegh-
 ynge, 9366; stegh, [steghe], 3
sing. pa. 3976, 9917. *Cf.* vp-
 steyng(e.
 steke, *vb.* shut, 8235; steken, 3 *pl.*
pa. 7752; stoken, *pa. pple.* 4140.
 stekinge, *sb.* ascending, 8895.
 stele, *vb.* steal, 7030; stele, 3 *sing.*
pa. 7012; stolne, *pa. pple.* 7022.
 [steme], *sb.* steam, 10342.
 atench(e, *sb.* stench, foul odour,
 3531, 2054. *Cf.* stynk.
 [sterynge], *vb. pres. pple.* moving,
 disturbing, 10439; steret, stiride,
 3 *sing. pa.* 5159, 225; steret, *pa.*
pple. 3347. *Cf.* sturyng.
 sterre, *sb.* star, 966; sterres, *poss.*
sing. 1979; sterres, *pl.* 155.
 stenen, *sb.* voice, 8738.
 stid(de, stud(e, [stede, stydde], *sb.*
 place, 1445, 8494, 8256, 3655, 9698,
 10036; stod hom in stid, did them
 service, 2535.
 stidfast, studfast, *a.* steadfast, con-
 stant, 8884, 9482. *Cf.* studfaste-
 nesse.
 stidfastly, studfastlie, [stydfastly],
adv. steadfastly, 4271, 124, 10520.

stife, *a.* stiff, resolute, 2077, 6776.
 stifly, styfley, *adv.* stiffly, firmly,
 3136, 4140.
 stifnes, *sb.* strength, sturdiness, 1510.
 stille, *a. adv.* silent, still, 5950,
 1963.
 stille, *vb.* appease, 1466.
 stingyng, *vb. pres. pple.* piercing,
 5924; stongen, *pa. pple.* 5852.
 stint, stynt, *vb.* stop, cease, 8227,
 4887; stynt, 3 *pl. pa.* 1734.
 stintynge, *sb.* ceasing, 8222.
 stole, *sb.* stool (*Lat.* scabellum), 5866.
 ston(e, *sb.* stone, rock, 658, 1470;
 stones, *pl.* 915.
 stonde, *vb.* stand, be, 1156, 5171;
 stondes, 3 *sing. pres.* 2364; ston-
 den, 3 *pl. pres.* 5866; stondyng,
pres. pple. 497; stod(e, 3 *sing. pa.*
 2535, 492; stoden, 3 *pl. pa.* 5554.
 stonyet, *vb. pa. pple.* stupehed, 1816.
 story, store, *sb.* historical narrative,
 history, 2438, 3602. See also
 below, p. 456.
 stounde, *sb.* moment, 8902.
 stout(e, *a.* strong, brave, furious, 503,
 6776, 2599.
 stoutely, *adv.* bravely, 8980.
 stoutenesse, *sb.* bravery, 6530.
 stowre, *sb.* conflict, 3347.
 strajt, *adv.* extended, at full length,
 5754.
 straunge, strounge, *a.* foreign, 2378,
 3632 (see note), 3643.
 straungers, *sb. pl.* strangers, 5545.
 streme, *sb.* stream, current, 574,
 8193; stremes, *pl.* 9001.
 stren(g)th, strenghte, [strengthe,
 strengeth], *sb.* strength, force,
 8193, 124, 9220, 10256, 10352;
 [strengthes], *pl.* 10478.
 strengthes, *vb.* 3 *sing. pres.* streng-
 thens, 2059.
 strengthfully, *adv.* strongly, 270.
 strete, *sb.* street, 408.
 streynet, *vb. pa. pple.* constrained,
 1909. *Cf.* restreyne.
 strif, *sb.* strife, 3257.
 stroke, *vb.* 3 *sing. pa.* strike, arrive,
 pass, 242, 375.
 strong, *a.* strong, severe, 574, 3529.
 strynde, *sb.* generation, 384. (*O.E.*
 strýnd.)
 stryue, striue, *vb.* striue, contend,
 1724, 9064; stryuen, striuen, 3
pl. pa. 3137, 3474.
 studfastenesse, *sb.* steadfastness,
 5092. *Cf.* stidfast.

studying, *sb.* 3243.
 sturyng, sturing, *sb.* incitement, suggestion, 2913, 4743. *Cf.* [ster-
 ynge].
 styke, *vb.* stab, 3564.
 stynk, *sb.* stink, 5803. *Cf.* stench(e).
 stynkyng, *vb.* *pres. pple.* smelling
 offensively, 5807; stank, 3 *sing.*
pa. 3528; stonken, 3 *pl. pa.*
 8195.
 subiectioun, *sb.* subjection, 3830.
 substancial, *a.* substantial, 9222.
 substaunce, substonce, *sb.* sub-
 stance, 584, 2370.
 successioun, *sb.* succession, 3238.
 suete, swête, *a.* sweet, 2808, 237.
 suetely, swetly, *adv.* sweetly, 8290,
 6088.
 suetynsse, [sw(y)etnes], *sb.* sweet-
 ness, 3327, 9657, 10150.
 suffer, suffir, suffre, *vb.* suffer,
 endure, make suffer, allow, 4332,
 6084, 1512; s(o)uffre, 1 *pl. pres.*
 3796, 4640; suffret, suffert, suf-
 furt, suffrid, 3 *sing. pa.* 4637,
 5143, 6170, 4884; suffert, soffride,
 [sufferde], 3 *pl. pa.* 7108, 4849,
 10519; suffert, suffride, *pa. pple.*
 1881, 5642.
 [suffrauns], *sb.* patient endurance,
 10521.
 suget, *a.* subject, 594.
 sugetes, *sb. pl.* subjects, 5152.
 suggestioun, *sb.* temptation, 6393.
 sum, summe, *a. pron.* some, 881,
 359, 3637.
 sumtime, summe tyme, *adv.* for-
 merly, 154, 2822.
 sumw(h)at, sumquat, *pron.* some-
 what, 4678, 4350, 487.
 sun, see synn(e).
 sunne, sonne, soñne, *sb.* sun, 662,
 959, 615; sunnes, *pl.* 965.
 sunne-beme, *sb.* sunbeam, 8250;
 sunne-bemes, *pl.* 8686.
 supplantid, supplauntide, *vb.* 3
sing. pa. supplanted, ousted, 3247,
 5251; supplauntid, *pa. pple.*
 3267.
 [suppose], *vb.* believe, assume, 10229;
 supposyng, *pres. pple.* 299; sup-
 poset, supposide, 3 *sing. pa.* 1863,
 3269; supposit, supposeden, 3
pl. pa. 7134, 6965.
 [sure], *a.* certain, 10644.
 surgery, *sb.* surgical treatment,
 6267.
 suspect, *vb. pa. pple.* suspected, 3475.

sustenet, *vb. pa. pple.* supported, 9063.
 suster, *sb.* sister, 3579.
 sustinaunce, sustinauns, *sb.* sus-
 tenance, food, 4795, 5304.
 suyng, *a. as adv.* afterwards, after,
 722, 3869. *Cf.* sewe.
 swal, *vb.* 3 *sing. pa.* swelled, 3528.
 swaret, *a.* squared, 1470.
 swayne, *sb.* young man, 6975.
 swell yng, suellinge, *sb.* swelling,
 3530, 8160.
 swere, *vb.* take oath, swear, 7796;
 swere, 3 *sing. pa.* 6683; sworn,
pa. pple. 6712.
 sweuen, *sb.* dream, 3146; sweuenes,
pl. 6830.
 swiere, *sb.* squire, 188.
 swiftly, *adv.* swiftly, 7994.
 swiftnes, *sb.* swiftness, 1779.
 [swike, swyke], *sb.* deception, trick,
 9856, 9859. See note.
 swith(e), *adv.* very, 747, 6645.
 swolowyng, *vb. pres. pple.* con-
 suming, 2972.
 sworde, *sb.* sword, 668.
 swote, *sb.* sweat, 1370.
 swyn(e), *sb. pl.* swine, 3520, 8395.
 syb, *a.* related, akin, 217.
 syket, siket, *vb.* 3 *sing. pa.* sighed,
 6978, 6871.
 sykinge, *sb.* sighing, 3463.
 syn, *conj.* seeing that, 1265, 3418.
Cf. sithen.
 syng, sing, *vb.* sing, intone, 3114,
 3893; syngen, singun, 1 *pl. pres.*
 3790, 4346; singyn, 3 *pl. pres.*
 3866; song, 3 *sing. pa.* 644;
 songen, 3 *pl. pa.* 1112; songen,
 songun, sungun, *pa. pple.* 3096,
 8554, 4404.
 [synne], *vb.* sin, 10519; synnet, 3
sing. pa. 5958.
 synn(e), sun, *sb.* sin, 1396, 2110,
 9398; synnes, synnus, *pl.* 7550,
 5263.
 synneles(se), *a.* sinless, 2293, 2275.
 syn(n)ful, synneful, sinful, *a.*
 sinful, 2698, 5783, 7467, 5862.
 synnyng, [sennynge], *sb.* sinning,
 4156, 10038.

T

tail(e), *sb.* tail, 8579, 8481.
 takyng, taking, *sb.* taking, 2209,
 6365.
 take, taken, *vb.* take, go, 354, 8068;
 tas(e), taas, takes, 3 *sing. pres.*
 343, 6943, 3872, 3073; tas(e),

- takes, [take], *imp. pl.* 934, 2315, 806, 41; takynge, 10503; toke, 2 *sing. pa.* 6314; toke, took, 3 *sing. pa.* 350, 2341; toke(n, teken, tokene, 3 *pl. pa.* 4882, 159, 3656, 10166; tan(e, taken, *pa. pple.* 892, 1362, 398.
- tale, *sb.* tale, story, 2739, 6860.
- talent, *sb.* disposition, desire, 2092.
- talket, *vb. pa. pple.* talked, 6989.
- tary, tarie, *vb.* delay, defer, 7422, 3112; tari(e)t, 3 *sing. pa.* 9385, 3349.
- tarying, *a.* delayed, tardy, 3108.
- tarying, [tareynge], *sb.* delaying, 523, 9860.
- tast, *vb.* taste, 6262.
- [tast], *sb.* taste, 10149.
- tastyng, *sb.* taste, tasting, 5821, 5834.
- tauerne, *sb.* tavern, 9061.
- te, see to, the.
- teche, *vb.* teach, tell, 2421; techis, 3 *sing. pres.* 3005; [techene], 3 *pl. pres.* 10024; thaght, 1 *sing. pa.* 4252; tagh(t, tazt, 3 *sing. pa.* 5863, 1682, 7908; taghten, 3 *pl. pa.* 1921.
- teching, *sb.* teaching, 5983.
- teȝet, *vb.* 1 *sing. pa.* tied, connected, 1488; teȝet, 3 *sing. pa.* 414; teghet, 3 *pl. pa.* 6769; teghet, *pa. pple.* 7289. *Cf.* vntegh.
- tell(e, *vb.* tell, 4851, 529; tellis, telles, 3 *sing. pres.* 5848, 7477; tolde, 3 *sing. pa.* 246; tolden, 3 *pl. pa.* 521; tolde, *pa. pple.* 3484.
- temporal, [temperati], *a.* temporal, 1803, 9934.
- tempest, *sb.* 6775; tempestes, *pl.* 6803.
- temple, *sb.* 482; temples, *pl.* 910. See also below, p. 456.
- [tempre], *vb.* control, 10550.
- temprur, *sb.* tempering, art of tempering, 5175, 5184. (*OFr.* tempreute.)
- tempryng, *sb.* self-control, 4688.
- temptacioun, [temptacion], *sb.* temptation, 1448, 10396.
- temptid(e, *vb.* 3 *sing. pa.* tempted, made trial of, 5299, 467; te[m]pt, 3 *pl. pa.* 5956; temptid(e, temptet, *pa. pple.* 5317, 5277, 2907.
- ten, *a.* 130.
- tender, tendre, *a.* tender, delicate, 1505, 5590.
- tenderly, tendre-ly, *adv.* tenderly, lovingly, 2108, 5635.
- tene, *sb.* anger, sorrow, woe, 1814 3294, 4690.
- tentis, *sb. pl.* tents, 4961.
- teres, *sb. pl.* tears, 5614.
- terme, *sb.* limit, period, 3762, 6542.
- testament, *sb.* will, 5450; Old Testament, 4582.
- teth, teith, *vb.* tithe, give tithes of, 2566, 4613; tethide, 3 *sing. pa.* 2567. *Cf.* thething.
- teth(e, tent(e, toithe, teythe, *a. sb.* tenth, tithe, 2559, 2353, 4009, 7697, 4611, 4430; tethes, *pl.* 2417.
- text, *sb.* 2425.
- thagh, pagh, [pof], *conj.* though, 2915, 2257, 9955.
- t(h)aght, see teche.
- paire, *a.* their, 189.
- thame, *pron.* them, 7882. See also hom(e).
- thar, *vb.* 3 *sing. pres.* it is needful, 9411.
- that, thas, at, *conj.* that, 78, 734, 9033.
- that, pat, *rel. pron.* who, which, what, that, 1255, 1376, 1468, 1322.
- that, pat, *dem. a. pron.* that, 165, 117, 146.
- thay(e, thai, pai, thei, *pron.* they, 163, 8607, 8609, 156, 1909.
- the, *rel. pron.* which, 3476.
- the, te, thene, po, *a.* the, 73, 1293, 9242, 2244.
- pe, *adv.*, pe ner, the nearer, 1642.
- the, te, *pron.* thee, 1687, 6320.
- theder-ward, *adv.* thither, 6629.
- thef(e, *sb.* thief, 5426, 73; theues, *pl.* 5443.
- then, penn(e, *conj.* than, 186, 831, 2238.
- think(e, *vb.* 1 *sing. pres.* think, 2700, 1292; thenkes, 3 *sing. pres.* 9145; [penkene], 3 *pl. pres.* 9745; [penkyng], *pres. pple.* 10743; thoȝt, poȝt, thogth, thothte, 3 *sing. pa.* 283, 2781, 2763, 1627; thoȝt(en, thoght(en, 3 *pl. pa.* 3374, 3107, 6788, 6507; *impers.* it seemed, 2348.
- thenket, see thonkes.
- thenn(e, penn, thyenne, *adv.* then, 132, 1359, 1586, 1664.
- Theophania, *sb.* Epiphany, 1563 Latin.
- per, *conj.* where, 3563.
- ther-aȝayn, *adv.* in opposition to that, 3441.
- ther(e)-as, per-as, *conj.* where, 1448, 1938, 633.

- therbi, perby, *adv.* by that, 6628, 196.
 per-byform, *adv.* formerly, 824.
 there, per(e, thore, thare, *adv. conj.* there, where, 291, 356, 1934, 739, 5812.
 thereone, *adv.* about that, 7411.
 perof, *adv.* of that, 1528.
 per-opon, *adv.* upon that, 307.
 therto, per-to, *adv.* to that, 2160.
 ther-whit, *adv.* with that, 4268.
 ther-withynne, *adv.* within that, less than that, 4451.
 thereyne, per-inn, *adv.* therein, 8242, 964.
 thes(e, þes, thiis, *dem. a.* these, 1218, 1901, 77, 2875.
 thester, *a.* dark, obscure, 807, 950.
 thesterne(se, *sb.* darkness, 437, 1997.
 thethen, *adv.* thence, 575; from thethen, 1054.
 thethinge, *sb.* giving of tithes, 2345; tethynges, *pl.* 2325. *Cf.* teth.
 thi, pi, *a.* thy, 235, 241.
 thid(d)er, pider, theder, þedur, *adv.* thither, to this place, 347, 2129, 598, 6516, 7948, 1856.
 th[i]ght, *a.* close together, 8659. See note.
 thik, *a.* *adv.* thick, in crowds, 5986, 3698, 5399.
 thil, see tille.
 thinkyng, *sb.* thinking, 1347.
 thirsty, *a.* 5822.
 this, pis, thys, tys, *dem. pron. a.* this, 2876, 901, 1686, 855.
 thi-self, *pron.* thyself, 5572.
 tho, tha, *dem. pron.* those, they, 1101, 1266, 6789; thowe (? confusion of tho two), 7873.
 thoȝt, *sb.* thought, 112; thoȝtes, *pl.* 5997.
 thole, *vb.* endure, 4330; tholen, 3 *pl. pres.* 4381; tholid, 2 *sing. pa.* 5904; tholet, [tholede], 3 *sing. pa.* 2080, 9964; tholet, *pa. pple.* 4316.
 [tholyng], *sb.* suffering, 10617.
 thonke, *sb.* favour, 2342.
 thonkes, *vb.* 3 *sing. pres.* thanks, 8782; thonket, thenket, 3 *sing. pa.* 308, 6640; thonket, 3 *pl. pa.* 3155; thonkid, *pa. pple.* 5526.
 thonour, *sb.* thunder, 7999.
 tho(o, po, [poo], *adv.* then, 247, 9545, 749, 9898.
 thornen, *a.* thorny, 5970.
 thornus, thornes, *sb. pl.* thorns, 5851, 5924.
 thos, þos, *dem. a.* those, 1951, 519.
 thou, pou, thow, þow, þowe, *pron.* thou, 236, 233, 1685, 5047, 6112.
 thousand(e, twousand, [thowsand, þousand], *a.* thousand, 1587, 533, 3320, 10171, 59.
 [thow], *vb.* instruct, train, 10484. (OE. þéaw.)
 thraldom, thraldam, *sb.* captivity, 3878, 5942.
 thrall(le, *sb. a.* thrall, subject, 1404, 2300; thralles, *pl.* 2660.
 thrust, *vb.* thrust, pierce, 3272; *pa. pple.* 5988.
 thre(e, *a.* three, 582, 9560.
 thrid(de, thryde, *a.* third, 113, 84, 2197.
 thrie, thrye, [thries], *adv.* thrice, 1717, 4974, 9984.
 thritte, thrette, therty, thrytty, threft(e, *a.* thirty, 2309, 7028, 4436, 1142, 4130.
 [thretty], *a.* thirtieth, 35.
 thritten, *a.* thirteen, 1772; thirteenth, 1542.
 thro, *a.* persistent, fierce, 463, 1692.
 throte, *sb.* throat, 3488.
 thurgh-out, thurȝe-out, *prep.* throughout, through, 315, 576, 1872.
 thurgh(t, thurȝe, thirgh, [purgh, prugh, progh, thorwe], *prep.* through, 170, 4466, 306, 3207, 9949, 10499, 10624, 8.
 Thursday, *sb.* 3687.
 thur[s]tes, *vb.* 3 *sing. pres., me* thur[s]tes, I am thirsty, 6292.
 thus, thws, [pys], *adv.* thus, 239, 4165, 53.
 thyng, ping, *sb.* thing, 462, 1813; thyng(e, thing(es, thingys, thyngus, thyngws, *pl.* 1668, 1588, 1799, 2953, 4253, 4118.
 thyneke, *vb.* think, 9612; thinking, *pres. pple.* 5896; think(es, thing(es, 3 *sing. pres.* it seems, 2227, 4592, 4564, 2192; thuȝt, thugh(t, 3 *sing. pa.* it seemed, 2458, 2300, 3086; methynke, it seems to me, 6131.
 tid, *vb.* 3 *sing. pa.* befell, 1623.
 tight, i-tight, tiȝt, [tyȝt], *vb. pa. pple.* determined, purposed, 1675, 4328, 2075, 10747.
 tille, thil, [til], *prep. conj.* till, to, 1405, 6405, 1160, 58.
 tilmon, *sb.* tiller of the soil, 2333.

- time, tyme, *sb.* time, 1217, 2166 ;
times, tymes, *pl.* 4810, 4757.
tiraunt, *sb.* tyrant, 3536.
tite, *adv.* quickly, 9089.
tithing, *sb.* tidings, 3567 ; tithinges,
tithynges, *pl.* 1920, 3300.
titlet, *vb. pa. pple.* recorded, 4652.
to, *conj.* till, 86.
to, *adv.* too, 3703.
to, [tø], *prep.* to, at, 75, 2298, 9834.
to-geder, to-gedir, to-3eder, to-
3edur, *adv.* together, 222, 2391,
9548, 7627.
token(ne, *sb.* token, 5202, 2603.
token, *vb.* betoken, mean, 2988 ;
token(e)s, tokenys, 3 *sing. pres.*
3879, 732, 2970 ; tokenen, 3 *pl.*
pres. 7594 ; tokenet, 3 *sing. pa.*
669.
tokenyng, *sb.* token, meaning, 518,
2979 ; tokenynges, *pl.* 1084.
tong, tung, [tonge], *sb.* tongue,
4550, 5659, 12 ; tonges, [tongues],
pl. 9536, 10186.
[tonget], *a.*, [wele tonget], well
spoken, 10559.
torches, *sb. pl.* 2838.
to-rent, *vb. pa. pple.* rent in pieces,
5403.
toth, *sb.* tooth, 8404.
tother, *see oper.*
to-torne, *vb. pa. pple.* torn to pieces,
5840. *Cf.* vntorne.
touche, *vb.* touch, 6399 ; touchyng,
touching, towchyng, towchinge,
pres. pple. 698, 717, 792, 6105 ;
touchet, touchide, towchet, 3
sing. pa. 3159, 478, 773 ; touchet,
3 *pl. pa.* 7590 ; i-touchid, *pa.*
pple. 841.
touchyng, *sb.* sense of touch, 5837.
toun(e, *sb.* town, 1526, 8322,
10115.
tour(e, *sb.* tower, 312, 5324.
tourment, *sb.* torment, torture, 5579.
tournament, *sb.* 167.
toward, tawarde, *prep.* towards, 515,
3334.
trace, *sb.* vestige, path, 7007, 8886.
tracte, *sb.* tract, anthem, 3793, 3863.
[transfiguracioun], *sb.* transfigura-
tion, 9670.
transfiguret, *vb. pa. pple.* transfigured,
7682.
[transforme], *vb.* transform, 3419.
translatet, *vb. pa. pple.* translated
(saints' bodies), 2137.
trauail(e, trauayl, trauel, [tra
uayle], *sb.* toil, suffering, 3795,
1035, 3868, 9219, 10064.
trauaillet, *a.* far-travelled, 1047.
traual, *vb.* toil, suffer, 4471 ; traual,
1 *pl. pres.* 4481 ; trauelyng, *pres.*
pple. 5935 ; trauallet, traualleden,
3885, 3858.
traytour, *sb.* traitor, 6368.
tre, *sb.* tree, cross, 1332, 73 ; trees,
pl. 887.
treccherous, *a.* treacherous (*Lat.*
versutus), 5024.
tresco(u)n, *sb.* treason, 6167, 1456.
trespasoure, *sb.* trespasser, 5426.
trespas(se, tresspas, *sb.* trespass,
transgression, 379, 2155, 299.
trespasse, *vb.* trespass, sin, 4538 ;
trespas(se)t, 3 *sing. pa.* 1450,
1613.
trespassyng, *sb.* trespassing, 3515.
tretes, *vb.* 3 *sing. pres.* discourses,
9080.
tretys, *sb.* treatise, 697.
treuth, *sb.* truth, righteousness, 7466.
tr(e)w, tr(u)we, [trew, tru], *a.*
adv. true, trustworthy, truly, 4109,
3191, 3316, 1221, 3617, 23, 10216 ;
trewest, *superl.* 3401. *Cf.* vn-
trewes.
tribut(e, *sb.* 3635, 324.
tributarie, *a.* tributary, 318.
trinite, *sb.* trinity, 1209.
trist, trust(e, turst, [triste], *vb.*
trust, 1163, 6643, 6335, 6308, 16 ;
tristes, 3 *pl. pres.* 3478.
[tristely], *adv.* confidently, 10584.
tristes(se, *sb.* sadness, 360, 1369.
trompes, *sb. pl.* trumpets, 8491.
trone, *sb.* throne, 7399.
trosory, [tresory], *sb.* treasury, 3609,
9727.
trouble, *vb.* trouble, perplex, 6812 ;
trovblide, [troublet], *pa. pple.*
1814, 9858.
tru(e)ly, treuely, tr(e)wly, trewele,
trowely, *adv.* truly, 673, 1674,
9319, 2661, 7677, 6461, 6643.
trumpyng, *vb. pres. pple.* trum-
peting, 8500.
tryst, *sb.* hope (*Lat.* spem), 3490 ;
[confidence (*Lat.* fiducia)], 10586.
tunne, [tovne], *sb.* tun, cask, 8241,
10116.
turne, *vb.* turn, revolve, convert,
1436 ; turnes, 3 *sing. pres.* 2767 ;
turne, 1 *pl. pres.* 206 ; turnyng,
pres. pple. 504 ; turnet, tournet,
3 *sing. pa.* 4266, 7602 ; turnet, 3

pl. pa. 3289; *turnet, pa. pple.* 4220.
turnyng, sb. revolving, 3750.
turtur-brid(de, sb. young turtle-dove, 2302, 2573.
Twelf day, Twolft daie, sb. Twelfth Night, Epiphany, 1514, 4622.
twelke, twelue, a. twelve, 1532, 1733.
twenty, a. twenty, 114.
twie, twye, adv. twice, 1709, 3950.
twies, twyes, adv. twice, 8110, 4137.
two, tow, thowe, [too], a. two, 403, 3394, 8569, 9625.
twynn(e, twinne, vb. separate, depart, 2548, 2116, 4379; *twinnnet, twynned, 3 sing. pa.* 7605, 7241; *twynnet, pa. pple.* 2999.
twynnyng, sb. parting, separation, 658.
twynnyng-away, sb. (*Lat.* *transmigration*), 7240.
tynge, vb. ring, tinkle, 4267.

U (V)

v-, cf. w-.
vaile, waile, sb. veil, 5902, 6638.
vaynglorie, vayn-glory, sb. vain-glory, 5266, 5309.
vaynus, pl. veins, 6018.
vayue, see wayue.
vch(e, vchone, see ich(e, ichon(e.
*veniaunce, vengeance, veng-
 aunce, wengeance, wengaunce,
 sb.* vengeance, act of vengeance, 472, 5228, 6429, 3452, 6425; *veni-
 aunces, pl.* 4854. *Cf. vnuenget.*
venkyscht, vb. pa. pple. vanquished, 88.
venym, see wenym.
verrament, [verament], adv. truly, in truth, 8536, 10451.
verray, werray, a. true, 592, 2629.
*verrayly, verrayli, verrailly, wer-
 rayly, werrayle, adv.* truly, in truth, 202, 6637, 8792, 7120, 7133.
verrayment, werrayment, adv. truly, in truth, 139, 9474.
uerse, verse, sb. verse, 9382, 9384; *verses, verse, pl.* 5213, 3188.
vertu(e, wertu, sb. excellence, moral excellence, 882, 4574, 7612; *ver-
 tus(e, pl.* 898, 2093.
*vertuo(ise, powerful, 1348; ver-
 tuose God, Lat. dominus virtu-
 tum, 9072.*
[vesseft], sb. vessel, 10142.
vice, sb. 4748; *vices, pl.* 5091.

victore, sb. victor, 8540.
victory, victori, victoree, sb. 190, 6421, 2842.
vilany, sb. villainy, 7976.
vinere, sb. vineyard, 5518.
vinezerd, sb. vineyard, 5533.
violent, a. 5040.
virgyn, virgine, sb. virgin, 91, 734; *virgyns, pl.* 2934.
visage, viceage, sb. 6636, 7642.
visioun, sb. vision, 7368.
viset, vb. visit with comfort, 7920; *visitide, 3 sing. pa.* 2800.
vmbec[l]ippet, vb. pa. pple. sur-
 rounded, 8253.
ymbethoght, vmbythoght, vb.
reflex. 3 sing. pa. called to mind, 6877, 6990. *Cf. by-thoȝt.*
vmbraides, vb. 3 sing. pres. re-
 proaches, 5502. *Cf. vpbraide.*
Vmbring dayes, sb. pl. Ember days, 4728.
vnable, a. 8615.
[vnboȝt], vb. pa. pple. unbought, 9974. *Cf. bye.*
vnboxum, a. disobedient, 1461.
vnboxumnesse, sb. disobedience, 6243.
vnbynde, vb. unbind, release, cure, 1264; *[vnbyndes], 3 sing. pres.* 10073; *vnbounden, pa. pple.* 6042.
vnchangeable, a. 9555.
vnclannes, [vnclennes], sb. im-
 purity, 2180, 10792.
[vnconnyng], a. ignorant, 10822.
vncouth, [vncouthe], a. unknown, 5556, 9804.
vnderfo, vb. receive, 2031.
vnderstond(e, vndur-stonde, vb.
*understand, 4522, 429, 2198; vn-
 derstonde, 1 sing. pres.* 590; *vnderstonden, 3 pl. pres.* 9189; *vnderstoden, 3 pl. pa.* 7220; *vn-
 derstonden, pa. pple.* 4305.
vnderstondyng, sb. intelligence, 899.
vndone, vb. pa. pple. unfastened, 7762.
vnement, [oynement], sb. oint-
 ment, 7016, 9840. *Cf. anoynt.*
[vnfotte], a. unfetched, unexpected (*Lat.* *repente*), 9816. See note.
vngright, a. ungrudging, 7579.
vnhappily, adv. unfortunately, 6152.
vnhappy, a. unfortunate, 6982.
*[vnite], sb., [in vnite], in agree-
 ment, 10657.*
vnknowen, vnknawene, a. un-
 known, 94, 10416.

vnknytt, *vb.* 3 *sing. pa.* untied, 6100;
 vnknyt, *pa. pple.* 7283.
 vnkyndly, vnkindely, *adv.* un-
 naturally, ungratefully, 7782, 9036.
 vnlike, *a.* 719.
 vnreasonably, *adv.* unreasonably,
 5636.
 unrest, *sb.* unrest, trouble, 6484.
 vnright, *sb.*, whit vnright, unjustly,
 5496.
 vnright-wisly, *adv.* unrighteously,
 6662.
 vnskilful, vnskylful, *a.* unreason-
 able, 1188, 2927.
 [vnsoght], *a.* unsought, 9812.
 [vnstable], *a.* 10534.
 vnstidfastnes, *sb.* unsteadfastness,
 5071.
 vnsuar(e), *see* onsware.
 vnswete, *a.* not sweet, rank, 5802.
 vntegh, *vb.* untie, release, 5936. *Cf.*
 tejet.
 vntorne, *vb. pa. pple.* untorn, 5874.
Cf. to-torne.
 vntrewe, *a.* untrue, 5951.
 vntrewly, *adv.* untruthfully, deceit-
 fully, 5261.
 vnuenget, *vb. pa. pple.* unrevenged,
 3458.
 vnwise, *a.* unwise, 6428.
 vnwisely, *adv.* unwisely, 3766.
 vnwityng, *a.* ignorant, 8026.
 vnworthy, vnworthi, vnworthy, *a.*
 unworthy, 1406, 6734, 8624.
 vnworthily, *adv.* 632.
 [vnwyst], *a.* not known, 9636.
 vocate, *sb.* advocate, 9414. *Cf.*
 aduocate.
 voice, voys, *sb.* 618, 231.
 vommen, *see* wommon.
 vones, *see* wone.
 nou, *sb.* solemn promise, 7719. *Cf.*
 auow.
 vp, hup(pe), *adv.* up, 471, 7867, 3337.
 vpbraide, *sb.* reproach, 5517.
 vpbraide, *vb.* upbraid, reproach,
 5531; vpbraides, 3 *sing. pres.*
 5523. *Cf.* vmbraides.
 vpbraideng, *sb.* upbraiding, re-
 proach, 5505.
 vp-gon, *vb. pa. pple.* gone up, 9415.
 [vp-heues], *vb.* 3 *sing. pres.* uplifts
 (*Lat.* eleuat), 10509; [vp-he-
 vyng], *pres. pple.* 10506.
 vplondisch, *a.* country (*Lat.* rus-
 ticus), 407.
 vp-risen, *vb. pa. pple.* risen up, 7459.
 vp-rist, *sb.* resurrection, 7771.

vp-rising, hup-risinge, *sb.* rising,
 resurrection, 7232, 9098.
 vpsteinge, *sb.* ascension, 9082.
 vp-steying(e), [vp-steghyng], *vb.*
pres. pple. rising up, 627, 8449,
 10342; vp-stegh, 3 *sing. pa.* 9301.
Cf. stegh(e).
 [vpwarde], *adv.* upward, 10474.
 v[re]chednesse, *see* wrochedenes.
 vrthe, *see* erth(e).
 vs, ws, *pron.* us, 74, 4148.
 vsage, *sb.* usage, practice, 849.
 vse, *vb.* use, practice, wont, 8626;
 [vseth], 3 *sing. pres.* 8175; vsen,
 3 *pl. pres.* 4050; vset, 3 *sing. pa.*
 1694; vset, vseden, 3 *pl. pa.*
 2656, 2827; vset, vside, *pa. pple.*
 166, 3778.
 vsurpet, *vb.* 3 *sing. pa.* usurped,
 5492.
 vyle, *adv.* vilely, 3476.
 vyne, *sb.* vine, 995; vynes, *pl.* 983;
 vyne tre, 998.

W

w-, *see* also v-, wh-, qu-.
 wace, *see* be.
 waggyng, *vb. pres. pple.* rocking,
 drifting, 6867.
 waiour, *sb.* wager, 2756.
 wake, *vb.* awake, arouse, 9400;
 wakyng, *pres. pple.* watching,
 1106; woke, 3 *sing. pa.* woke up,
 3142.
 wakyng, *vb. pres. pple.* quaking,
 7384; whook, 1 *sing. pa.* 7991.
Cf. erth-qvake.
 waleu, *sb.* value, 7022.
 walk, *vb.* journey, 7480.
 wall(e), *sb.* well, source, 9231, 569.
 walles, *sb.* walls (of Rome), 7278.
 wallet, *vb.* 3 *sing. pa.* welled up,
 welled, 571; walleden, 3 *pl. pa.*
 984.
 wanhope, *sb.* despair, 7046.
 wanischet, *vb.* 3 *pl. pa.* vanished,
 8108.
 want, *vb.* lack, be lacking, 8492;
 [wontes], 3 *sing. pres.* 9699;
 [wantyng], *pres. pple.* 61; won-
 tide, 3 *sing. pa.* 1579.
 warant, *sb.* warrant, token, 8088,
 8093.
 wardeyn, *sb.* gatekeeper, 8089.
 warn, *vb.* warn, notify, 3278; warn-
 et, 3 *sing. pa.* 2124.
 warnyng, *sb.* warning, 764.

- warre, *a.* watchful, vigilant, 5258.
 warthe, *sb.* shore, 6855. (*OE.* weard.)
 wary, warie, *vb.* curse, 1643, 1697.
 wassh, wasch, *vb.* wash, 1396, 1406;
 wesch, 3 *sing. pa.* 6051; wesch, 1
pl. pa. 3774; washen, *pa. pple.*
 1412.
 [wast], *a.* wasted, profitless, 10151.
 wat, see quat.
 water, watir, *sb.* water, 160, 7912.
 water-syde, *sb.* water-side, 6866.
 wax, *sb.* 2954.
 waxen, *vb.* 1 *pl. pres.* grow, become,
 4355; wex, 3 *sing. pa.* 8187;
 wex(en), 3 *pl. pa.* 6554, 7747;
 waxen, [waxene], *pa. pple.* 6893,
 10151.
 way(e, *sb.* way, 339, 4336; ways,
 waies, *pl.* 3289, 706; in way,
 ready, 1352; of playne way, on
 level ground, 8913.
 wayte, *vb.* wait, look for, 136;
 wayte of, *imp. pl.* wait for,
 5223; waytet, waitet, 3 *sing. pa.*
 6467, 3563.
 wayue, wayfe, vayue, *vb.* banish,
 2904, 5019, 6422; wayues, 3 *sing.*
pres. 2061; wayuet, 3 *sing. pa.*
 1172; wayuet, [wayuede], 68,
 9656. (*ON.* veifa.)
 weddet, *vb.* 3 *sing. pa.* wedded,
 3195; weddet, weddit, *pa. pple.*
 760, 6994.
 wedding, *sb.* wedding, 1579.
 wede, *sb.* garment, 6729.
 weder, *sb.* weather, 8528; wederes,
pl. 406.
 Wedn(e)sday, Wednesday, Wed-
 nesse-day, *sb.* 5110, 3903, 4039,
 5111.
 weke, *sb.* wick, 2954.
 weke, *sb.* week, 3708; weeks, wikes,
pl. 4343, 4602.
 welcum, *vb.* welcome, 250; welcum,
imp. pl. 4051; wolcomet, 3 *sing.*
pa. 1680.
 wel(e, welle, *a. adv.* well, much, 253,
 1723, 2201.
 wel(e, weel(e, [weyle], *sb.* weal,
 prosperity, heavenly weal, 2112,
 370, 9136, 8696, 9836.
 wemlesly, *adv.* without stain, 2747.
 wemm(e, *sb.* stain, spot, 2960, 4644.
 wemm(e)les, *a.* spotless, 547, 2184.
 wenn, see quenn.
 wench(e, *sb.* girl, 256, 6435.
 wende, winde (*r. w. ende*), *vb.* go,
 pass, 136, 3352; went, 3 *sing. pa.*
 210; went(en, [wentyne], 3 *pl.*
pa. 154, 591, 10133.
 wene, *sb.* doubt, 111.
 wene, see w(h)ene, wyn(n).
 wengeance, see veniaunce.
 wenym, venym, *sb.* poison, 3623,
 3511.
 weppen, *sb.* weapon, 5757.
 wer(e, see be, qvere.
 were, *vb.* guard, defend, 675, 8159;
 weret, *pa. pple.* 4072.
 were, [weere], *sb.* doubt, 105,
 10259.
 weres, *vb.* 3 *sing. pres.* wears, 6728;
 were, 3 *sing. pa.* 6748.
 werke, *sb.* work, 8447, 5603; werkes,
 wercus, [werkus], *pl.* 4317, 3982,
 14.
 wernet, *vb.* 3 *sing. pa.* refused,
 denied, 8090, 9475. (*OE.* wyrnan.)
 werray, see verray.
 worry, *a.* weary, 4336.
 werse, see uerse.
 wesch, wes(se, see wassh, be.
 west, *sb.* 8681.
 wete, *a.* wet, 406.
 wete, see wit(te).
 weuen, *vb. pa. pple.* woven, 6700.
 weyet, *vb.* 3 *sing. pa.* weighed,
 6770.
 whace, see qvace.
 what-sere, what-seuer, *pron. a.*
 whatever, 1634, 3035.
 whe(i)n, see quenn.
 wheme, *sb.* please, 5410. (*OE.* cwé-
 man.)
 w(h)ene, qvene, *sb.* queen, 6898,
 6866, 3066; whene, *poss. sing.*
 3125.
 wher, where(n, see qvere and be.
 wher-seuer, *conj.* wheresoever, 8522.
 wherthurgh, *conj.* wherethrough,
 8651.
 wher-whit, *adv.* with which, 8464.
 whether, see qveper.
 w(h)iche, whech(e, wich(e)che,
 wyche, whice, *rel. pron. a.* which,
 4715, 4476, 3209, 4547, 6137,
 6667, 3661, 4353. See also quich(e).
 whider, see quider.
 whik, *a.* living, 7822. Cf. [quy-
 kene].
 whil, see quyl.
 while, wille, *sb.* while, period of
 time, 6537, 5150.
 [whilles], *conj.* while, 10691.
 whit, *vb.* 3 *sing. pa.* paid, 6407;

vnknytt, *vb.* 3 *sing. pa.* untied, 6100;
 vnknyt, *pa. pple.* 7283.
 vnkyndly, vnkindely, *adv.* un-
 naturally, ungratefully, 7782, 9036.
 vnlike, *a.* 719.
 vnreasonably, *adv.* unreasonably,
 5686.
 unrest, *sb.* unrest, trouble, 6484.
 vnright, *sb.*, whit vnright, unjustly,
 5496.
 vnright-wisly, *adv.* unrighteously,
 6662.
 vnskilful, vnskyful, *a.* unreason-
 able, 1188, 2927.
 [vnsoght], *a.* unsought, 9812.
 [vnstable], *a.* 10534.
 vnstidfastnes, *sb.* unsteadfastness,
 5071.
 vnsuar(e), see onsware.
 vnswete, *a.* not sweet, rank, 5802.
 vntegh, *vb.* untie, release, 5936. *Cf.*
 tejet.
 vntorne, *vb. pa. pple.* untorn, 5874.
Cf. to-torne.
 vntrewe, *a.* untrue, 5951.
 vntrewly, *adv.* untruthfully, deceit-
 fully, 5261.
 vnuenget, *vb. pa. pple.* unrevenged,
 3458.
 vnwise, *a.* unwise, 6428.
 vnwisely, *adv.* unwisely, 3766.
 vnwityng, *a.* ignorant, 8026.
 vnworthy, vnworthi, vnworthy, *a.*
 unworthy, 1406, 6734, 8624.
 vnworthily, *adv.* 632.
 [vnwyst], *a.* not known, 9636.
 vocate, *sb.* advocate, 9414. *Cf.*
 aduocate.
 voice, voys, *sb.* 618, 231.
 vommen, see wommon.
 vones, see wone.
 uow, *sb.* solemn promise, 7719. *Cf.*
 auow.
 vp, hup(pe, *adv.* up, 471, 7857, 8337.
 vpbraide, *sb.* reproach, 5517.
 vpbraide, *vb.* upbraid, reproach,
 5531; vpbraides, 3 *sing. pres.*
 5523. *Cf.* vmbraides.
 vpbraideng, *sb.* upbraiding, re-
 proach, 5505.
 vp-gon, *vb. pa. pple.* gone up, 9415.
 [vp-heues], *vb.* 3 *sing. pres.* uplifts
 (*Lat.* eleuat), 10509; [vp-he-
 vyng], *pres. pple.* 10506.
 vplondisch, *a.* country (*Lat.* rus-
 ticus), 407.
 vp-risen, *vb. pa. pple.* risen up, 7459.
 vp-rist, *sb.* resurrection, 7771.

vp-rising, hup-risinge, *sb.* rising,
 resurrection, 7232, 9098.
 vpsteinge, *sb.* ascension, 9082.
 vp-steing(e), [vp-steghyng], *vb.*
pres. pple. rising up, 627, 8449,
 10342; vp-stegh, 3 *sing. pa.* 9301.
Cf. stegh(e).
 [vpwarde], *adv.* upward, 10474.
 v[re]chednesse, see wrechedenes.
 vrthe, see erth(e).
 vs, ws, *pron.* us, 74, 4148.
 vsage, *sb.* usage, practice, 849.
 vse, *vb.* use, practice, wont, 8626;
 [vseth], 3 *sing. pres.* 8175; vsen,
 3 *pl. pres.* 4050; vset, 3 *sing. pa.*
 1694; vset, vseden, 3 *pl. pa.*
 2656, 2827; vset, vside, *pa. pple.*
 166, 3778.
 vsurpet, *vb.* 3 *sing. pa.* usurped,
 5492.
 vyle, *adv.* vilely, 3476.
 vyne, *sb.* vine, 995; vynes, *pl.* 983;
 vyne tre, 998.

W

w-, see also v-, wh-, qu-.
 wace, see be.
 waggynge, *vb. pres. pple.* rocking,
 drifting, 6867.
 walour, *sb.* wager, 2756.
 wake, *vb.* awake, arouse, 9400;
 wakyng, *pres. pple.* watching,
 1106; woke, 3 *sing. pa.* woke up,
 3142.
 wakyng, *vb. pres. pple.* quaking,
 7384; whook, 1 *sing. pa.* 7991.
Cf. erth-qvake.
 waleu, *sb.* value, 7022.
 walk, *vb.* journey, 7480.
 wall(e, *sb.* well, source, 9231, 569.
 walles, *sb.* walls (of Rome), 7278.
 wallet, *vb.* 3 *sing. pa.* welled up,
 welled, 571; walleden, 3 *pl. pa.*
 984.
 wanhope, *sb.* despair, 7046.
 wanischet, *vb.* 3 *pl. pa.* vanished,
 8108.
 want, *vb.* lack, be lacking, 8492;
 [wontes], 3 *sing. pres.* 9699;
 [wantynge], *pres. pple.* 61; won-
 tide, 3 *sing. pa.* 1579.
 warant, *sb.* warrant, token, 8088,
 8093.
 wardeyn, *sb.* gatekeeper, 8089.
 warn, *vb.* warn, notify, 3278; warn-
 et, 3 *sing. pa.* 2124.
 warnyng, *sb.* warning, 764.

- warre, *a.* watchful, vigilant, 5258.
 warthe, *sb.* shore, 6855. (*OE.* wearð.)
 wary, warie, *vb.* curse, 1643, 1697.
 wassh, wasch, *vb.* wash, 1396, 1406;
 wesch, 3 *sing. pa.* 6051; wesch, 1
pl. pa. 3774; washen, *pa. pple.*
 1412.
 [wast], *a.* wasted, profitless, 10151.
 wat, see quat.
 water, watir, *sb.* water, 160, 7912.
 water-syde, *sb.* water-side, 6866.
 wax, *sb.* 2954.
 waxen, *vb.* 1 *pl. pres.* grow, become,
 4355; wex, 3 *sing. pa.* 8187;
 wex(en), 3 *pl. pa.* 6554, 7747;
 waxen, [waxene], *pa. pple.* 6893,
 10151.
 way(e, *sb.* way, 339, 4336; ways,
 waies, *pl.* 3289, 706; in way,
 ready, 1352; of playne way, on
 level ground, 8913.
 wayte, *vb.* wait, look for, 136;
 wayte of, *imp. pl.* wait for,
 5223; waytet, waitet, 3 *sing. pa.*
 6467, 3563.
 wayue, wayfe, vayue, *vb.* banish,
 2904, 5019, 6422; wayues, 3 *sing.*
pres. 2061; wayuet, 3 *sing. pa.*
 1172; wayuet, [wayuede], 68,
 9656. (*ON.* veifa.)
 weddet, *vb.* 3 *sing. pa.* wedded,
 3195; weddet, weddit, *pa. pple.*
 760, 6994.
 wedding, *sb.* wedding, 1579.
 wede, *sb.* garment, 6729.
 weder, *sb.* weather, 8528; wederes,
pl. 406.
 Wedn(e)sday, Wenedesday, Wed-
 nesse-day, *sb.* 5110, 3903, 4039,
 5111.
 weke, *sb.* wick, 2954.
 weke, *sb.* week, 3708; weeks, wikes,
pl. 4343, 4602.
 welcum, *vb.* welcome, 250; welcum,
imp. pl. 4051; wolcomet, 3 *sing.*
pa. 1680.
 wel(e, welle, *a. adv.* well, much, 253,
 1723, 2201.
 wel(e, weel(e, [weyle], *sb.* weal,
 prosperity, heavenly weal, 2112,
 370, 9136, 8696, 9836.
 wemlesly, *adv.* without stain, 2747.
 wemm(e, *sb.* stain, spot, 2960, 4644.
 wemm(e)les, *a.* spotless, 547, 2184.
 wenn, see quenn.
 wench(e, *sb.* girl, 256, 6435.
 wende, winde (*r. w. ende*), *vb.* go,
 pass, 136, 3352; went, 3 *sing. pa.*
 210; went(en, [wentyne], 3 *pl.*
pa. 154, 591, 10133.
 wene, *sb.* doubt, 111.
 wene, see w(h)ene, wyn(n).
 wengeance, see veniaunce.
 wenym, venym, *sb.* poison, 3628,
 3511.
 weppen, *sb.* weapon, 5757.
 wer(e, see be, qvere.
 were, *vb.* guard, defend, 675, 8159;
 weret, *pa. pple.* 4072.
 were, [weers], *sb.* doubt, 105,
 10259.
 weres, *vb.* 3 *sing. pres.* wears, 6728;
 were, 3 *sing. pa.* 6748.
 werke, *sb.* work, 8447, 5603; werkes,
 wercus, [werkus], *pl.* 4317, 3982,
 14.
 wernet, *vb.* 3 *sing. pa.* refused,
 denied, 8090, 9475. (*OE.* wyrnan.)
 werray, see verray.
 worry, *a.* weary, 4336.
 werse, see uerse.
 wesch, wes(se, see wassh, be.
 west, *sb.* 8681.
 wete, *a.* wet, 406.
 wete, see wit(te).
 weuen, *vb. pa. pple.* woven, 6700.
 weyet, *vb.* 3 *sing. pa.* weighed,
 6770.
 whace, see qvace.
 what-sere, what-seuer, *pron. a.*
 whatever, 1634, 3035.
 whe(i)n, see quenn.
 wheme, *sb.* please, 5410. (*OE.* cwé-
 man.)
 w(h)ene, qvene, *sb.* queen, 6898,
 6866, 3066; whene, *poss. sing.*
 3125.
 wher, where(n, see qvere and be.
 wher-seuer, *conj.* wheresoever, 8522.
 wherthurgh, *conj.* wherethrough,
 8651.
 wher-whit, *adv.* with which, 8464.
 whether, see qveper.
 w(h)iche, whech(e, wich(e)che,
 wyche, whice, *rel. pron. a.* which,
 4715, 4476, 3209, 4547, 6137,
 6667, 3661, 4353. See also quich(e).
 whider, see quider.
 whik, *a.* living, 7822. *Cf.* [quy-
 kene].
 whil, see quy1.
 while, wille, *sb.* while, period of
 time, 6537, 5150.
 [whilles], *conj.* while, 10691.
 whit, *vb.* 3 *sing. pa.* paid, 6407;

- whit, qvytt, qvit, *pa. pple.* rewarded, 8331, 8824, 8843.
 whit, white, see with(e, quite, wit(t).
 whit-stondynge, *sb.* resistance, 9196.
 who, whom, see qvo.
 w(h)o-souer, who-ser(e, wo-ser, qvo-sere, *pron.* whosoever, 7684, 3041, 4177, 2536, 4241, 190.
 why, see qvy.
 wide, *a.* wide, broad, 7310.
 widenes, *sb.* width, 8916.
 widoes, wodowos, *sb. pl.* widows, 8331, 6970.
 widohode, wydo(w)hode, *sb.* widowhood, 3923, 3917, 3915.
 wif, wyfe, *sb.* wife, 304, 6823; wyues, *poss. sing.* 5125.
 wight, wyght, wigt, wygt, *sb.* person, 2808, 1643, 176, 538.
 wikes, see weke.
 wikket, wykket, wiccut, [wykkede], *a.* wicked, offensive, 5195, 6839, 5808, 9655.
 wikketnyssse, wikketnesse, wykkedenesse, wickettenesse, [wykkednes], *sb.* wickedness, 3597, 6513, 3449, 3459, 9739.
 wil, wol, *vb.* 1 *sing. pres.* will, 529, 80; wilt, wolt, 2 *sing. pres.* 5322, 1691; wil, wol, 3 *sing. pres.* 152, 4479; wil, woln, 1 *pl. pres.* 2096, 3892; wuln, 2 *pl. pres.* 2268; wol(n, [wyne], 3 *pl. pres.* 5166, 7610, 10625; wold, 3 *sing. pa.* 187; wold(en, 3 *pl. pa.* 279, 1865; nyl, 1484; nolde, 3458.
 wil, see quyl.
 wilde, wylde, *a.* wild, restless, 1013, 6463.
 wildernes(se, *sb.* wilderness, 1529, 8244.
 wildeschip, *sb.* wildness, 4700.
 wiles, *sb. pl.* wiles, 3611.
 wil(le, [wyll, wiff], *sb.* wish, desire, 8590, 1323, 47, 10568; testament, 3509.
 wille, see while.
 willeful, *a.* voluntary, 7618.
 willefully, *adv.* wilfully, 6201.
 wiln(e, *vb.* desire, 158, 9329; wilnes, 3 *sing. pres.* 5285; wilne, 1 *pl. pres.* 4633; wilnen, 3 *pl. pres.* 5898; wil(le)net, [wyned], 3 *sing. pa.* 191, 6247, 9; wilnet, 3 *pl. pa.* 8456; *pa. pple.* 4056.
 wilnyng, [wynnyng], *sb.* desiring, desire, 5916, 10075.
 winde, see wende.
 wippet, wi[pe]t, *vb.* 3 *sing. pa.* wiped, 8310, 7761.
 wischet, *vb.* 3 *sing. pa.* wished, 6872.
 wisdom, wisdam, [wysdome, wysdame], *sb.* wisdom, 624, 9240, 10262, 10628.
 wise, wys, wyce, *a.* wise, prudent, 5064, 601, 2376; wise mone, Solomon, 9277.
 wisele, *adv.* wisely, 9212.
 wisemen, *sb. pl.* (*Lat.* sacerdotes et scribas), 1904.
 witerly(e, wyterly, weterly, witurly, whiter'y, [wytterly], *adv.* surely, 447, 5953, 2367, 1974, 4339, 8601, 61.
 with-al, *adv.* with, 1318.
 with-drawynge, *vb. pres. pple.* with-drawing, 1659; with-drogh, 3 *sing. pa.* 4861.
 with(e, wyt, w(h)it, wi(t)ht, wiht, *prep.* with, by, 76, 2514, 1656, 4352, 2188, 3630, 2383, 3639.
 with-out(en, with(e)outen, withoutone, wit-owt, wiht-out, witht-outen, whit-out, w(h)it-oute, whyt-out(en, wihtouten, [wyth-outen, with-oute], *prep.* without, 115, 1768, 6608, 2115, 7850, 6542, 5081, 4698, 4371, 5141, 4156, 4223, 2204, 35, 57. *Cf.* outwith.
 with-out, *adv.* outside, 501.
 with-stonde, whitstond, wihtstond, *vb.* withstand, 5014, 7968, 4685; withstanding, with-stondyn, *pres. pple.* 6395, 4771.
 wit-inne, whit-inne, *prep.* within, 8100, 8964. *Cf.* inwith.
 witnessyng, *sb.* witness, authority, 2467.
 Witsontide, *sb.* Whitsuntide, 4945; Witson weke, 4777. *Cf.* Qvitsunday.
 wit(t, witte, whit, wyt, [wytte], *sb.* intelligence, mind, 124, 187, 711, 8775, 2011, 10022; wittes, *pl.* 1599.
 wit(te, wytte, whyt, wete, *vb.* know, understand, 1065, 6474, 7201, 4134, 8709; [woote], 1 *sing. pres.* 9819; wost, 2 *sing. pres.* 7842; woote, wotte, 3 *sing. pres.* 4747, 4733; witen, 1 *pl. pres.* 766; witten, wetten, 2 *pl. pres.* 2896, 4586; weten, 3 *pl. pres.* 2140; wist(e, 3 *sing. pa.* 447, 7212; wist, 3 *pl. pa.*

- 1964; wist, *pa. pple.* 562; not = ne wot, 6986.
- wittely, wittily, *adv.* wisely, 9420, 6751.
- wittenesse, witnes, wutenysse, [wyttensse], *sb.* witness, 5481, 353, 3451, 23; witnessses, [wyttensse], *pl.* 8879, 28.
- wit(t)nes, witenesse, witnessses, wyttenes, *vb.* 3 *sing. pres.* witnessses, 1197, 727, 5138, 2004, 4138; witnesssen, wittenessene, 3 *pl. pres.* 4188, 7304.
- wunconable, 4131. See note.
- wode, *a.* mad (*Lat.* vehemens), 3363; furious (*Lat.* ferox odii), 5755.
- wode, *adv.* madly; wode wroth(e), 1710, 6708.
- wogh, see wo(o).
- woghles, *a.* without walls, 401.
- woide, *a.* void, vacant, 8210.
- wol, woln, wolt, see wil.
- wold, see wil, world.
- wolues, *sb. pl.* wolves, 8396.
- womb(e), *sb.* womb, 777, 1507.
- wommon, womon(e), woman, women, *sb.* woman, 217, 2851, 2238, 2241, 6600; wymmen, wemen, *pl.* 234, 7595.
- wond, *sb.* doubt, hesitation, 8043.
- wond(e), *vb.* flee, hesitate, fear, 7255, 4025; [wounde, *r. w.* stonde], 9739.
- wonder, wondir, wu[n]der, *sb. a. adv.* 565, 659, 2837; wonders, [wondres, wundres], *pl.* 8016, 10025, 10003.
- wonder, *vb.* 1 *sing. pres.* wonder, marvel, 851; wondren, 3 *pl. pres.* 2910; wondert, 3 *sing. pa.* 7279; wonderet, wonderten, 3 *pl. pa.* 988, 3623.
- wonderful, *a.* 833.
- wonderly, wonderle, [wunderly], *adv.* wonderfully, 583, 1664, 9652.
- wonderynge, *sb.* wondering, 9713.
- wondet, see wo(u)ndet.
- wone, *sb.* dwelling, use, custom, 7656, 1851, 8416; vones, *pl.* 8718.
- won(e), *vb.* dwell, remain, be accustomed, 3772, 2164; wonyng, wonnyng, *pres. pple.* 451, 4128; wonet, 3 *sing. pa.* 1617; woneden, 3 *pl. pa.* 8715; wonet, *pa. pple.* 8702.
- wonyng, wonny[n]g, *sb.* dwelling, 87, 3840.
- wo(o, who, wogh, *sb. a.* woe, misery, 71, 4669, 8196, 5162, 3299; [wos], *pl.* 9658.
- worch(e, [wurche], *vb.* work, make, build, 1318, 7960, 10450; [worches, wurches], 3 *sing. pres.* 10447, 9690; [worche], 3 *sing. subj.* 10056; worchyng, *pres. pple.* 2962; wroȝt, wroght, 3 *sing. pa.* 542, 6730; wroȝten, 3 *pl. pa.* 3245; wroȝten, wroght(e, *pa. pple.* 63, 3148, 2604.
- worchipfully, *adv.* honourably, 8948.
- worchyng, [wurchyng], *sb.* working, 9160, 10443.
- word(e, [wort], *sb.* word, report, rumour, 1346, 6385, 10798; wordus, *pl.* 2455.
- worieden, *vb.* 3 *pl. pa.* worried, 8401.
- world, wold, *sb.* world, 101, 7176; worldes, worldus, [wordles], *poss. sing.* 71, 4669, 55; world bygynnyng, 1288.
- worldlie, wor(l)dly, wor(l)dely, wordle, *a.* worldly, material, 175, 538, 879, 7244, 1891, 8696.
- worm, *sb.* 5589; wormus, wormes, *pl.* worms, vermin, 2061, 2930.
- worship, worsche(h)ip, worschyp, worschepe, *sb.* worship, reverence, 169, 3640, 6464, 6671, 2866.
- worship, *vb.* 1807; worship(one, 3 *pl. pres.* 4945, 3164; worship(e)t, worschypet, worshipeden, 3 *pl. pa.* 176, 3692, 4214, 1522; worshiþt, worship(p)ide, *pa. pple.* 178, 5428, 5432.
- worst, *sb.* 2344.
- worth, wurth, *a.* worthy, 4274, 4330.
- worthily, worthelye, *adv.* 675, 8152.
- worthlie, *a.* worthy, valuable, 370.
- worthy, worthi, worthe, w(u)rthe, *a.* worth, worthy, 330, 3021, 3218, 8656, 8604, 630; [worthiest], *superl.* 10456.
- worthynesse, *sb.* worthiness, 6245.
- wos, see be.
- wounde, see wond(e).
- wo(u)ndet, *vb. pa. pple.* wounded, 8992, 5156.
- wo(u)ndes, woundis, *sb. pl.* wounds, 7659, 9437, 5903.
- wow, *vb.* woo, 5198.
- wrang, *a.* wrong, 2917.
- wrath(e, *sb.* wrath, 1466, 6720. Cf. wroth(e).

wrawes, *a.* angry (*Lat.* iracundus), 5024. See note.
 wrecchednesse, wrechedenes, wrecchidnes, wruchidnes, v[re]chedenesse, [wrechednesse], *sb.* wretchedness, wickedness, 4555, 8947 (*Lat.* captivitate[m]), 3527, 1134 (*Lat.* immunda), 3171 (see note), 48.
 wrecchet, *a.* wretched, 7862.
 wrecchetly, wrecchedly, *adv.* wretchedly, 3578, 6765.
 write, *vb.* 3650; writes, 3 *sing. pres.* 9383; wrot(e, 3 *sing. pa.* 2755, 6397; writ(t)en, writon, wreten, wreton, [wryten, wrytun], *pa. pple.* 312, 4260, 1720, 2350, 4108, 28, 11.
 writer, *sb.* 2780.
 writt, write, [writte, wrytte], *sb.* writ, scripture, 1474, 2243, 10172, 10593.
 writyng, wrytyng, *sb.* writing, 2773, 2751.
 wroken, *vb. pa. pple.* avenged, 6688.
 wrong, *sb.* wrong, fault, 2724, 3107. *Cf.* wrang.
 wrongful, *a.* wrong, 3459.
 wrongly, wrangly, *adv.* 3111, 4864.
 wrongwis, *a.* sinful, 7420.
 wroth(e, wrotht, *a.* wroth, angry, 3120, 1889, 5134. *Cf.* wrath(e).
 wrthe, see worthy.
 ws, see vs.
 wu-, see wo-.

wuln, see wil.
 [wykenes, wykenet, wyckutnes], see [quykenes], and note on 10782.
 wyylfulnesse, *sb.* self-will, 4589.
 wyn, see wil.
 wyn(e, *sb.* wine, 1525, 1579.
 wynde, *sb.* wind, 539; [gost wynde], 9805.
 wyne-pressores, *sb. pl.* (*Lat.* calcantes in torculari), 8995. *Cf.* pressour(e).
 wyng, wenge, *sb.* wing, 3981, 8463; wynges, wenges, *pl.* 3993, 8461.
 wyn(n, wyne, winne, wene, *vb.* win, gain, 3606, 370, 2112, 9330, 9375; wan(ne, 3 *sing. pa.* 190, 6151; won(n)en, *pa. pple.* 676, 3805.
 [wynne], *sb.* joy, 23.
 wyninge, *sb.* winning, gain, 3486.
 wynter, *sb.* 4737.
 wys(se, *vb.* make known, show, guide, 4215, 2028.
 [wytty], *a.* wise, 10422.

X

x, letter of the alphabet, 3654.

Y

y-, see i-.
 [ydeti], *a.* idle, 10446.
 yke, see eke.
 Ypopanti, Ypopanty, *sb.* presentation in the Temple, 2141 Latin, 2665 Latin.

INDEX OF NAMES

Aaron(s, *poss.* 736, 739.

Abel, 2332.

Abra(ha)m, Habraham, 83, 286, 368, 1418, 2346, 2379, 4189; Habrahames, *poss.* 9936.

Adam, 68, 371, 857, 1171, 1461, 2736, 5253, 6143, 6196, 6229, 6402, 7086, 7891, 8037, 8544, 9254, 9509; Adam(s, Adames, Adamus, *poss.* 1153, 1399, 3732, 6042, 1449, 2315.

Alisaunder, Alysandre, Alexander, Alexandir, second son of Herod, 3220, 3225, 3375, 3473, 3489.

Ambros(e, saynt, 6221, 9577.

Anceime, saynt, Anselm, 6076.

Andrew(e, the apostle, 5345.

Annas, father-in-law of Caiaphas, 5887, 7880.

Anne, the propheteess, 2675, 2946, 3297.

Antecrist, 8063.

Antiochus (Epiphanes), 4982.

Antipas, see Erodes Antipas.

Antipater, Herod's eldest son, 3219, 3502, 3507, 3569.

Antipater Ydumee, father of Herod, 3193.

Apocalypse, Apocalypse, 9461.

Araby, Arabia, 3196.

Archelaus, Herod's fourth son, 3221, 3575.

Arimathy, 7764; abaramathy = ab Arimathaea, 7738.

Aristoble, Herod's third son, 3220, 3225, 3473.

As-calonita, Ascalonica, surname of Herod, 3173, 3199.

Atus, grandfather of Pilate, 6446.

Austyn(e, Austin, Austain, Augustine, bishop of Hippo, 854, 1149, 4449, 5429, 5449, 5749, 5753, 6049, 6064, 6093, 6119, 6214, 6217, 6366, 6379, 7065, 7806, 7809, 8893, 9080, 9325, 9341, 9869, 9381, 9497, 9525, 9594, 10069.

Babilony, Babuloyn, Babiloyne, Babiloin, Babyloyn, 87, 3832, 3840, 4654, 4675, 4978.

Balaac, Balaak, king of Moab, 1619, 1721.

Balaam, 1607, 1629, 1952, &c.; Balaams, *poss.* 1750.

Bede, 5355, 5481, 9002, 9008; Bedus, *poss.* 7077. See note on 2273.

Bernard(e, saynt, 796, 1129, 1197, 2042, 5842, 5894, 5918, 5983, 6310, 9419, 9608, 9637, 10203, 10572. See note on 2273.

Bertilmewe, Bartholomew the apostle, 5374.

Bertilmewe, frere, 358; Frater Bartholomeus in sua compilatione de infancia Christi, 445 Latin.

Betany, Bethany, 8676.

Bethleem, Bedlem(e, 340, 357, 394, 1108, 1541, 1906, 3304, 3395.

Bible, Byble, 1604, 3837.

Bosra, 8964 Latin.

Calcedoyne, Chalcedon, 8650.

Calixt, Pope, Callistus I, 4730.

Caluarie, Caluary, 5419, 5805, 6172.

Cayphas, Caiaphas the high priest, 7880.

Carinus, son of Simeon, 7877, 8106.

Carpus, 7346, 7353, 7357, 7361, 7389.

Cassiodor, Cassidre, Cassiodorus, 3325, 5393.

Cassiodre, see Willelmus Altissiodorensis.

Castel Aungel, 8314; Castel Cressence, 8306.

Caym(e, Cain, 2332, 2333; Caymes, Caynes, *poss.* 2337, 2343.

Coloyne, Cologne, 2138.

Constantyne, Constantinople, 8631.

Crist, 51, 58, 66, &c.; Cristes(se, *poss.* 13, 18, 6134, &c. See also Ihesu.

- Damas, Damascus, 6188.
 David, 84, 338, 3362, 5588, 8007, 8030, 8710, 8903, 9074, 9228, 9236, 9383.
 Denys, sayn, Dionysius, 7341, 7354, 7366, 8965, 9176, 10480.
 Ebron, Hebron, 6196.
 Ebrues, Hebrews, 5616.
 Ecclesiastice, Book of Ecclesiasticus, 10184 Latin.
 Egypt, Egypt, 920, 926, 3308, 3616, 4647, 4824, 5506.
 Ezechiel, Ezechiel, the prophet, 745, 10774.
 Elizabeth, mother of John, 212, 230, 292.
 Emanuel, 731.
 Emaus, Enaus, Emmaus, 4146, 7615.
 Empirium, Eupyrean, highest of the seven heavens, 9241.
 Engade, Engedi, 983.
 En(n)ok, Henok, Ennoc, Enoch, 8054, 8069, 8869, 9250.
 Eodom, Edom, 8952 Latin, 8964 Latin.
 Ermopel, see Hermepolym.
 Erod Agrippa, 3185.
 Erodes, *pl.* Herods, 3169.
 Erodes Antipas, Heroud(e, fifth son of Herod Ascalonita, 3181, 3222, 5931, 5951, 6529, 6555, &c.; Herodes, *poss.* 5906.
 Ero(u)d, see Heroud(e).
 Esau, 2498.
 Est, East, Orient, 1794, 1902, 3633.
 Ester, Esther, 4676. See note.
 Euangely, Euangelei, Ewangely, Ewangyly, Gospel, 1222, 2813, 3397, 4138.
 Eue, 860, 6381, 6423, 7568; Eues, *poss.* 5957.
 Eusebius, 1022, 1025. See note.
 Eutropius, 348 Latin, 685 Latin.
 Ewangelistes, Ewangilistes, Ewangelistez, Euangelistes, (four) Evangelists, 2203, 4510, 4526, 7791.
 Exodi, Book of Exodus, 4650.
 Febru, mother of Mars, 2833.
 Fisoun, one of the four rivers of Paradise, 10176.
 Fraunce, 6495, 8562.
 Fulgence, Fulgentius, 2004.
 Fylyp, sixth son of Herod Ascalonita, 3223.
 Gabriel(l, the angel, 1301, 1308, 1334, 9777; Gabriels, *poss.* 1343.
 Galile, 49, 1526, 1580, 5791, 7238.
 Genesys, Genesis, Ienesis, 1835, 2348, 2504, 4830, 8056.
 Grees, Greece, 149.
 Gregory, Gregori, Gregore, saint and pope, 1890, 3005, 4327, 4337, 4569, 4616, 5242, 5260, 5281, 6241, 6369, 7169, 8135, 8217, 8298, 8333, 8365, 10005, 10405, 10444, 10757, 10819, &c.; Gregories, *poss.* 8320.
 Grekes, 6192. See note.
 Zacharie, father of John, 211.
 Habraham, see Abra(ha)m.
 Helle, a person, 7946, 7959, 7961, 7973, 7985, 7997, 7998, 8025.
 Hely, Heli, Elijah, 8059, 8869, 9250.
 Henok, see En(n)ok.
 Hermepolym, Ermopel, Hermopolis, 3315, 3326.
 Heroud(e, Heraude, Heravde, Herawde, Eroud, Erod(e, Herod Ascalonita, 36, 1813, 1821, 1830, 3168, 3177, 3181, 3245, &c.; Heroudes, Heraudes, *poss.* 1916, 1867.
 Holy Gost, Holi Gost, 229, 710, 852, &c.
 Hughe of saint Vittores, Hugh of St. Victor, 2317.
 Iacob, 386, 1038, 1837, 2499, 4842; *poss.* 1849, 3206.
 Iame, seint, son of Zebedes, 3186.
 Iame(s, the lasse, 7714, 7719, 7731.
 [Iames, saynt], author of the epistle, 10545.
 Iebus, an early name of Jerusalem, 2449, 2456.
 Iebuseus, Jebusites, 2447.
 Ieremie, Ieremye, Jeremiah, 919, 941, 7259, 10681 (see note).
 Ierom, Jerome, 1777, 2465, 4187, 4973, 7716, and see note on 6192.
 Ierusalem, 214, 1226, 1786, 1930, 1958, 2354, 2432, 2458, 3839, 4285, 5227, 5535, 5631, 6161, 6170, 6821, 10721.
 Iewes, Iues, 378, 1363, 2534, 3208, &c.
 Ihesu, 417, 442, 938, &c.; Ihesu Crist, 40, 433, 799, &c.
 Inde, India, 3633, 5374.
 Innocent, 566; Innocencius Papa iij⁹, 593 Latin.

- Iob, 5555, 6342, 6345, 10117.
 Iohan Damasc(n), 8629, 9212;
 Iohannes Damascenus, 4997
 Latin.
 Iohan with the gu(y)lden mouthe,
 Iohannis Grisostomy, Chrysos-
 tom, 1981, 3425, 8521, 1981
 Latin; Io ha)n, 3431, 3436.
 Ion, sayn, Ioh(a)n, the Evangelist,
 1289, 1368, 3539, 4991, 5559,
 5694, 5724, 5796, 7210, 7236,
 7537, 7602, 7605, 8849, 9336,
 9413, 9462, 9521, 9633, 9790,
 9841, 10697, 10803; Ioha(n)nes,
 poss. 7628, 7668.
 Io(ha)n pe Baptist, Iohan, Ioon,
 219, 293, 2582, 5229, 5358, 5378,
 7910.
 Ion Beleth, 3677; Ion, 3720;
 Iohan Beleth, 4630; maister
 Iohan, 4677. See note 2, p. xxii.
 Iordan(e), Iordon, 1549, 3179,
 7912.
 Ioseph, Ieseph, husband of Mary,
 294, 411, 445, 759, 1024, 3309.
 Ioseph, son of Jacob, 4831; Io-
 sephes, *poss.* 4839.
 Ioseph Abaramathy, Ieseph, 7738,
 7742, 7746, 7749, 7881.
 Iosephus, Iesephus, 5138, 7717.
 Iosue, Joshua, 4649, 6195.
 Iouys, Jove, 171.
 Isay(e, Isaie, Ysas, Ysay(e, Issay,
 Isaiah, 728, 1999, 2745, 2768, 3319,
 3618, 7897, 8825, 8848, 9138,
 9705; Isaias, *poss.* 2743.
 Isidre, Isodre, 2465, 2470, 5036.
 Israel(e, 86, 281, 1638, 2719, 2733.
 Iudas, the apostle, 5225, 6426,
 6817, &c.
 Iudas, son of Jacob, 387, 1841; *poss.*
 382, 1847, 3206.
 Iudas Machabeus, 4985.
 Iude(e, Judaea, 1123, 1596, 1763,
 1858, 3182, 3371, 3595, 3614,
 4647, 4823, 5218, 5356, 5791,
 6185, 6529, 6576, 6682.
 Kynges, boke of, 8060.
 Lažere, Lažar, Lagher, Lazarus,
 5636, 7990, 7982; Lažeres, *poss.*
 5632.
 Laurence, seynt, 3088; sain
 Laurence abbay, 7277.
 Leo the Pope, 8781; Leo papa,
 9380 Latin, 9572 Latin.
 [Leueteey, Leviticus, 4239 (see
 above, p. xiii).
 Leuiathan, 6346.
 Leucius, Lucius, 7878, 8106.
 Losan, Lausanne, 6800.
 Loth, Lot, 2378, 2382, 4192; Lothes,
 poss. 4200.
 Lucifer(e, 4003, 4007, 4014, 7835.
 Luk(e, 1339, 5373, 7549, 8276, 9667.
 Lumbardy, Lombardy, 2136.
 Macrobius, 3451.
 Mamert, sayn, Mamertus, 8349.
 Mare Maudelayn, Magdaleyne,
 7014, 7540, 7546, 7570, 7591.
 Maries, two, 7582.
 Mark, saint, Marc, 8111, 8122,
 9305; Markes, *poss.* 8725.
 Mars, 2830; *poss.* 2833.
 Martyn (see note on 481-564), 5352,
 481 Latin, 645 Latin, 5117 Latin.
 Mary(e, Mar(i)e, mother of Jesus,
 50, 289, 416, 445, 926, 1301, 1541,
 3309, 6150, 6405, 6699, 6747, 7316,
 7778, 7875, 8289, 9246, 9777.
 Matheu, Mathew, Mathy, 4453,
 7538, 7563, 7674, 9495.
 Melan, Milan, 2135.
 Melchisedech, keng, 2355, 2357,
 2367.
 Melchisedech, Pope Melchiades,
 3942.
 Michel, archangel, 7931, 8042, 8045.
 Moabites, 1618.
 Moabs, *poss.* 1606.
 Moyses, Moises, Moses, 2159, 4235,
 4907, 8573, 9888; Moyses, Moisey,
 poss. 738, 1746, 2161, 2218, 2611,
 4580, 4649, 5664, 5794, 9897.
 Moyses, raby, Rabbi Moses, 1502,
 8907.
 Mycheas, Micah, 1924.
 Nabugodonosor, Nebuchadnezar,
 3838.
 Nazareth, 49, 210, 339, 5746.
 Natanaele, Nathanael the apostle,
 5346.
 Nie(h)odemus, 7740, 7807, 7868.
 Noe, Noah, 83; *poss.* 82, 2430.
 Numeri, Book of Numbers, 1603.
 Octouian, Octauian, 34, 310, 593,
 1117, 3625, 5118; Octouianes,
 poss. 5125.
 Olde Testament, 918, 1602.
 Olympus, the mountain, 151.
 Oliuete, Oliuyte, Olivet, the moun-
 tain, 3696, 7700, 8675, 8731.
 Oras, Orosius, 566.
 Ouide, Ovid, 5194.

- Paracritus, 10753.
 Paradise, Paradys, 71, 8724, 5254, 5439, 7925, 8046, 8083, 9253, 10175; *erthely paradyse*, 9958; *heuenly paradyse*, 9961.
 Paule, Poul(e), 2104, 4060, 4261, 5615, 6085, 6277, 6329, 7446, 7577, 8142, 9615, 9965, 9979, 10281; Poule, Paulus, Paulus, *poss.* 5615, 7338, 7443.
 Pelagius, the pope, 8206.
 Persidis, a tree, 3328.
 Petre, Petur, the apostle, 3187, 5345, 7485, 7598, 7605, 7646, 8142, 10169.
 Petre, author of *Historia Scholastica*, 2466, 4187. See also Story, and note on 5815.
 Petre Rauenne, Peter of Ravenna, 7149.
 Pharao, Kyng, 4855.
 Philip, the apostle, 5346.
 Pila, mother of Pilate, 6436, 6450.
 Pilate, 5217, 5701, 5910, 5951, 6427, 6917, 6969, 7745, &c.; Pilate(s), *poss.* 5966, 6911.
 Pounce, yle of, 5206, 6528.
 Proserpyn, Proserpine, 2852.
 Purgatory, 10059.
 Rede Se, Red Sea, 4861.
 Remyge, Remige, Remigius, 1773, 1798, 1969.
 Romaynes, Romans, 1877, 1885, 2825, 6503, 8149, 8213, 8233.
 Rome, 316, 335, 481, 569, 645, 911, 953, 1823, 1855, 2836, 3202, 3626, 5173, 6485, 6540, 6654, 6772, 7276, 7769, 8147, 8183, 8232, 8262, 8351, 8372.
 Romulus, 646.
 Rone, Rhone, 6784.
 Ruben, father of Judas, 6822, 6939, 6946, 6954, 6962; Rubenes, *poss.* 6971.
 Salem, 2442, 2444, 2456.
 Salome, the midwife, 453, 465.
 Salome, sister of Herod, 3541.
 Salomon(e) kyng, 4976, 9753, 10421, 10696; the wise mon(e), 9277, 9713.
 Sancta Maria in ara celi, 642-3, 8274-5 (see note).
 Sathan(as, Satan, 1576, 5289, 5332, 6167, 6368, 7945, 9980, 10298, 10428.
 Saturnes, the planet, 8929.
 Scarioth, the island, 6862.
 Seem, Shem, 2430, 2436.
 Sergius the pope, 2861.
 Seth, 7921.
 Sibille, 577, 604, 1119.
 Siluestre, pope, 3942.
 Simeon(e, Symeon(e, 2675, 2678, 2713, 2946, 3297, 7901; Symeones, *poss.* 7873.
 Story, Storys, *Historia Scholastica*, 925, 2427, 2438, 3191, 3400, 7274, 8871. See also Petre.
 Synay, the mountain, 4925, 9887, 9901.
 Syon(e, the mountain, 8709, 9902.
 Tabor, the hill, 7676.
 Tebel, the midwife, 454 (see note), 457, 463.
 Teborea, Tyborea, mother of Judas, 6824 (see note), 6978.
 Temple, the Temple at Jerusalem, 2164, 2298, 2642, &c.
 T(h)arse, Tarsus, 3354, 3355, 3356, 3364.
 Themople, 7343. See note.
 Thomas, the apostle, 5374, 7311, 7655, 7657, 7661, 7663.
 Tiber, Tibur, Tibre, 573, 6771, 6773, 8186.
 Tiberius, emperor, 5117.
 Tirus, father of Pilate, 6434.
 Trinite, 1554.
 Veronica, 6604, 6613, 6653, 6680, 6722.
 Victorial, mount, 1743.
 Viegne, Vienne, 6785, 6790, 8350, 8381.
 Vincent, saynt, 3088.
 Volusian, messenger of the emperor, 6582, 6589, 6609, 6645.
 Willelmus Altissiodorensis, William, William Cassiodore, William of Auxerre, 5105 Latin, 8457, 8446.
 [Zacary, prophet], 10392.

Early English Text Society.

OFFICERS AND COMMITTEE:

Honorary Director:

DR. A. W. POLLARD, C.B., F.B.A., 40, MURRAY ROAD, WIMBLEDON,
S.W. 19.

Assistant Director and Secretary:

MISS MABEL DAY, D.LIT., 15, ELGIN COURT, ELGIN AVENUE,
LONDON, W. 9.

Committee:

PROF. R. W. CHAMBERS, D.LIT., F.B.A.	DR. ALLEN MAWER, F.B.A.
SIR W. A. CRAIGIE, D.LITT., F.B.A.	DR. R. B. MCKERROW, F.B.A.
DR. ROBIN FLOWER.	MISS A. C. PAUES, PH.D.
DR. W. W. GREG, F.B.A.	MR. ROBERT STEELE.
MR. HENRY LITTLEHALES.	

American Committee

{ Chairman: PROFESSOR G. L. KITTREDGE, Harvard Coll., Cambr.,
Mass., U.S.A.
Hon. Sec.: PROFESSOR CARLETON BROWN, New York University,
N.Y., U.S.A.

Bankers:

THE NATIONAL PROVINCIAL BANK LIMITED,
1, PRINCES STREET, LONDON, E.C. 2.

The Subscription to the Society, which constitutes full membership, is £2 2s. a year for the annual publications, from 1921 onwards, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money Order, crossed 'National Provincial Bank Limited,' to the Secretary, DR. MABEL DAY, 15, Elgin Court, Elgin Avenue, London, W. 9. The Society's Texts can also be purchased separately from the Publisher, Oxford University Press, through a bookseller at the prices put after them in the Lists, or through the Secretary, by members only, for their own use, at a discount of 2*d.* in the shilling.

Any Member could save time and trouble by sending the Secretary an order on the Member's Banker to pay the subscription each January, until countermanded. A printed form for this purpose would be sent on application to the Secretary.

THE EARLY ENGLISH TEXT SOCIETY was founded in 1864 by Frederick James Furnivall, with the help of Richard Morris, Walter Skeat and others, to bring the mass of unprinted Early English literature within the reach of students and provide sound texts from which the New English Dictionary could quote. In 1867 an Extra Series was started of texts already printed, but not in satisfactory or readily obtainable editions. At a cost of nearly £35,000, 160 volumes were issued in the Original Series and 125 in the Extra Series prior to 1921. In that year the title *Extra Series* was dropped, and all the publications of 1921 and subsequent years have since been listed and numbered as part of the Original Series. Since 1921 some forty more volumes have been issued. In this prospectus the experiment is made of amalgamating the Original Series and Extra Series for the years 1867-1920, so as to show all the publications of the Society in a single list.

Some of the texts now being issued are naturally less interesting than those which claimed the first attention of the founders of the Society. It is well to print them, as otherwise students would continually be wasting time in investigating their uncertain merits. On the other hand, the Society has now undertaken to print all the extant texts of the *Ancren Riwele*, and some members may find the repetition monotonous. Individual members of the Society are therefore allowed, after consultation with the Secretary, to select other volumes of the Society's publications instead of those of the current year.

The Society exists not only to print early texts, but to foster the study of them. It has survived its financial difficulties mainly by the support of Universities and libraries. It would greatly increase its prestige and efficiency if it were joined by a largely increased number of professors, teachers, and individual students, and from these, to meet the needs of those unwilling to pay more, Annual Subscriptions of One Guinea, entitling the subscriber to books within that value from the Society's list, will be welcomed. For Universities and other Institutions the minimum subscription will remain, as at present, Two Guineas, and it is hoped that as many individual students as can will also pay the full amount.

LIST OF PUBLICATIONS.

Original Series, 1864-1935. Extra Series, 1867-1920. [One guinea per annum for each series separately up to 1920, two guineas from 1921.]

- O.S. 1. *Early English Alliterative Poems*, ab. A.D.1360, ed. Rev. Dr. R. Morris. 16s. 1864
 2. *Arthur*, ab. 1440, ed. F. J. Furnivall, M.A. 4s. "
 3. *Lauder on the Dewtie of Kyngis, &c.*, 1556, ed. F. Hall, D.O.L. 4s. "
 4. *Sir Gawayne and the Green Knight*, ab. 1360, ed. Rev. Dr. R. Morris. 3s. 6d. "
 5. *Hume's Orthographie and Congruitie of the Britan Tongue*, ab. 1617, ed. H. B. Wheatley. 4s. 1865
 6. *Lancelot of the Laik*, ab. 1500, ed. Rev. W. W. Skeat. 8s. "
 7. *Genesis & Exodus*, ab. 1250, ed. Rev. Dr. R. Morris. 8s. "
 8. *Morte Arthure*, ab. 1440, ed. E. Brock. 7s. "
 9. *Thynne on Speght's ed. of Chaucer*, A.D. 1599, ed. Dr. G. Kingsley and Dr. F. J. Furnivall. 10s. "
 10. *Merlin*, ab. 1440, Part I, ed. H. B. Wheatley. 2s. 6d. "
 11. *Lyndesay's Monarchie, &c.*, 1562, Part I, ed. J. Small, M.A. 3s. "
 12. *Wright's Chaste Wife*, ab. 1402, ed. F. J. Furnivall, M.A. 1s. "
 13. *Seinte Marherete*, 1200-1330, ed. Rev. O. Cockayne (out of print, see O.S. 193). 1866
 14. *Kyng Horn, Floris and Blanchefleur, &c.*, ed. Rev. J. R. Lumby, D.D., re-ed. Dr. G. H. McKnight. 5s. "
 15. *Political, Religious, and Love Poems*, ed. F. J. Furnivall. 7s. 6d. "
 16. *The Book of Quinto Essence*, ab. 1460-70, ed. F. J. Furnivall. 1s. "
 17. *Parallel Extracts from 45 MSS. of Piers the Plowman*, ed. Rev. W. W. Skeat. 1s. "
 18. *Hali Meidenhad*, ab. 1200, ed. Rev. O. Cockayne, re-ed. Dr. F. J. Furnivall. (v. under 1920.) "
 19. *Lyndesay's Monarchie, &c.*, Part II, ed. J. Small, M.A. 3s. 6d. "
 20. *Richard Rolle de Hampole, English Prose Treatises of*, ed. Rev. G. G. Perry. (r. under 1920.) "
 21. *Merlin*, Part II, ed. H. B. Wheatley. 4s. "
 22. *Partenay or Lusignen*, ed. Rev. W. W. Skeat. 6s. "
 23. *Dan Michel's Ayenbite of Inwyt*, 1340, ed. Rev. Dr. R. Morris. 10s. 6d. "
 24. *Hymns to the Virgin and Christ; The Parliament of Devils, &c.*, ab. 1430, ed. F. J. Furnivall. 3s. 1867
 25. *The Stacions of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhod*, ed. F. J. Furnivall. 1s. "
 26. *Religious Pieces in Verse and Verse*, from R. Thornton's MS., ed. Rev. G. G. Perry. 5s. [1913.] "
 27. *Levin's Manipulus Vocabulorum, a ryming Dictionary*, 1570, ed. H. B. Wheatley. 12s. "
 28. *William's Vision of Piers the Plowman*, A.D. 1362; Text A, Part I, ed. Rev. W. W. Skeat. 6s. "
 29. *Old English Homilies* (ab. A.D. 1220-30). Series I, Part I, ed. Rev. Dr. R. Morris. 7s. "
 30. *Pierce the Ploughmans Crede*, ed. Rev. W. W. Skeat. 2s. "
 E.S. 1. *William of Palerne; or, William and the Werwolf*, re-ed. Rev. W. W. Skeat, M.A. 13s. "
 2. *Early English Pronunciation*, by A. J. Ellis, F.R.S. Part I. 10s. "
 O.S. 31. *Myrc's Duties of a Parish Priest*, in Verse, ab. A.D. 1420, ed. E. Peacock. 4s. 1868
 32. *Early English Meals and Manners: the Boke of Nourture of John Russell, the Bokes of Keruyng, Curytase, and Demeanor, the Babees Boke, Urbanitatis, &c.*, ed. F. J. Furnivall. 12s. "
 33. *The Knight de la Tour Landry*, ab. A.D. 1440 A Boke for Daughters, ed. T. Wright, M.A. 8s. "
 34. *Old English Homilies* (before A.D. 1300). Series I, Part II, ed. R. Morris, LL.D. 8s. "
 35. *Lyndesay's Works*, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s. "
 E.S. 3. *Caxton's Book of Curytasey*, in Three Versions, ed. F. J. Furnivall. 5s. "
 4. *Havelok the Dane*, re-ed. Rev. W. W. Skeat, M.A. 10s. "
 5. *Chaucer's Boethius*, ed. from the two best MSS. by Rev. Dr. R. Morris. 12s. "
 6. *Chevelere Assignee*, re-ed. from the unique MS. by Lord Aldenham, M.A. 3s. "
 O.S. 36. *Merlin*, Part III., ed. H. B. Wheatley. On Arthurian Localities, by J. S. Stuart Glennie. 12s. 1869
 37. *Sir David Lyndesay's Works*, Part IV. An Satyre of the Three Estaites, ed. F. Hall, D.O.L. 4s. "
 38. *William's Vision of Piers the Plowman*, Part II. Text B., ed. Rev. W. W. Skeat, M.A. 10s. 6d. "
 39. *Alliterative Romance of the Destruction of Troy*, ed. D. Donaldson and G. A. Pantton. Part I. 10s. 6d. "
 E.S. 7. *Early English Pronunciation*, by A. J. Ellis, F.R.S. Part II. 10s. "
 8. *Queene Elizabethes Achademy, &c.*, ed. F. J. Furnivall. Essays on early Italian and German Books of Courtesy, by W. M. Rossetti and Dr. E. Oswald. 13s. "
 9. *Awdeley's Fraternitye of Vocabondes, Harman's Caveat, &c.*, ed. E. Viles and F. J. Furnivall. 7s. 6d. "
 O.S. 40. *English Gilds*, their Statutes and Customs, A.D. 1389, ed. Toulmin Smith and Lucy T. Smith, with an Essay on Gilds and Trades-Unions, by Dr. L. Brentano (reprinted 1924). 30s. 1870
 41. *William Lauder's Minor Poems*, ed. F. J. Furnivall. 3s. "
 42. *Bernardus De Cura Rei Familiaris*, Early Scottish Prophecies, &c. Ed. J. R. Lumby, M. A. 2s. "
 43. *Ratis Raving*, and other Moral and Religious Pieces, ed. J. R. Lumby, M.A. 3s. "
 E.S. 10. *Andrew Boorde's Introduction of Knowledge, 1547, Dyetary of Helth, 1542, Barnes in Defence of the Berde, 1542-3*, ed. F. J. Furnivall. 18s. "
 11. *Barbour's Bruce*, Part I, ed. from MSS. and editions, by Rev. W. W. Skeat, M.A. 12s. "
 O.S. 44. *The Alliterative Romance of Joseph of Arimathe, or The Holy Grail: from the Vernon MS.; with W. de Worde's and Pynson's Lives of Joseph: ed. Rev. W. W. Skeat, M.A. 5s. 1871*
 45. *King Alured's West-Saxon Version of Gregory's Pastoral Care*, ed. from 2 MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. 10s. "
 46. *Legends of the Holy Rood, Symbols of the Passion and Cross Poems*, ed. Rev. Dr. R. Morris. 10s. "
 47. *Sir David Lyndesay's Works*, Part V, ed. Dr. J. A. H. Murray. 3s. "
 48. *The Times' Whistle*, and other Poems, by R. C., 1616; ed. J. M. Cowper, Esq. 6s. "

- E.S. 12. *England in Henry VIII.'s Time : a Dialogue between Cardinal Pole and Lupset*, by Thom. Starkey, Chaplain to Henry VIII., ed. J. M. Cowper. Part II. 12s. (Part I is No. XXXII, 1878, 8s.). 1871
13. *A Supplication of the Beggars*, by Simon Fish, A.D. 1528-9, ed. F. J. Furnivall; with *A Supplication to our Moste Soueraigne Lorde ; A Supplication of the Poore Commons ; and The Decaye of England by the Great Multitude of Sheep*, ed. J. M. Cowper. Esq. 6s. "
14. *Early English Pronunciation*, by A. J. Ellis, Esq., F.R.S. Part III. 10s. "
- O.S. 49. *An Old English Miscellany*, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. Morris, LL.D. 10s. 1872
50. *King Alfred's West-Saxon Version of Gregory's Pastoral Care*, ed. H. Sweet, M.A. Part II. 10s. "
51. *The Life of St. Juliana*, 2 versions, A.D. 1230, with translations; ed. T. O. Cockayne and E. Brook. 2s. "
52. *Palladius on Husbandrie*, englisht (ab. A.D. 1420), ed. Rev. Barton Lodge, M.A. Part I. 10s. "
- E.S. 15. *Robert Crowley's Thirty-One Epigrams, Voyce of the Last Trumpet, Way to Wealth, &c.*, A.D. 1550-1, ed. J. M. Cowper, Esq. 12s. "
16. *Chancer's Treatise on the Astrolabe*, ed. Rev. W. W. Skeat, M.A. 6s. "
17. *The Complaynt of Scotlande*, A.D. 1549, with 4 Tracts (1542-48), ed. Dr. Murray. Part I. 10s. "
- O.S. 53. *Old-English Homilies*, Series II, and three Hymns to the Virgin and God, 13th-century, with the music to two of them, in old and modern notation; ed. Rev. R. Morris, LL.D. 8s. 1873
54. *The Vision of Piers Plowman*, Text O: *Richard the Redeles* (by William, the author of the *Vision*) and *The Crowned King*; Part III, ed. Rev. W. W. Skeat, M.A. 18s. "
55. *Generydes*, a Romance, ab. A.D. 1440, ed. W. Aldis Wright, M.A. Part I. 3s. "
- E.S. 18. *The Complaynt of Scotlande*, A.D. 1549, ed. Dr. Murray. Part II. 8s. "
19. *Oure Ladyes Myroure*, A.D. 1530, ed. Rev. J. H. Blunt, M.A. 24s. "
- O.S. 56. *The Gest Hystoriale of the Destruction of Troy*, in alliterative verse; ed. by D. Donaldson, Esq., and the late Rev. G. A. Pantton. Part II. 10s. 6d. 1874
57. *The Early English Version of the "Cursor Mundi"*; in four Texts, ed. Rev. R. Morris, M.A., LL.D. Part I., with 2 photolithographic facsimiles. 10s. 6d. "
58. *The Blickling Homilies*, A.D. 971, ed. Rev. R. Morris, LL.D. Part I. 8s. "
- E.S. 20. *Lovelich's History of the Holy Grail* (ab. A.D. 1450), ed. F. J. Furnivall, M.A., Ph.D. Part I. 8s. "
21. *Barbour's Bruce*, Part II, ed. Rev. W. W. Skeat, M.A. 4s. "
22. *Henry Brinklow's Complaynt of Roderyck Mors* (ab. 1542); and *The Lamentacion of a Christian* against the Cite of London, made by Roderigo Mors, A.D. 1545, ed. J. M. Cowper. 9s. "
23. *Early English Pronunciation*, by A. J. Ellis, F.R.S. Part IV. 10s. "
- O.S. 59. *The "Cursor Mundi"* in four Texts, ed. Rev. Dr. R. Morris. Part II. 15s. 1875
60. *Meditacyuns on the Soper of our Lorde* (by Robert of Brunne), ed. J. M. Cowper. 2s. 6d. "
61. *The Romance and Prophecies of Thomas of Erceldoune*, from 5 MSS., ed. Dr. J. A. H. Murray. 10s. 6d. "
- E.S. 24. *Lovelich's History of the Holy Grail*, ed. F. J. Furnivall, M.A., Ph.D. Part II. 10s. "
25. *Guy of Warwick*, 15th-century Version, ed. Prof. Zupitza. Part I. 20s. "
- O.S. 62. *The "Cursor Mundi"*, in four Texts, ed. Rev. Dr. R. Morris. Part III. 15s. 1876
63. *The Blickling Homilies*, A.D. 971, ed. Rev. Dr. R. Morris. Part II. 7s. "
64. *Francis Thynne's Embleames and Epigrams*, A.D. 1600, ed. F. J. Furnivall. 7s. "
65. *Be Domes Dæge* (Bede's *De Die Judicii*), &c., ed. J. R. Lumby, B.D. 2s. "
- E.S. 26. *Guy of Warwick*, 15th-century Version, ed. Prof. Zupitza. Part II. 14s. "
27. *Bp. Fisher's English Works* (died 1535), ed. Prof. J. E. B. Mayor. Part I, the Text. 16s. "
- O.S. 66. *The "Cursor Mundi"*, in four Texts, ed. Rev. Dr. R. Morris. Part IV, with 2 autotypes. 10s. 1877
67. *Notes on Piers Plowman*, by the Rev. W. W. Skeat, M.A. Part I. 21s. "
- E.S. 28. *Lovelich's Holy Grail*, ed. F. J. Furnivall, M.A., Ph.D. Part III. 10s. "
29. *Barbour's Bruce*, Part III, ed. Rev. W. W. Skeat, M.A. 21s. "
- O.S. 68. *The "Cursor Mundi"*, in 4 Texts, ed. Rev. Dr. R. Morris. Part V. 25s. 1878
69. *Adam Davie's 5 Dreams about Edward II.*, &c., ed. F. J. Furnivall, M.A. 5s. "
70. *Generydes*, a Romance, ed. W. Aldis Wright, M.A. Part II. 4s. "
- E.S. 30. *Lovelich's Holy Grail*, ed. F. J. Furnivall, M.A., Ph.D. Part IV. 15s. "
31. *The Alliterative Romance of Alexander and Dindimus*, ed. Rev. W. W. Skeat. 6s. "
32. *Starkey's "England in Henry VIII.'s time."* Part I. *Starkey's Life and Letters*, ed. S. J. Hertridge. 8s. "
- O.S. 71. *The Lay Folks Mass-Book*, four texts, ed. Rev. Canon Simmons. 25s. 1879
72. *Palladius on Husbandrie*, englisht (ab. A.D. 1420). Part II., ed. S. J. Hertridge, B.A. 5s. "
- E.S. 33. *Gesta Romanorum* (englisht ab. 1440), ed. S. J. Hertridge, B.A. 15s. "
34. *The Charlemagne Romances : 1. Sir Ferumbras*, from Ashm. MS 33, S. J. Hertridge. 15s. "
- O.S. 73. *The Blickling Homilies*, A.D. 971, ed. Rev. Dr. R. Morris. Part III. 10s. 1880
74. *English Works of Wyclif*, hitherto unprinted, ed. F. D. Matthew, Esq. 20s. "
- E.S. 35. *Charlemagne Romances : 2. The Sege off Melayne, Sir Otuel, &c.*, ed. S. J. Hertridge. 12s. "
36. *Charlemagne Romances : 3. Lyf of Charles the Grete*, Part I, ed. S. J. Hertridge. 16s. "
- O.S. 75. *Catholicon Anglicum*, an early English Dictionary, from Lord Monson's MS., A.D. 1483, ed., with Introduction and Notes, by S. J. Hertridge, B.A.; and with a Preface by H. B. Wheatley. 20s. 1881
76. *Aelfric's Metrical Lives of Saints*, in MS. Cott. Jul. E 7, ed. Rev. Prof. Skeat, M.A. Part I. 10s. "
- E.S. 37. *Charlemagne Romances : 4. Lyf of Charles the Grete*, Part II, ed. S. J. Hertridge. 15s. "
38. *Charlemagne Romances : 5. The Sowdone of Babylone*, ed. Dr. Hausknecht. 15s. "
- O.S. 77. *Beowulf*, the unique MS. autotyped and transliterated, ed. Prof. Zupitza, Ph.D. 25s. 1882
78. *The Fifty Earliest English Wills*, in the Court of Probate, 1387-1439, ed. F. J. Furnivall, M.A. 7s. "
- E.S. 39. *Charlemagne Romances : 6. Rauf Colyear, Roland, Otuel, &c.*, ed. S. J. Hertridge, B.A. 15s. "
40. *Charlemagne Romances : 7. Huon of Burdeux*, by Lord Berners, ed. S. L. Lee, B.A. Part I. 15s. "

- O.S. 79. **King Alfred's Orosius**, from Lord Tollemache's 9th-century MS., Part I, ed. H. Sweet, M.A. 13s. 1883
 79 b. *Extra Volume. Facsimile of the Epinal Glossary*, ed. H. Sweet, M.A. 15s. "
- E.S. 41. **Charlemagne Romances : 8. Huon of Burdeux**, by Lord Berners, ed. S. L. Lee, B.A. Part II. 15s. "
 42. **Guy of Warwick : 2 texts** (Auchinleck MS. and Caius MSS.), ed. Prof. Zupitza. Part I. 15s. "
 O.S. 80. **The Early-English Life of St. Katherine** and its Latin Original, ed. Dr. Einkenel. 12s. 1884
 81. **Piers Plowman : Notes, Glossary, &c.** Part IV, completing the work, ed. Rev. Prof. Skeat, M.A. 18s. "
- E.S. 43. **Charlemagne Romances : 9. Huon of Burdeux**, by Lord Berners, ed. S. L. Lee, B.A. Part III. 15s. "
 44. **Charlemagne Romances : 10. The Four Sons of Aymon**, ed. Miss Octavia Richardson. Part I. 15s. "
- O.S. 82. **Aelfric's Metrical Lives of Saints**, MS. Cott. Jul. E 7, ed. Rev. Prof. Skeat, M.A., LL.D. Part II. 12s. 1885
 83. **The Oldest English Texts, Charters, &c.**, ed. H. Sweet, M.A. 20s. "
- E.S. 45. **Charlemagne's Romances : 11. The Four Sons of Aymon**, ed. Miss O. Richardson. Part II. 20s. "
 46. **Sir Bevis of Hamton**, from the Auchinleck and other MSS., ed. Prof. E. Kölbing, Ph.D. Part I. 10s. "
- O.S. 84. **Additional Analogs to 'The Wright's Chaste Wife,'** No. 12, by W. A. Clouston. 1s. 1886
 85. **The Three Kings of Cologne.** 2 English Texts, and 1 Latin, ed. Dr. C. Horstmann. 17s. "
 86. **Prose Lives of Women Saints**, ab. A.D. 1610, ed. from the unique MS. by Dr. C. Horstmann. 12s. "
- E.S. 47. **The Wars of Alexander**, ed. Rev. Prof. Skeat, Litt.D., LL.D. 20s. "
 48. **Sir Bevis of Hamton**, ed. Prof. E. Kölbing, Ph.D. Part II. 10s. "
- O.S. 87. **The Early South-English Legendary** (earliest version), Laud MS. 108, ed. Dr. C. Horstmann. 20s. 1887
 88. **Hy. Bradshaw's Life of St. Werburghe** (Pynson, 1521), ed. Dr. C. Horstmann. 10s. "
- E.S. 49. **Guy of Warwick, 2 texts** (Auchinleck and Caius MSS.), Part II, ed. Prof. J. Zupitza, Ph.D. 15s. "
 50. **Charlemagne Romances : 12. Huon of Burdeux**, by Lord Berners, ed. S. L. Lee, B.A. Part IV. 5s. "
 51. **Torrent of Portyngale**, from the unique MS. in the Chetham Library, ed. E. Adam, Ph.D. 10s. "
- O.S. 89. **Vices and Virtues**, from the unique MS., ab. A.D. 1200, ed. Dr. F. Holthausen. Part I. 8s. 1888
 90. **Anglo-Saxon and Latin Rule of St. Benet**, interlinear Glosses, ed. Dr. H. Logeman. 12s. "
 91. **Two Fifteenth-Century Cookery-Books**, ab. 1430-50, ed. Mr. T. Austin. 10s. "
- E.S. 52. **Bullein's Dialogue against the Feuer Pestilence, 1578** (ed. 1, 1664), ed. M. and A. H. Bullen. 10s. "
 53. **Vicary's Anatomie of the Body of Man, 1548**, ed. 1577, ed. F. J. and Percy Furnivall. Part I. 15s. "
 54. **Caxton's Englishing of Alain Chartier's Curial**, ed. Dr. F. J. Furnivall and Prof. P. Meyer. 5s. "
- O.S. 92. **Eadwine's Canterbury Psalter**, from the Trin. Cambr. MS., ab. A.D. 1150, ed. F. Harsley, B.A. Part I. 12s. 1889
 93. **Defensor's Liber Scintillarum**, ed. from the MSS. by Ernest Rhodes, B.A. 12s. "
- E.S. 55. **Barbour's Bruce**, ed. Rev. Prof. Skeat, Litt.D., LL.D. Part IV. 5s. "
 56. **Early English Pronunciation**, by A. J. Ellis, Esq., F.R.S. Part V, the present English Dialects. 26s. "
- O.S. 94. **Aelfric's Metrical Lives of Saints**, MS. Cott. Jul. E 7, Part III, ed. Prof. Skeat, Litt.D., LL.D. 15s. 1890
 95. **The Old-English version of Bede's Ecclesiastical History**, re-ed. Dr. Thomas Miller. Part I, § 1. 18s. "
- E.S. 57. **Caxton's Eneydos**, A.D. 1490, coll. with its French, ed. M. T. Culley, M.A., and Dr. F. J. Furnivall. 13s. "
 58. **Caxton's Blanchardyn and Eglantine**, c. 1489, extracts from ed. 1595, and French, ed. Dr. L. Kellner. 17s. "
- O.S. 96. **The Old-English version of Bede's Ecclesiastical History**, re-ed. Dr. Thomas Miller. Part I, § 2. 15s. 1891
 97. **The Earliest English Prose Psalter**, ed. from its 2 MSS. by Dr. K. D. Buelbring. Part I. 15s. "
- F.S. 59. **Guy of Warwick, 2 texts** (Auchinleck and Caius MSS.), Part III, ed. Prof. J. Zupitza, Ph.D. 15s. "
 60. **Lydgate's Temple of Glass**, re-ed. from the MSS. by Dr. J. Schlick. 15s. "
- O.S. 98. **Minor Poems of the Vernon MS.**, Part I, ed. Dr. C. Horstmann. 20s. 1892
 99. **Cursor Mundi.** Part VI. Preface, Notes, and Glossary, ed. Rev. Dr. R. Morris. 10s. "
- E.S. 61. **Hoccleve's Minor Poems, I**, from the Philipps and Durham MSS., ed. F. J. Furnivall, Ph.D. 15s. "
 62. **The Chester Plays**, re-ed. from the MSS. by the late Dr. Hermann Deimling. Part I. 15s. "
- O.S. 100. **Capgrave's Life of St. Katharine**, ed. Dr. C. Horstmann, with Forewords by Dr. Furnivall. 20s. 1893
 101. **Cursor Mundi.** Part VII. Essay on the MSS., their Dialects, &c., by Dr. H. Hupe. 10s. "
- E.S. 63. **Thomas a Kempis's De Imitatione Christi**, englisht ab. 1440, and 1502, ed. Prof. J. K. Ingram. 15s. "
 64. **Caxton's Godfrey of Boloynes, or Last Siege of Jerusalem**, 1481, ed. Dr. Mary N. Colvin. 15s. "
- O.S. 102. **Lanfranc's Curigie**, ab. A.D. 1400, ed. Dr. R. von Fleischhacker. Part I. 20s. 1894
 103. **The Legend of the Cross**, from a 12th-century MS., &c., ed. Prof. A. S. Napier, M.A., Ph.D. 7s. 6d. "
- E.S. 65. **Sir Bevis of Hamton**, ed. Prof. E. Kölbing, Ph.D. Part III. 15s. "
 66. **Lydgate's and Burgh's Secrees of Philisoffres** ('Governance of Kings and Princes'), ab. 1445-50, ed. R. Steele. 15s. "
- O.S. 104. **The Exeter Book** (Anglo-Saxon Poems), re-ed. from the unique MS. by I. Gollancz, M.A. Part I. 20s. 1895
 105. **The Prymer or Lay-Folks' Prayer-Book**, Camb. Univ. MS., ab. 1420, ed. Henry Littlehales. Part I. 10s. "
- E.S. 67. **The Three Kings' Sons**, a Romance, ab. 1500, Part I, the Text, ed. Dr. Furnivall. 10s. "
 68. **Melusine**, the prose Romance, ab. 1500, Part I, the Text, ed. A. K. Donald. 20s. "
- O.S. 106. **R. Misyn's Fire of Love and Mending of Life** (Hampole), 1434, 1435, ed. Rev. R. Harvey, M.A. 15s. 1896
 107. **The English Conquest of Ireland**, A.D. 1166-1185, 2 Texts, 1425, 1440, Part I, ed. Dr. Furnivall. 15s. "
- E.S. 69. **Lydgate's Assembly of the Gods**, ed. Prof. Oscar L. Triggs, M.A., Ph.D. 15s. "

- E.S. 70. *The Digby Plays*, ed. Dr. F. J. Furnivall. 15s. 1896
- O.S. 108. *Child-Marriages and -Divorces, Trothplights, &c.* Chester Depositions, 1561-6, ed. Dr. Furnivall. 15s. 1897
109. *The Prymer or Lay-Folks Prayer-Book*, ab. 1420, ed. Henry Littlehales. Part II. 10s. "
- E.S. 71. *The Towneley Plays*, ed. Geo. England and A. W. Pollard, M.A. 15s. "
72. *Hoccleve's Regement of Princes*, 1411-12, and 14 Poems, ed. Dr. F. J. Furnivall. 15s. "
73. *Hoccleve's Minor Poems, II*, from the Ashburnham MS., ed. I. Gollancz, M.A. 5s. "
- O.S. 110. *The Old-English Version of Bede's Ecclesiastical History*, ed. Dr. T. Miller. Part II, § 1. 15s. 1898
111. *The Old-English Version of Bede's Ecclesiastical History*, ed. Dr. T. Miller. Part II, § 2. 15s. "
- E.S. 74. *Secula Secretorum*, 3 prose Englishings, one by Jas Younge, 1428, ed. R. Steele. Part I. 20s. "
75. *Speculum Guidonis de Warwyk*, ed. Miss G. L. Morrill, M.A., Ph.D. 10s. "
- O.S. 112. *Merlin*. Part IV. *Outlines of the Legend of Merlin*, by Prof. W. E. Mead, Ph.D. 15s. 1899
113. *Queen Elizabeth's Englishings of Boethius, Plutarch, &c., &c.*, ed. Miss C. Pemberton. 15s. "
- E.S. 76. *George Ashby's Poems, &c.*, ed. Miss Mary Bateson. 15s. "
77. *Lydgate's DeGuilleville's Pilgrimage of the Life of Man*, 1426, ed. Dr. F. J. Furnivall. Part I. 10s. "
78. *The Life and Death of Mary Magdalene*, by T. Robinson, c. 1620, ed. Dr. H. O. Sommer. 5s. "
- O.S. 114. *Aelfric's Metrical Lives of Saints*, Part IV and last, ed. Prof. Skeat, Litt.D., LL.D. 10s. 1900
115. *Jacob's Well*, ed. from the unique Salisbury Cathedral MS. by Dr. A. Brandeis. Part I. 10s. "
116. *An Old-English Martyrology*, re-ed. Dr. G. Herzfeld. 10s. "
- E.S. 79. *Caxton's Dialogues, English and French*, c. 1483, ed. Henry Bradley, M.A. 10s. "
80. *Lydgate's Two Nightingale Poems*, ed. Dr. Otto Glanving. 5s. "
81. *Gower's Confessio Amantis*, ed. G. C. Macaulay, M.A. Vol. I. 15s. "
- O.S. 117. *Minor Poems of the Vernon MS.*, ed. Dr. F. J. Furnivall. Part II. 15s. 1901
118. *The Lay Folks' Catechism*, ed. Canon Simmons and Rev. H. E. Nolloth, M.A. 5s. "
119. *Robert of Brunne's Handlyng Synne* (1303), and its French original, re-ed. Dr. Furnivall. Part I. 10s. "
- E.S. 82. *Gower's Confessio Amantis*, ed. G. C. Macaulay, M.A. Vol. II. 15s. "
83. *Lydgate's DeGuilleville's Pilgrimage of the Life of Man*, 1426, ed. Dr. F. J. Furnivall. Part II. 10s. "
84. *Lydgate's Reason and Sensuality*, ed. Dr. E. Sieper. Part I. 5s. "
- O.S. 120. *The Rule of St. Benet in Northern Prose and Verse*, and Caxton's Summary, ed. E. A. Kock. 15s. 1902
121. *The Laud MS. Troy-Book*, ed. from the unique Laud MS. 595, by Dr. J. E. Wulfling. Part I. 15s. "
- E.S. 85. *Alexander Scott's Poems*, 1568, from the unique Edinburgh MS., ed. A. K. Donald, B.A. 10s. "
86. *William of Shoreham's Poems*, re-ed. from the unique MS. by Dr. M. Konrath. Part I. 10s. "
87. *Two Coventry Corpus-Christi Plays*, re-ed. Hardin Craig, M.A. 10s. "
- O.S. 122. *The Laud MS. Troy-Book*, ed. from the unique Laud MS. 595, by Dr. J. E. Wulfling. Part II. 20s. 1903
123. *Robert of Brunne's Handlyng Synne* (1303), and its French original, re-ed. Dr. Furnivall. Part II. 10s. "
- E.S. 88. *Le Morte Arthur*, re-ed. from the Harleian MS. 2252 by Prof. Bruce, Ph.D. 10s. "
89. *Lydgate's Reason and Sensuality*, ed. Dr. E. Sieper. Part II. 15s. "
90. *English Fragments from Latin Medieval Service-Books*, ed. H. Littlehales. 5s. "
- O.S. 124. *Twenty-six Political and other Poems from Digby MS. 102, &c.*, ed. by Dr. J. Kail. Part I. 10s. 1904
125. *Medieval Records of a London City Church*, ed. Henry Littlehales. Part I. 10s. "
126. *An Alphabet of Tales*, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part I. 10s. "
- E.S. 91. *The Marco Plays*, ed. Dr. Furnivall and A. W. Pollard, M.A. (reprinted 1924). 15s. "
92. *Lydgate's DeGuilleville's Pilgrimage of the Life of Man*, Part III, ed. Miss Locock. 10s. "
93. *Lovelich's Romance of Merlin*, from the unique MS., ed. Dr. E. A. Kock. Part I. 10s. "
- O.S. 127. *An Alphabet of Tales*, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part II. 10s. 1905
128. *Medieval Records of a London City Church*, ed. Henry Littlehales. Part II. 10s. "
129. *The English Register of Godstow Nunnery*, ed. from the MSS. by the Rev. Dr. Andrew Clark. Part I. 10s. "
- E.S. 94. *Respublica*, a Play on a Social England, A.D. 1553, ed. L. A. Magnus, LL.B. 12s. "
95. *Lovelich's History of the Holy Grail*. Part V. *The Legend of the Holy Grail*, by Dorothy Kempe. 6s. "
96. *Mirk's Festial*, ed. from the MSS. by Dr. Erbe. Part I. 12s. "
- O.S. 130. *The English Register of Godstow Nunnery*, ed. from the MSS. by the Rev. Dr. A. Clark. Part II. 15s. 1906
131. *The Brut, or The Chronicle of England*, ed. from the best MSS. by Dr. F. Brie. Part I. 10s. "
132. *John Metham's Works*, ed. from the unique MS. by Dr. Hardin Craig. 15s. "
- E.S. 97. *Lydgate's Troy Book*, ed. from the best MSS. by Dr. H. Bergen. Part I, Books I and II. 15s. "
98. *Skelton's Magnyfycence*, ed. Dr. R. L. Ramsay, with an Introduction. 7s. 6d. "
99. *The Romance of Emaré*, re-ed. from the MS. by Miss Edith Rickert, Ph.D. 7s. 6d. "
- O.S. 133. *The English Register of Osney Abbey, by Oxford*, ed. Rev. Dr. A. Clark. Part I. 15s. 1907
134. *The Coventry Leet Book*, ed. from the unique MS. by Miss M. Dormer Harris. Part I. 15s. "
- E.S. 100. *The Harrowing of Hell, and The Gospel of Nicodemus*, re-ed. Prof. Hulme, M.A., Ph.D. 15s. "
101. *Songs, Carols, &c.*, from Richard Hill's Balliol MS., ed. Dr. Roman Dyboski. 15s. "
- O.S. 135. *The Coventry Leet Book*, ed. from the unique MS. by Miss M. Dormer Harris. Part II. 15s. 1908
- 135 b. *Extra Issue*. Prof. Marly's *Piers Plowman and its Sequence*, urging the fivefold authorship of the *Vision*. 5s. [On sale to Members only.]
136. *The Brut, or The Chronicle of England*, ed. from the best MSS. by Dr. F. Brie. Part I. 15s. "
- E.S. 102. *Promptorium Parvulorum*, the 1st English-Latin Dictionary, ed. Rev. A. L. Mayhew, M.A. 21s. "

- E.S. 103. *Lydgate's Troy Book*, ed. from the best MSS. by Dr. Hy. Bergen. Part II, Book III. 10s. 1908
- O.S. 137. *Twelfth-Century Homilies* in MS. Bodley 343, ed. A. O. Belfour, M.A. Part I, the Text. 15s. 1909
138. *The Coventry Leet Book*, ed. from the unique MS. by Miss M. Dormer Harris. Part III. 15s. "
- E.S. 104. *The Non-Cycle Mystery Plays*, re-ed. by O. Waterhouse, M.A. 15s. "
105. *The Tale of Beryn, with the Pardoner and Tapster*, ed. Dr. F. J. Furnivall and W. G. Stone. 15s. "
- O.S. 139. *John Arderne's Treatises on Fistula in Ano, &c.*, ed. D'Arcy Power, M.D. 15s. 1910
- 139 b, c, d, e, f, *Extra Issue*. *The Piers Plowman Controversy* : b. Dr. Jusserand's 1st Reply to Prof. Manly ; c. Prof. Manly's Answer to Dr. Jusserand ; d. Dr. Jusserand's 2nd Reply to Prof. Manly ; e. Mr. R. W. Chambers's Article ; f. Dr. Henry Bradley's Rejoinder to Mr. R. W. Chambers (issued separately). 10s. [On sale to Members only.]
140. *Capgrave's Lives of St. Augustine and St. Gilbert of Sempringham*, A.D. 1451, ed. John Munro. 10s. "
- E.S. 106. *Lydgate's Troy Book*, ed. from the best MSS. by Dr. Hy. Bergen. Part III. 15s. "
107. *Lydgate's Minor Poems*, ed. Dr. H. N. MacCracken. Part I. *Religious Poems*. 15s. "
- O.S. 141. *Earth upon Earth*, all the known texts, ed., with an Introduction, by Miss Hilda Murray, M.A. 10s. 1911
142. *The English Register of Godstow Nunnery*, ed. Rev. Dr. Andrew Clark. Part III. 10s. "
143. *The Wars of Alexander the Great*, Thornton MS., ed. J. S. Westlake, M.A. 10s. "
- E.S. 108. *Lydgate's Siege of Thebes*, re-ed. from the MSS. by Prof. Dr. A. Erdmann. Part I, the Text. 15s. "
109. *Partonope*, re-ed. from its 3 MSS. by Dr. A. T. Böttcher. The Texts. 15s. "
- O.S. 144. *The English Register of Osney Abbey, by Oxford*, ed. Rev. Dr. Andrew Clark. Part II. 10s. 1912
145. *The Northern Passion*, ed. Miss F. A. Foster, Ph.D. Part I, the four parallel texts. 15s. "
- E.S. 110. *Caxton's Mirrour of the World*, with all the woodcuts, ed. O. H. Prior, M.A., Litt.D. 15s. "
111. *Caxton's History of Jason*, the Text, Part I, ed. John Munro. 15s. "
- O.S. 146. *The Coventry Leet Book*, ed. Miss M. Dormer Harris. Introduction, Indexes, etc. Part IV. 10s. 1913
147. *The Northern Passion*, ed. Miss F. A. Foster, Ph.D., Introduction, French Text, Variants and Fragments, Glossary. Part II. 15s. "
- [An enlarged re-print of No. 26, *Religious Pieces in Prose and Verse*, from the Thornton MS., ed. Rev. G. G. Perry. 5s.]
- E.S. 112. *Lovelich's Romance of Merlin*, ed. from the unique MS. by Prof. E. A. Kock, Ph.D. Part II. 15s. "
113. *Poems by Sir John Salusbury, Robert Chester, and others*, from Christ Church MS. 184, &c., ed. Prof. Carleton Brown, Ph.D. 15s. "
- O.S. 148. *A Fifteenth-Century Courtesy Book and Two Franciscan Rules*, ed. R. W. Chambers, M.A., Litt.D. and W. W. Seton, M.A. 7s. 6d. 1914
149. *Sixty-three Lincoln Diocese Documents*, ed. Rev. Dr. Andrew Clark. 15s. "
150. *The Old-English Rule of Bp. Chrodegang, and the Capitula of Bp. Theodulf*, ed. Prof. Napier. 7s. 6d. "
- E.S. 114. *The Gild of St. Mary, Lichfield*, ed. by the late Dr. F. J. Furnivall. 15s. "
115. *The Chester Plays*. Part II, re-ed. Dr. Matthews. 15s. "
- O.S. 151. *The Lanterne of Light*, ed. Miss Lilian M. Swinburn, M.A. 15s. 1915
152. *Early English Homilies*, from Vesp. D. XIV., ed. Miss Rubie D.-N. Warner. Part I, Text. 15s. "
- E.S. 116. *The Pauline Epistles*, ed. Miss M. J. Powell. 15s. "
117. *Bp. Fisher's English Works*, Part II, ed. Rev. Ronald Bayne. 15s. "
- O.S. 153. *Mandeville's Travels*, ed. Professor Paul Hamclius. Part I, Text. 15s. 1916
154. *Mandeville's Travels* (Notes and Introduction). 15s. "
- E.S. 118. *The Craft of Nombrynge*, ed. R. Steele. 15s. "
119. *The Owl and Nightingale*, 2 Texts parallel, ed. by the late G. F. H. Sykes and J. H. G. Grattan. 15s. [At Press.] "
- O.S. 155. *The Wheatley MS.*, ed. Miss Mabel Day, M.A. 30s. 1917
- E.S. 120. *Ludus Coventriae*, ed. Miss K. S. Block, M.A. 30s. "
- O.S. 156. *Reginald Pecock's Donet*, from Bodl. MS. 916, ed. Miss E. Vaughan Hitchcock. 35s. 1918
- E.S. 121. *Lydgate's Fall of Princes*, Part I, ed. Dr. H. Bergen. 15s. "
122. *Lydgate's Fall of Princes*, Part II, ed. Dr. H. Bergen. 15s. "
- O.S. 157. *Harmony of the Life of Christ*, from MS. Pepys 2498, ed. Miss Margery Goates. 15s. 1919
158. *Meditations on the Life and Passion of Christ*, from MS. Add., 11307, ed. Miss C. D'Evelyn. 20s. "
- E.S. 123. *Lydgate's Fall of Princes*, Part III, ed. Dr. H. Bergen. 15s. "
124. *Lydgate's Fall of Princes*, Part IV, ed. Dr. H. Bergen. 15s. "
- O.S. 159. *Vices and Virtues*, Part II, ed. Prof. F. Holthausen. 12s. 1920
- [A re-print of No. 20, *English Prose Treatises of Richard Rolle of Hampole*, ed. Rev. G. G. Perry. 5s.]
- [A re-edition of No. 18, *Hali Meidenhad*, ed. O. Cockayne, with a variant MS., Bodl. 34, hitherto unprinted, ed. Dr. Furnivall. 12s.]
- E.S. 125. *Lydgate's Siege of Thebes*, Part II, ed. Prof. Erdmann and Prof. Ekwall. 20s. "
126. *Lydgate's Troy Book*, Part IV, ed. Dr. Hy. Bergen. 15s. "
- O.S. 160. *The Old English Heptateuch*, MS. Cott. Claud. B. IV., ed. S. J. Crawford, M.A. 42s. 1921
161. *Three O.E. Prose Texts*, MS. Cott. Vit. A. XV., ed. Dr. S. Rypins. 25s. "
162. *Facsimile of MS. Cotton Nero A. x* (Pearl, Cleanness, Patience and Sir Gawain), Introduction by Sir I. Gollancz. 63s. 1922
163. *Book of the Foundation of St. Bartholomew's, Smithfield*, ed. the late Sir Norman Moore. 10s. 1923
164. *Pecock's Folewer to the Donet*, ed. Miss E. Vaughan Hitchcock. 30s. "
165. *Middleton's Chynon of England, with Leland's Assertio Arturii and Robinson's translation*, ed. Prof. W. E. Mead, Ph.D. 25s. "
166. *Stanzaic Life of Christ*, ed. Dr. Frances A. Foster. 35s. 1924

- O.S. 167. *Trevisa's Dialogus inter Militem et Clericum, Sermon by FitzRalph, and Byggnynng of the World*, ed. A. J. Perry, M.A. 25s. 1924
168. *Caxton's Ordre of Chyualry*, ed. A. T. P. Byles, M.A. 15s. 1925
169. *The Southern Passion*, ed. Dr. Beatrice Brown. 15s. "
170. *Walton's Boethius*, ed. Dr. M. Science. 30s. "
171. *Pecock's Reule of Cristen Religiooun*, ed. Dr. W. C. Greet. 35s. 1926
172. *The Sege or Batayle of Troy*, ed. Miss M. E. Barnicle. 25s. "
173. *Hawes' Pastime of Pleasure*, ed. Prof. W. E. Mead. 15s. 1927
174. *The Life of St. Anne*, ed. R. E. Parker. 10s. "
175. *Bardclay's Eclogues*, ed. Miss Beatrice White, M.A. 25s. "
176. *Caxton's Prologues and Epilogues*, ed. W. J. B. Crotch, M.A. 15s. "
177. *Byrhtferth's Manual*, ed. Dr. S. J. Crawford. 42s. 1928
178. *The Revelations of St. Birgitta*, ed. Dr. W. P. Cumming. 10s. "
179. *The Castell of Pleasure*, ed. Miss R. Cornelius. 12s. 6d. "
180. *The Apologe of Syr Thomas More*, ed. Dr. A. I. Taft. 30s. 1929
181. *The Dance of Death*, ed. Miss F. Warren. 10s. "
182. *Speculum Christiani*, ed. G. Holmstedt. 25s. "
183. *The Northern Passion (Supplement)*, ed. Dr. W. Heuser and Dr. Frances Foster. 7s. 6d. 1930
184. *The Poems of John Audelay*, ed. Dr. Ella K. Whiting. 28s. "
185. *Lovelich's Merlin, Part III*, ed. Dr. E. A. Kook. 25s. "
186. *Harpfield's Life of More*, ed. Dr. Elsie V. Hitchcock and Prof. R. W. Chambers. 36s. 1931
- [The section of the introduction to this by Prof. Chambers on *The Continuity of English Prose* is published separately by the Oxford University Press. Price 6s.]
187. *Whittinton and Stanbridge's Vulgaria*, ed. Miss B. White. 12s. "
188. *The Siege of Jerusalem*, ed. Prof. E. Kölbing and Dr. Mabel Day. 15s. "
189. *Caxton's Fayttes of Armes and of Chyualrye*, ed. Dr. A. T. Byles. 21s. 1932
190. *English Mediæval Lapidaries*, ed. Dr. Joan Evans and Dr. Mary Serjeantson. 16s. "
191. *The Seven Sages*, ed. Prof. K. Brunner. 24s. "
192. *Lydgate's Minor Poems*, ed. Dr. H. N. MacCracken. Part II, *Secular Poems*. 30s. 1933
193. *Sainte Marherete*, re-ed. Dr. Frances Mack. 15s. "
194. *The Exeter Book, Part II*, ed. Prof. W. S. Mackie. 18s. "
195. *The Quatrefoil of Love*, ed. Sir I. Gollancz and Miss M. Weale. 5s. 1934
196. *A Short English Metrical Chronicle*, ed. Dr. E. Zettl. 20s. "
197. *Roper's Life of More*, ed. Dr. Elsie Hitchcock. 10s. "
198. *Firumbras and Otuel and Roland*, ed. Dr. Mary O'Sullivan. 18s. "
199. *Mum and the Sothsegger*, ed. Mabel Day and R. Steele. 12s. "
200. *Speculum Sacerdotale*, ed. Dr. E. H. Weatherly. 16s. 1935
201. *Knyghthode and Bataile*, ed. Prof. R. Dyboski and Dr. M. Z. Arend. 16s. "

Forthcoming issues will be chosen from the following, and will be issued as completed:—

- Palsgrave's Acolastus*, ed. P. L. Carver. [At Press.]
- Bokenham's Lives of Holy Women (Lives of the Saints)*, ed. Dr. Mary Serjeantson. [At Press.]
- Byrhtferth's Manual, Pt. II*, ed. Dr. S. J. Crawford.
- English Poems of Charles of Orleans*, ed. R. Steele. [At Press.]
- Valentyne and Orson*, ed. Dr. Arthur Dickson. [At Press.]
- The Minor Poems of Hawes*, ed. G. S. Humphreys.
- The Earliest English Apocalypse with a Commentary*, ed. Dr. Anna C. Paves. [At Press.]
- Piers Plowman, the A Text*, ed. Prof. R. W. Chambers and Prof. J. H. G. Grattan. [At Press.]
- Harleian MS. 2253 (English Poems)*, ed. Miss Hilda Murray.
- Thomas Castleford's Chronicle*, ed. Dr. Blach and Dr. E. Zettl.
- The Life of St. Norbert*, ed. W. H. Clawson.
- The Mirror of Simple Souls*, ed. Dr. B. Radtke.
- Jacob's Well, Pt. II.*
- Life of More by 'Ro Ba'*, ed. Dr. Elsie V. Hitchcock.
- Barlaam and Josaphat*, ed. Dr. M. Science.
- Vegetius on the Art of War*, ed. Miss K. Garvin.
- Homilies of Ælfric*, ed. Dr. J. Pope.
- Non-Ælfrician Homilies*, ed. Dr. R. Willard.
- Early English Translations from the Decameron*, ed. Prof. H. G. Wright. [At Press.]
- Sermons from MS. Roy. 18 B. xxiii*, ed. Dr. W. O. Ross.
- Amis and Amiloun*, ed. Prof. E. Leach.
- Ancrene Riwe*. [At Press.]
- Sir Gawayne and the Green Knight*, ed. from materials left by Sir I. Gollancz.

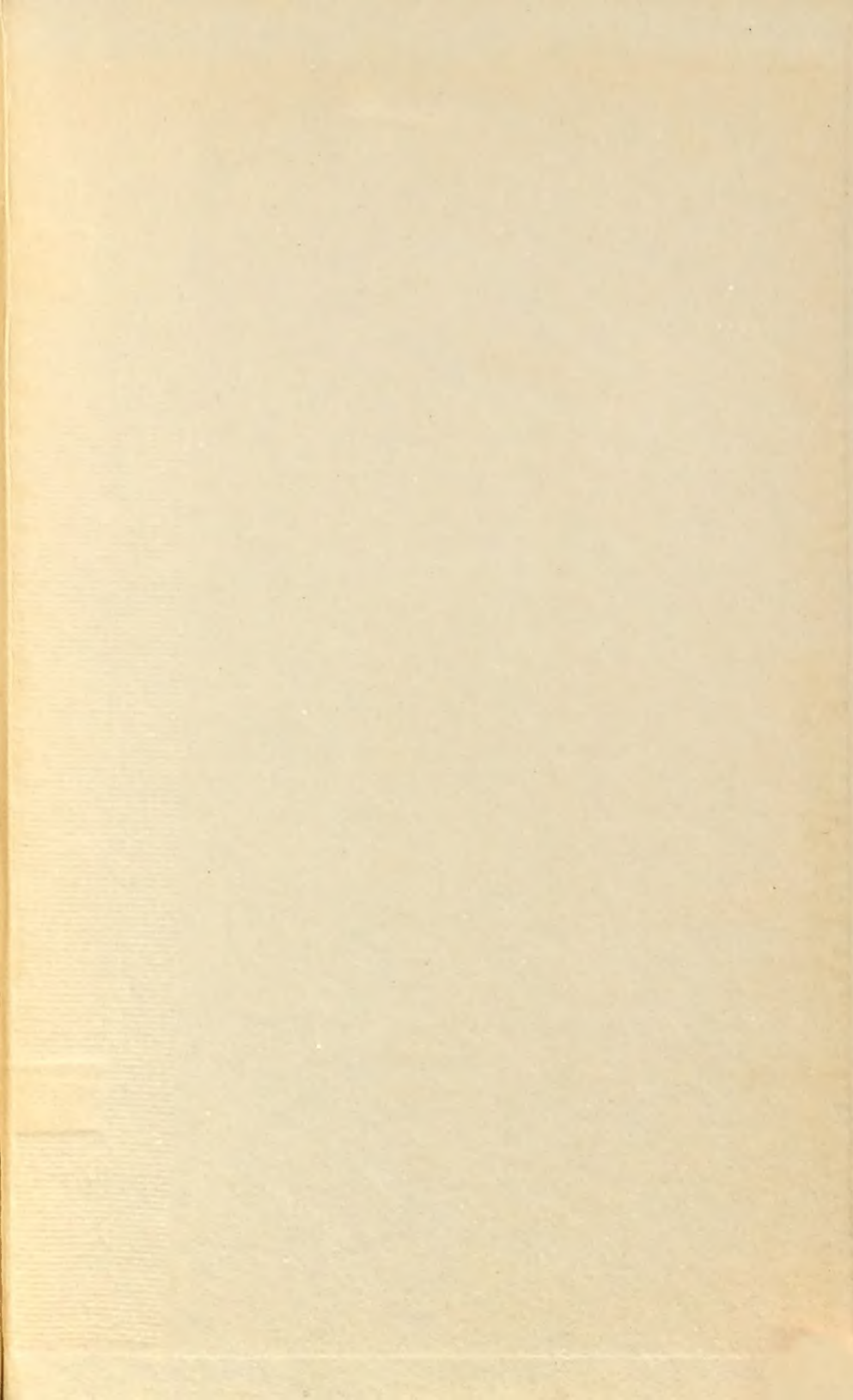
Other texts are under consideration.

March 1936.

PUBLISHER:

LONDON: HUMPHREY MILFORD, OXFORD UNIV. PRESS, AMEN HOUSE, E.C. 4.





PR 1119.A2 no. 186

A stanzaic li

cen



3 0061 000 913 990